English Translation of

Sunan Ibn Majah

Compiled by:
Imām Muhammad Bin Yazeed
Ibn Majah Al-Qazwīnī

Volume 1

From Hadith No. 01 to 802

Ahādith edited & referenced by:
Hāfiz Abu Tahir Zubair ‘Ali Za’i

Translated by:
Nasiruddin al-Khattab (Canada)

Final review by:
Abu Khaliyl (USA)
English Translation of

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In the Name of Allāh, the Most Gracious, the Most Merciful

Kalamullah.Com
Books and Chapters of Volume 1

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Allâh’s Messenger said:

“May Allâh make the man flourish who hears from me a Hadith, commits it to memory, and then communicates it (to others).” (Sunan Abu Dâwud: Hadith no. 366)

Allâh’s Messenger said:

“Oh, do look! I have been given the Book (Qur’ân) and the like thereof (i.e., Sunnah) along with it. Oh, do look! I have been given Qur’ân and the like thereof (i.e., Sunnah) along with it.” (Musnad Ahmad: 4/131)
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Publisher’s Foreword

Islam has given two reliable pathways for the guidance of mankind. One of them is the clear Verses of Qur’ân while the other, quite consistent with the first, is what we call Sunnah or Hadith.

To explain and interpret its basic and brief teachings, Qur’ân has itself mentioned the need for Sunnah and the Prophet’s model lifestyle. The latter explains the former. The Sunnah is an indispensable guide to understand the commandments and passages of Qur’ân. Without Ahâdîth, the entire faith and the entire Shari’ah (Islamic Law) will become no better than a riddle. It is to be noted that the wealth of expository material relating to Shari’ah, as found in Ahâdîth, was also given to the Prophet ﷺ by Allâh through the archangel Gabriel (Jibra’îl). This is why Qur’ân is called Revelation Recited (Wahy Matlu) while the Hadîth is called Revelation Unrecited (Wahy Chair Matlu).

The Arabic word Hadîth means conversation, account, narrative, report, and also novel or modern. But as a technical term, however, it means the deeds, utterances, circumstances and matters of Allâh’s Messenger ﷺ or, in other words, whatever has come down to us concerning Allâh’s Messenger ﷺ and his mission (through his Companions and their followers). Hadîth is also called Sunnah (Tradition), Akhîbât (information, report, communication, and message) and Aïthar (track, trace, sign, mark). Hadîth may be verbal, or practical or just tacit (that is, when the Prophet ﷺ did not object to some thing, thereby giving his tacit approval). However, some include even the Prophet’s Shumail (his physical descriptions, natural disposition and habits) under the general heading of Hadîth.

The authority of Hadîth, its truth and its position in Shari’ah is indisputable. The proper art of writing began soon after the Prophet ﷺ began his mission. The Verses of the Revelation “Who has taught b the and by what they write (therewith),”[1] and “Nun; by the pen and by what they write (therewith),”[2] gave impetus to the art of writing during the era of the Prophet ﷺ. The people of Arabia who boasted of a retentive memory and their ability to reproduce with accuracy what they committed to memory now began to set down what they learnt in writing. We have come to know from varied sources that the scribes of Qur’ân totalled more than fifty in numbers. As for the narration and recording of Ahâdîth, a much wider and more elaborate system evolved in the succeeding ages.

The things being set down in writing, in addition to Qur’ân, during the Prophet’s era were: official letters of the Islamic State, the Prophet’s letters, the State Constitution, the Prophet’s sermons, treaties, deeds of gift, writs guaranteeing security, census, writs of manumission of slaves, names of governors and officials appointed for different regions and provinces, state instructions and guidelines, details of revenues and expenditures of Baitul-Mal (Exchequer), and the Ahâdîth based on what the Companions saw the Prophet do or heard him say. All these documents, written down with great care and accuracy, make an invaluable treasure. Moreover, we have authentic details that prove the Companions recorded Ahâdîth carefully and responsibly.

On many an occasion did the Prophet instruct his Companions to put in writing what he said. For example, the Farewell pilgrimage sermon was set down in writing at the request of Abu Shah of Yemen.

These Traditions dating back to the era of the Prophet and his Companions, set in motion a trend that continued during the successive generations of Muslims, till an elaborate science of Hadîth blossomed forth with many technical terms, like Rîwa’yah (narration), Dirîyâh (cognizance), Al-Jarhu wat-Ta’dil (Science of Validation of Ahâdîth), terms that gave a scientific dimension to this branch of knowledge ensuring the safeguarding, preservation, and interpretation of Ahâdîth. The Biographies of Narrators (Asmâ’ur-Rîjâl), a branch of Hadîth sciences, holds a prominent place among the arts and sciences developed by mankind. It is about this branch of knowledge that German Orientalist Dr. Springer, while editing Al-Isâbah fi Tamizis-Sahâbah, remarked: “No nation in the past or in modern times ever invented an outstanding science like Asmâ’ur-Rîjâl that provides information about five hundred thousand Muslims.”

Of course, we concede that the enemies of Islam, hypocrites and liars fabricated some Ahâdîth in an attempt to spread them. But, then, the Hadîth scholars goaded by faith and endowed with keen observation, knowledge, and comprehension, while using scientific methods of inquiry, challenged and eliminated those fabrications from the treasure of (genuine) Ahâdîth. No doubt, it was a notable achievement worthy of praise in the annals of human knowledge. Here is an incident illustrating the scholars’ achievement in this field:

The Abbasid caliph Hârun Rashid (170–193 AH) had a disbeliever arrested for fabricating Ahâdîth and ordered his execution. The disbeliever said to the king: “O Commander of the Faithful, how will you deal with those four thousand Ahâdîth I have already fabricated, making lawful things unlawful, and the unlawful lawful, although not a word in those ‘Ahâdîth’ was ever spoken by Allâh’s Messenger.” Thereupon, the king retorted: “O enemy of Allâh, how can you escape from Abu Ishâq Fazâri and ‘Abdullah bin
Mubarak? They will sieve them out and eliminate them letter by letter."

It is a well-known fact that the painstaking efforts of scholars gave Ahadith a high degree of reliability next to Qur'an. When the Ahadith had been read over carefully, revised, corrected and expounded in the light of the principles of Hadith sciences like Jarh (invalidation), Ta'dil (validation), and Asma'ur-Rijal, the stage for the recording of Ahadith was set. Thanks to the exhausting efforts of Hadith scholars and their deep sense of responsibility, the Muslim nation got, in addition to Sihah Sittah (the Sound Six books of Hadith) a vast treasure that included Musannafat (Hadith compilations according to subject-headings), Jawaami' (comprehensive books of Ahadith), Sunan (collections of legal and doctrinal Ahadith), Masaniid (Hadith compilations according to complete chains), Ma'ajim (compilations arranged according to names of Companions or regions or names of teachers of compilers), Mustadrakat (compilations of Ahadith meeting the conditions of other compilers but not found in their books), and Mustakhrajat (compilations containing Ahadith of other compilers with different chains of narration), the manuscripts of which—numbering in thousands—researched, edited and furnished with explanatory and marginal notes, exist even today in international libraries attracting the attention of research scholars. Anyhow, among those compilations, the six canonical books of Ahadith (Sihah Sittah) rank as the centerpiece.

I have a wish since long to present the Sound Six (Sihah Sittah) translated into modern English in such a way as to list the inferences and gainful conclusions drawn from each Hadith, to remove any misgiving and misunderstanding, satisfying the mind and soul, and reinforcing the faith. With this noble cause in view, Darussalam has solicited the services of several learned scholars and researchers who are working with zeal on the translation of the Sound Six and writing commentaries on them.

All the Ahadith of this collection have been documented, referenced and traced by the great research scholar, Hafiz Zubair 'Ali Za'i.

One thing I want to mention is that in these collections, the original Arabic texts of the Ahadith contain complete chain of narrators while in translation, for the sake of simplicity, only the name of the first narrator is mentioned who narrated the Hadith from the Prophet ﷺ.

'Abdul-Malik Mujahid
Servant of Qur'an and Sunnah
Director Darussalam
Riyadh and Lahore.
Hadith is next only to Qur’ān as a source of Islamic laws and proofs. The term Hadith applies to the words and acts of Allah’s Messenger ﷺ as well as his tacit approvals called Taqrir. The latter refers to acts done in his presence but he did not disapprove of them, his silence indicating his approval. All these three categories of Ahādith are variously known as (1) Khabar, (2) Aithar, (3) Hadith and (4) Sunnah. (All these words have already been mentioned under the technical terms employed by Hadith scholars).

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

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

[1] A medieval theological sect that maintained that nothing but eternity could be asserted regarding Allah, that the eternal nature of the Qur’ān was questionable, and that humans have free will.
charmed by the wizards of the West and their civilization, are working in an organized way to alienate the Muslims from their own culture and Islamic values and traditions and are moulding them according to modern civilization.

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

**Things worthy to note**

1. The faith revealed by Allâh is Islam and only Islam. "Truly, the religion with Allâh (is) Islam."[1] "And whoever seeks a religion other than Islam, it will never be accepted of him and he will be one of the losers in the Hereafter."[2] Allâh commanded the believers to hold fast to the religion and forbade them to divide and fall apart: "And hold fast, all of you together, to the Rope of Allâh, and be not divided among yourselves."[3] Allâh also warned us through His Messenger ﷺ: "And (He commands you, saying): This is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path."[4]

2. Since Qur'ân has warned us, in several Verses, against separation and disunion, which means only dissenting and dividing up into sects, and since the Prophet ﷺ has commanded us to follow one course only and condemned other courses as wrong, it naturally follows, therefore, that the True Path can only be one, not many. How can many paths be true at one and the same time? It is not possible, neither by reason nor by tradition. Qur'ân declares: "After the Truth, what else can there be except error?"[5]

3. What is this religion of Islam or the Straight Path? Where is it to be found? It consists of two things: Qur'ân and the Hadith of the Prophet ﷺ. Allâh’s Messenger ﷺ said: "I am leaving to you two things. You will not go astray as long as you cling to them: the Book of Allâh and the Sunnah of His Prophet."[6]

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4. This religion, unlike other religions, is not unguarded. It is secure from tampering. Since this religion is final and the only way of deliverance for mankind till the Judgment Day, Allah has undertaken the responsibility of guarding it. He said: "Verily, We, it is We Who have sent down the Reminder and surely We will guard it." The intended meaning of the Reminder is Qur'an that is guarded and made secure. It remained unchanged and will remain ever so in future. Since it was impossible to understand it and act by it without Hadith, the safeguarding of it implies the safeguarding of Hadith also. Therefore, in order to safeguard the Hadith, Allah created a group of Hadith scholars who took pains to safeguard the Hadith, separating the genuine from the spurious. Hence, Qur'an and Sunnah are the only two basic sources of religion. However, to understand them correctly, the way of the Prophet’s Companions and the righteous predecessors is an indispensable aid.

5. None of the founders of the schools of Islamic jurisprudence ever claimed that their ruling was final. On the contrary, they acknowledged they may have erred and, hence, advised their followers to ignore their ruling in case a sound, authentic Hadith is ever found contradicting their ruling. Moreover, they are known to have recanted some of their opinions. In case a Hadith was found later on contradicting the ruling of some jurist, his students are reported to have declared that the Hadith in question had remained unknown to their Imam (the jurist) and that he would have surely recanted his ruling if only he had known it. It should be noted that Hadith were collected, recorded and examined long after the founders of the schools had gone. For example, the Sound Six (Siha Tattah) and other books of Hadith were compiled later on. But, no doubt, those Imams of jurisprudence were excusable for their errors. Hopefully, they may be rather rewarded because their intent was good. Anyhow, now that Hadith have been collected and recorded, insistence on a particular legal ruling and rejecting a Hadith on different pleas is quite unjustified.

6. The students of the Imams of Fiqh (Islamic jurisprudence) disagreed with their own teachers and mentors on some issues, but none blamed or rebuked them for having done so, but rather praised them for their truth and scholarly ability. So it is no error or sin if today someone disagrees with the learned Imams of Islamic jurisprudence. He deserves praise, rather than condemnation.

About the Four Books of Sunan

The Four Books of Sunan (Sunan Arba'ah) refer to Sunan Abu Dawud, Sunan Tirmidhi, Sunan Nasa'i and Sunan Ibn Majah. The term Sihah Sittah, widely known in the Indo-Pakistan subcontinent, refers to the six books of Hadith, that is, the foregoing four books of Sunan and the Sound Ahadith of Bukhari and Muslim (Sahih Bukhari and Sahih Muslim). The latter two books, also called Sahihain, are believed by orthodox Muslims (Ahlus-Sunnah) to contain only Sound (Sahih) Ahadith. With respect to the chain of narration (Sanad), no Hadith in those two books is weak.

Shah Waliullah wrote, while commenting on the two books: “As for the two authentic books of Ahadith (Bukhari and Muslim), scholars of Hadith sciences are unanimous that the Mutassil (Connected)[1] and Marfu’ (Traceable)[2] contained in the twain are absolutely Sound and Mutawatir (Continuous)[3] up to their compilers and that anyone who belittles the two is an innovator (Mubtadi’), following a way other than that of the believers.”

Anyway, it is accepted by all, that the Four Books of Sunan do contain some Ahadith that are Weak (Da’if). They are grouped together with the two books of Bukhari and Muslim and often referred to as the Sound Six (Sihah Sittah). This collective name is in popular usage. This title has been given to them, not because all the Ahadith of the Four Sunan are Sound like those of Bukhari and Muslim but because most of them are, except some that are Weak. In other words, the Ahadith of the Four Sunan are generally, not totally, Sound. That is the reason why they are grouped together with those of Bukhari and Muslim and collectively called Sihah Sittah. Anyhow, this collective title created an impression among the laymen that all the Six are the collections of Sound Ahadith. Besides, a large section of learned scholars who are usually unaware of the science of the Methodology of Critical Evaluation of Ahadith (Naqdul-Hadith) and the science of Biographies of Narrators (Asma’ur-Rijal), believe that the mere fact a Hadith exists in any one of the Four Sunan is enough to guarantee its soundness and, especially in the event of argumentations, they make good use of it and the Weak Ahadith of the Four Sunan are taken as Sound and advanced as argument to prove their point. The majority of scholars find it difficult to tell the Weak from the Sound because this matter cannot be decided without a thorough knowledge of the science of the Methodology of

[1] A Hadith with a continuous chain of narration
[2] A Hadith attributing the words of the Hadith to the Prophet,
[3] Hadith reported by a large group of narrators, it being impossible in practice for them to cooperate and concur on a falsehood by the authority of a similar group until it reaches the mind and the senses.
Critical Evaluation of Ahādīth and Biographies of Narrators. Only a few scholars are expert in the Hadith sciences.

This state of affairs continued till our times when the great traditionist and Hadith scholar of this century, Shaikh Nāsiruddin Albānī (d. 1999 CE) undertook, by grace of Allāh, the task of researching Ahādīth all over again, in a spirit of revival and reformation. Ever since the recording and compilation of Hadith books, no notable research work on Ahādīth had been done. This field of activity was almost stagnant. It was Shaikh Albānī who initiated this work in modern times with a renewed determination. On the one hand, he prepared a team of experts, endowed with a talent for research and inquiry, from amongst his own students and, on the other hand, he himself carried out an immense and wide-ranging research work on Ahādīth. His achievements in the field of Ahādīth are briefly given below:

One of his notable achievements is that he researched the Ahādīth of the Four Sunan and identified the Weak and the Sound, a work that proved that, unlike Bukhārī and Muslim, not all the Ahādīth of the Sunan are Sound and that the mere fact a Hadith exists in the Sunan is not enough to prove its reliability but, rather, its soundness or weakness can be determined only in the light of the principles of Hadith evaluation. He divided each book of the Four Sunan into two parts, the Weak and the Sound, thereby making it easy for any cleric not skilled in the methodology of evaluation to benefit by this division and know the Weak from the Sound.

Shaikh Albānī also called for the term ‘the Sound Six’ (Sīhāh Sittah) to be changed. He proposed a new name: the Six Books (Kutub Sittah) for all the six books of Hadith because the four books of Sunan contain some Weak Ahādīth. To call all the six books Sīhāh Sittah (Sound Six) conveys the idea to general public that all of them are Sound. His view was that the four books of Sunan should be called the Four Sunan (Sunan Arba’ah), Bukhārī and Muslim the Sound Two (Sahihain) and all the six be renamed the Six Books (Kutub Sittah).

An Earnest Plea

I entreat the readers of Kutub Sittah (the Six Books), a publication of Darussalam, to make their intent clear and pure before reading or teaching them, and determine that they would accept without hesitation each and every Hadith of the Prophet ﷺ and give it precedence over the opinions of others.

Second, they should pray to Allāh fervently and sincerely to guide them to the Straight Path. We say "(O Allāh,) Guide us to the Straight Path" in our daily prayers, but it seems to have little effect on us because we do not realize what we say. I entreat you, dear readers, to pray from the deepest
depths of your hearts for guidance and not to take for granted or remain self-satisfied with your denomination that may well be an accident of birth or milieu.

Third, Allâh has given you intellect, good sense and reasoning faculty. You use them to improve your material wealth and worldly possessions. You do not feel contented with what you inherit from your parents but ever strive to increase it and add to your material comforts, although you know that the joys of the world are short-lived and will perish sooner or later. Is it sensible to strive day and night for the fleeting pleasures of the world and ignore the joys and comforts of the Hereafter that are abiding, unending and supreme? Is it wise of us to keep on following the religious traditions we inherited from our family or acquired from our environs, no matter what they are?

Surely, it is not a good use of the gifts of Allâh, the gifts of reason and intellect. Reason demands of us to seek the Straight Path. Not to do so is to wrong yourself as well as your children. Remember that straying away from the Straight Path means loss in the Afterlife. It is our duty, therefore, to save us and our children from that great loss that is the inevitable end of those who digress from the Straight Path. And the only way to avoid losing in the Afterlife is the one we have outlined in the foregoing pages.

Our Actions and Day of Accounting

We, too, are not exempt from what we have said earlier. Our instructions to others are equally binding on us as on them. We call Allâh as witness that we have been fair in our evaluation of Ahâdith. While deciding the soundness or weakness of a Hadith, we never let ourselves be swayed by bias for any particular sect, party or denomination or mental reservations, or preconceived notions or circumstances. We have been completely fair, just and honest in our evaluation of Ahâdith. We have tried to be completely neutral. We have kept our inquiries untainted with prejudice. Our research is purely scientific. We followed only the accepted principles of Hadith evaluation. Only then did we decide a case or give a ruling as to which course is right or preferable. Twisting or distorting a Hadith, or wriggling out of it, or stretching it in an attempt to arrive at far-fetched meanings, dubbing a Sound Hadith as Weak or a Weak one as Sound, declaring without proof a Hadith as abrogated or abrogating—all these things we believe to be fraud, deception, and concealment of truth. We seek Allâh’s refuge from these trickeries. Of course, we may have erred in applying the principles of Hadith evaluation, or we may have erred for lack of access to information, or we may have misunderstood something—and we will be grateful to those who point out our errors and we pledge to correct them forthwith—but, by grace of Allâh, we remained honest and
fair throughout our research work, there being no taint of bias for or prejudice against any school of thought, or party, or sect, or denomination, nor self motive or desire for profit. Allâh is the Warden over what we say.

Conclusion
If a person realizes the greatness of Allâh, his fear of Him will increase. And if a slave is afraid of His Lord’s retribution, he will increase in righteous deeds. Fear of Allâh is a cure for idleness. It is also an excellent trait for a believer.

Hasan Basri said, “I have kept the company of a people who are more worried of their righteous deeds being rejected than of their being punished for their misdeeds.”

Yusuf bin Abdul-Hasan was described as follows: “Whenever he emerged, he would look as if he was coming from the funeral of a close relative of his; and whenever he sat down, he would look as if he was a captive who was about to be executed. Whenever Hell-Fire was mentioned, he would react as if it was created exclusively for him.”

Know that a Muslim should maintain balance between fear and hope. For, fear only, if it is not accompanied by hope, can kill. Breeze of hope enlivens the souls.

Fear is the driver of the soul while hope is its guide. If it becomes slack with its guide, its driver eggs it on; and it refuses to abide by the instruction of its driver, its guide encourages it. Coolness of hope ameliorates the hotness of fear, and the sword of fear deals a deadly blow on procrastination. If a servant ponders over the favor of his Lord, he will show gratitude to Him and forsake anxiety and worries. If he looks at his sins, he will take precaution and will spend the night seeking pardon and forgiveness.

My dear brother, death in the cause of seeking knowledge is better than perdition in the path of idleness. Continue to awake in the night and observe frequent supererogatory fasting. Leave sleep alone for the sleepers. Endeavor to catch up with righteous people. After you have attained cure to your ailment, rejoice with the assurance of Allâh: “And give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?” (Yunus 10:2)

But if you die in your ailment, console yourself with Allâh’s promise for the martyrs: “Verily, the Muttaqîn (the pious), will be in the midst of Gardens and Rivers (Paradise): In a seat of truth (i.e., Paradise), near the Omnipotent King (Allâh, the All-Blessed, the Most High, the Owner of
majesty and honor).” (Al-Qamar 54:54-55)

Be always in remembrance of Allâh; perhaps your little remembrance of Allâh may make Him also remember you, as He said: “And the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers].” (Al-‘Ankabut 29:45) So be sincere in your remembrance of Him.

Abu Hurairah ﷺ narrated: “Allâh’s Messenger ﷺ was traveling along the path leading to Makkah that he happened to pass by a mountain called Jumdan. He said: ‘Proceed on, it is Jumdan. The Mufarridun have gone ahead.’ The Companions said: ‘O Allâh’s Messenger, who are Mufarridun?’ He said: ‘They are those males and females who remember Allâh much.’”[1]

Abu Hurairah ﷺ said, while he was in the house of Umm Darda: “The Messenger of Allâh ﷺ reported from his Lord that He said, ‘I am with My slave when he remembers Me and his lips move (in My remembrance).’”[2]

Abu Darda said: “Those who always remembered Allâh shall enter Paradise smiling.”

One of the signs of a lover is that he feels stirred up whenever the name of his beloved is mentioned. If you love someone from among the people of this world and you hear his name being mentioned, you feel stirred up from within.

However, remembrance of Allâh is being recited to you and nothing changed in you! You hear Allâh’s commands and prohibitions many times and yet you fail to reflect upon them; though He has made the reflection on His Verses easy for whoever strives in His way. But there are some among His slaves who ponder, implement His commandments, and abstain from His prohibitions. Whenever such people look at their good deeds they realize that they have not done enough. They never enjoy any food, drink or sleep without remembering Allâh. Can’t you hear Him describing such slaves of His and commending them in His Glorious Book saying: “The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur’ân) are recited unto them, they (i.e., the Verses) increase their Faith.” (Al-Anfûl 8:2)

He also describes them as: “As-Sâbirun [who patiently bear whatever may befall them (of calamities)].” (Al-Hajj 22:35)

So He thanked them for that and concealed their misdeeds. He informed them that He will be pleased with them on the Day the sky shall split open

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and, the Day "Man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions)." (Al-Qiyâmah 75:13)

On that Day, the sinner shall regret and be in sorrow for his negligence. He will be weighed down with his misdeeds. When he will be called to read his record of deeds, he will see that it is full of evil acts and he will be confused. When he sees other sinners like him being sent and dragged to Hell, he will then show a remorse that will be of no avail to him. He will cry but he will not be heard. He will neither be shown mercy nor be excused.

The punishment is severe for those who transgressed and behaved arrogantly. Therefore, my admonition for you is that, you should repent and give up sinning. Perhaps, you will be lead aright. For, Allâh helps those who seek refuge with Him and work righteously.
Methodology of Research and Tracing of Ahâdith

Praise is to Allâh. We extol Him and seek His help. None can misguide him whom Allâh guides and none can guide him whom Allâh misguides. I bear witness that there is no God except Allâh, Alone, without any partner, and I bear witness that Muhammad is His slave and His Messenger. The best speech is the Book of Allâh and the best course is the course of Muhammad ﷺ while the worst things are (religious) innovations and every innovation is an error and a delusion.

I thank Allâh, our Lord, Who made it possible for me to research and trace the Ahâdith of Sunan Arba'ah (Sunan Abu Dâwud, Sunan Tirinidhi, Sunan Nasâ'i and Sunan Ibn Mâjah).

Among the four Sunan, Sunan Ibn Mâjah holds a prominent place. I have already done research work and written a commentary on it in Arabic under the title Tas-hilul-Hdjah fi Mukhtasar Takhrij Sunan Ibn Mâjah. It is included in the Urdu edition now. To know my work and methodology, in this treatise, the following points need to be borne in mind:

- **Sunan Ibn Mâjah** contains two types of Ahâdith:
  - a) Ahâdith that occur in Sahih Bukhari or Sahih Muslim or in both.
  - b) Ahâdith that occur neither in Bukhari nor in Muslim.

- My own research finding is that all the Musnad (with chains of narrations) and Marfu' (traceable to the Prophet ﷺ) Ahâdith of Sahih Bukhari and Sahih Muslim are Sound (Sahih). This is also the opinion of all the scholars of the nation. As for the other Ahâdith, I have given my verdict as to their soundness or weakness. See, for example, Hadith no. 50: the chain of narration is Hasan (Good), and Hadith no. 11: the chain of narration is Da'îf (Weak).

- If I ruled a narration to be Weak, I also stated my reasons for that. For example, Hadith no. 19: Abu Bakr bin Khallâd Al-Bâhili narrated to us from Yahya bin Sa'eed from Shu'bah from Ibn 'Ajlân that 'Awn bin 'Abdullah told him, narrating from 'Abdullah bin Mas'ud. After I had declared it to be Weak, I wrote: “There is an interruption (Inqittâ) in its chain of narration because 'Awn bin 'Abdullah did not hear from 'Abdullah bin Mas'ud.”

- When I ruled a Hadith to be Hasan or Sahih, I also gave the reference of another Hadith scholar in case he also declared it to be so. See, for example, Hadith no. 87.
In case a narration of Ibn Mājah occurs in Bukhārī and Muslim as well as in other books, I have given the reference of Bukhārī and Muslim only while tracing it. See, for example, Hadīth no. 10: (Muslim) although this narration also exists in Sunan Tirmidhi (Hadīth no. 2229).

The references of Bukhārī and Muslim do not mean that the narration, with respect to its text, is exactly the same in both Bukhārī and Muslim. It only means that the narration in both the books is the same with respect to the chain of narration. As to the text, it may be long in one and short in the other or vice versa or words may differ but the meaning is the same.

Since, according to research scholars, Bukhārī has precedence over Muslim, I have given precedence to Bukhārī while tracing Ahādīth. But in some places, Muslim has been mentioned first while tracing. The reason for that is that a greater part of the chain of narration exists in Muslim. See, for example, Hadīth no. 58: collected by Muslim on the authority of Sufyān bin ‘Uyainah and by Bukhārī on the authority of Mālik. The following chart explains it further:

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  'Abdullah bin 'Umar
       |             |             |
  Sālim bin 'Abdullah |             |
       |             |             |
  Ibn Shihāb (Zuhri)             |
       |             |             |
Mālik bin Anas | Suufyān 'Uyainah

  'Abdullah bin Yusuf     Zuhair bin Harb,     Muhammad bin 'Abdullah
        |                         |            |
    Abu Bakr bin Abu Shaibah,     bin Yazid,     'Amr Nāqid
        |                         |            |
    Sahl bin Abu Sahl
        |                         |

Imām Bukhārī       Imām Muslim       Imām Ibn Mājah
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It is clear from the foregoing chain that Muslim is closer to Ibn Mājah. Hence, he has been mentioned before the other.

[For some reasons, like explicit affirmation of a Mudallīs (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See,
for example, Hadith no. 35, collected by Ahmad from Hadith of Muhammad bin Ishâq about whom it was affirmed that he had heard directly from him.]

- Two things should be noted about Tadlis (truncation):
  a. There are those who cannot be accused of truncation, any such charge against them being baseless and false, like Bukhâri, Muslim, Abu Qilâbah Jarmi, Makhul Shâmi, Zaid bin Aslam, Jubair bin Nufair, and Hammâd bin Usâmah. All of them are leading Hadith scholars and narrators of the First Level. Their Mu'an'an Ahadith (in which the narrator relates using the preposition 'an, meaning 'from') are considered to have been heard directly by narrators unless there be a reason ruling it out.
  b. The Mu'an'an narrations, in Hadith books other than those of Bukhâri and Muslim, by narrators like Qatâdah, A'mash, Sufyân Thawri, and Abu Ishâq Sabî'i against whom it is proved that they did truncate, are considered Da'if (Weak) in case they did not hear them directly or any follow-up. Imam Shâfi'i said: "We do not accept a Hadith from a Mudallis (truncater) until he says 'so-and-so told me' or 'I heard'"\[1\]. In the matter of Tadlis, his opinion is generally prevalent and preferred.

- Some scholars take the Mu'an'an narrations by Sufyân Thawri, Sufyân bin 'Uyainah, A'mash and others as Sound and those of Hasan Basri, Abu Zubair, and Abu Ishâq etc., as Weak. I do not see it as the right methodology. In my opinion, a decisive and categorical stand should be taken regarding this issue. See my treatise At-Ta'sis fi Mas'alah At-Tadlis for details.

- In case there is a difference of opinion among scholars about a narrator regarding his trustworthiness or weakness, finding it impossible to apply a single, consistent rule or reconcile between divergent opinions, I have always preferred the opinion of the majority of scholars.

- If a narrator is considered trustworthy by the lenient (Mutasâhil) experts in the science of Biographies like Tirmidhi, Ibn Hibbân, Hâkim, I have classified him as Unknown (Majhûl), but if he is endorsed as trustworthy by two of them, for example, by Tirmidhi and Ibn Hibbân, I have classified him as good (Hasanul-Hadith) and truthful (Saduq).

  Note: Some scholars consider Imam 'Ijlî as lenient. I do not agree with this view but consider Imam 'Ijlî as moderate (Mu'tadill).

- When a narrator is classified as trustworthy or good, it endorses the

\[1\] Kitâbur-Risâlah, p. 380.
reliability of each narrator in the chain of the narration. For example, Nāfi’ bin Mahmud Al-Maqdisi’s narration has been graded Ḥasan (Good) or Sahih (Sound) by Dârâquṭnî and Baihaqi. Hence, he is trustworthy (Thiqah), according to them. See also Nasbur-Râyâh 1/49 and 3/264, and Silsilatus-Sâlihah 7/16, Hadith no. 3007. It is wrong to classify such a narrator as Unknown (Majhul) or concealed (Mastur).

- While grading a Hadith as Sahih or Hasan, I have taken into account other Ahâdîth as corroborators (Shawâhid) or follow-ups (Mutâbi‘ât). So some Ahâdîth have been graded Sahih or Hasan in the light of Shawâhid and Mutâbi‘ât.

- Despite these methodologies of Hadith evaluation, errors may creep in. To err is human. But I declare hereby that I will not hesitate to recant if it is proved that there is error in my inquiry and the tracing of Ahâdîth.

- While validating or invalidating narrators, I have invariably referred to original books of biographies of narrators and, after thorough investigation, selected the most correct and most preferable opinion. In case, the name of a preceding scholar of Hadith has been given without remark or note, it means I agree with him.

Abu Tâhir Zubair ‘Ali Za’i
August, 2006.
The Six Collections

and what the Eminent Scholars said about them

Sahih Bukhārī:
Ibrāhīm bin Ma‘qil Nasafi said that he heard Muhammad bin Ismā‘il Bukhārī saying: “I collected the book Al-Jāmī in ten plus years and I made it a proof between me and Allāh.”

Ibrāhīm bin Ma‘qil Nasafi also said that he heard Bukhārī say: “I did not include in the book Al-Jāmī but only that which is authentic. I have excluded many other authentic Ahādith to avoid prolongation.”[1]

Sahih Muslim:
Ḥāfiz Abu Abdullah bin Mandah said that he heard Abu ‘Ali Husain bin ‘Ali Nishapuri saying: “There is no book of Hadith under the heaven more authentic than the book of Muslim bin Ḥājjāj.”[2]

Muhammad bin Husain Masarjasi reported from his father who said that he heard Muslim bin Ḥājjāj saying: “I compiled this Al-Musnad As-Sahih out of a collection of three hundred thousand heard Ahādith.”

Sunan Abu Dāwud:
Abu Bakr bin Dasah said that he heard Abu Dāwud saying: “I collected five hundred thousand Ahādith reported from the Messenger of Allāh ﷺ. And I selected from this number four thousand eight hundred Ahādith that I included in this book of mine - the Sunan. In this collection, I mentioned those that are authentic or closer. Four of these authentic Hadith are enough for a Muslim as the basis for his religion. These four are:

1. The Prophet’s saying: “The reward of deeds depends upon the intentions.”[3]
2. The Prophet’s saying: “The proper practice of one’s Islam demands that he should leave alone that which does not concern him.”[4]
3. His saying: “None of you believes until he loves for his brother what he loves for himself.”[5]
4. His saying: “The lawful things are clear and the forbidden things are

[3] Bukhārī (1); and Abu Dāwud (2201).
[4] Tirmidhi (2317); Albānī classified it as Sahih.
[5] Bukhārī (13); and Muslim (1599).
clear. But between the two are things are not so clear..."[1]

Abu Bakr Sawli reported that he heard Zakariya bin Yahya Saji saying, "The Book of Allâh is the foundation of Islam, and the book of Sunan by Abu Dâwud is the covenant of Islam."

Ismâîl bin Muhammad Saâfar narrated that he heard Muhammad bin Ishâq Saghani saying, "Knowledge of Hadîth was softened for Abu Dâwud as iron was softened for Prophet Dâwud ﷺ."[2]

Abu Sulaimân Khattâbi reported: I heard Ibn A’rabi saying while he was reading to us the Sunnah by Abu Dâwud, he pointed the manuscript from which he was reading and said, "If someone has no source of knowledge beside a copy of Allâh’s Book and then this book - Sunan Abu Dâwud - they are enough for him."

Khattâbi then said, "There is no doubt in what Ibn A’rabi said. This is because; Allâh revealed His Book as explanation for everything. He says: ‘We have neglected nothing in the Book.’ (Al-An’am 6:38) In the Verse, Allâh the Exalted informs us that there is nothing in matters of religion that the Qur’ân does not address."

However, this explanation is of two kinds: clear and explicit explanation and hidden and implicit mentioning. The detailed explanation of the latter was assigned to the Prophet ﷺ. This is the interpretation of Allâh’s saying: "And We have also sent down to you (O Muhammad ﷺ) the Dhikr (Reminder) and the advice (i.e., the Qur’ân) that you may explain clearly to men what is sent down to them, and that they may give thought." (An-Nahl 16:44) Therefore, whoever combines between the Qur’ân and the Sunnah has indeed attained both sources of explanation.

In his book, Abu Dâwud included Ahâdîth about foundations of knowledge and traditions and rules of Fiqh. As far as I know, no scholar before Abu Dâwud or after him had accomplished this.

Abu Sulaimân said: A report reached us that Abu Dâwud said, “I did not include this book of mine a Hadîth that the scholars unanimously rejected.”[3]

Sunan Tirmidhi:
Hâfiz Abu Sa’eed Abdur-Rahmân bin Muhammad Idrisi said, "Muhammad bin ‘Eisa bin Sawrah is one of the leading scholars of Hadîth. He had a number of works among them are: Al-Jâmi’, Tawârikh and Al-‘Illal.

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[1] Bukhâri (52); Muslim (1599); and Abu Dâwud (3329).
These works are compilation of a widely-read scholar, who is cited as an example in erudition.

Abul-Fadl Muhammad bin Tahir Maqdisi said: I was with Imam Abu Isma'il Abdullah bin Muhammad Ansari at Hira' when the mentioned was made of Abu 'Eisa Tirmidhi and his book. He said, "In my view, his book is more useful than those of Bukhari and Muslim because; the benefits that are in the books of these two scholars can only be attained by well-versed scholars. But as for the book of Abu 'Eisa Tirmidhi, all the people can benefit from it."

Sunan Nasasi:
Abul-Fadl bin Tahir said: I asked Imam Abu Qasim Sa'd bin Ali Zanjani at Makkah about the situation of one of the reporters of Hadith and he declared him as trustworthy. I then said: But Abu Abdur-Rahman Nasasi regarded him as Weak. Thereupon Zanjani said: "My son, the condition of Abu Abdur-Rahman on narrators of Hadith is stricter than that of Bukhari and Muslim."

Hakim Abu Abdullah bin Bayya' said: I heard Abu Hasan Ahmad bin Mahbub Ramali at Makkah saying: I heard Abu Abdur-Rahman Ahmad bin Shu'ab Nasasi saying, "When I decided to compile the book As-Sunan, I made Istikhara to Allah concerning some Shaikhs about whom I had some reservations. The result of the Istikhara was that I should reject their narrations. As a consequence, I had longer chains of narrators in some Hadith in which I would have had shorter chains."

Hafiz Abdul-Ghani bin Sa'eed Misri said: I heard Abu Hasan Khidr As-Suyuti saying, "I saw the Prophet in my sleep while there were in front of me many books among them was As-Sunan by Abu Abdur-Rahman Nasasi. The Prophet then told me: 'When are you going to stop gathering books and how much books are you going to acquire before you stop?! This is enough!' He then picked with hand part one of the Book of Purification from Sunan Nasasi. It then occurred to me that what the Prophet meant was that Nasasi's book is dearest book to him."[I]

Sunan Ibn Majah:
Abu Zur'ah Razi said, "I read the book compiled by Abu Abdullah Ibn Majah and I did not find there but few Ahadith whose authenticity is contestable." And he mentioned some Ahadith that are less than twenty.

Abu Abdullah Ibn Majah said, "I showed this transcript to Abu Zur'ah Razi. He checked it and said, 'I think if people lay their hands on this book,

Comparing Ibn Mâjah's Book with Other Collections

Comparisons have been made between Sunan Ibn Mâjah and other collections such as Muwatta' of Imâm Mâlik, Sunan Ad-Dirîmi, Musnad Ahmad and Sahîh Ibn Hibbân. Yet, Sunan Ibn Mâjah succeeded in becoming the sixth of the major collections. The following are books compared to Sunan Ibn Mâjah:

**Muwatta' by Imâm Mâlik**

Abu Abdullah Mâlik bin Anas—as was born in the year 93 or 94 AH. He was among the leaders of the generation that succeeded the Tâbi'in. He was a pious scholar and a great jurist. He showed great concern for the Prophet's Sunnah. He valiantly defended it and ferociously waged war against those who sought to oppose the Sunnah. He gave the Sunnah priority over all other things and never did he rely on invalid analogies at the expense of the Sunnah. He died in the year 179 AH.[2]

As regards comparing Muwatta' to Sunan Ibn Mâjah, Shamsuddin Jazari said about Sunan Ibn Mâjah: "It is the sixth of the six major collections, according to the scholars of Hadith. What Ibn Athir said that Muwatta' - not Sunan Ibn Mâjah - is the sixth of the major collections is his personal view."[3]

There are scholars who regarded Muwatta' as the sixth of the major collections. Some of these scholars are: Razin bin Mu'awiyah 'Abdari and Ibn Athir Jazari.[4]

**Musnad by Imâm Ahmad**

Imâm Ahmad bin Hanbal is a real leader and Shaikhul-Islam. He is one of the eminent Imâms.

Ibrâhîm Harbi said, "I saw Abu Abdullah - Imâm Ahmad. It was as if Allâh has endowed him with the knowledge of the earlier and latter generations combined."

A man said, "I have never seen anyone more knowledgeable about Fiqh and Hadith and its meanings more than Ahmad."

Ishâq bin Râhwâi said, "I would sit in the company of Ahmad and Ibn Ma'een and we would do joint study. Whenever I inquired about...

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something as regards its meaning and interpretation, no one but Ahmad would dare speak."[1]

His book, *Al-Musnad*, is one of the greatest and most comprehensive books of Hadith. But it needs some arrangement.

Ibn Kathir said, "There are in *Musnad* of Imâm Ahmad many Isnâd and narrations that are equal in status to many of those found in *Sahih Muslim*, even in *Sahih Bukhâri*, but which none of them and none of the four collectors of *Sunan* had collected.

As for the statement of Hâfiz Abu Musa Muhammad bin Abu Bakr Al-Madini concerning *Musnad Ahmad* that its Ahâdîth were Sahih, is not correct. This is because; the book contains, in addition to authentic Ahâdîth, Weak and even spurious narrations such as narrations about virtues of Marw, ‘Asqâlân and Birthal-Ahmar, as pointed out by the scholars.

This is in addition to the fact that Imâm Ahmad had missed many Ahâdîth. It is said that there are narrations from close to two hundred Companions that Imâm Bukhâri and Imâm Muslim recorded but that Imâm Ahmad did not have in his *Musnad*.[2]

**Sunan Ad-Dârîmi**

Ad-Dârîmi is Hâfiz Abdullah bin Abdur-Rahmân bin Fadl bin Bahrâm bin Abdullah Abu Muhammad Tamimi Dârîmi As-Samarqandi.

Abu Hâtîm bin Hibbân said, “Dârîmi was one of the learned scholars of Hadith and was pious. He was well-versed in Hadith and Fiqh. He authored many works and taught Hadith to others. He promoted the Sunnah in his country, called unto it, defended it and defeated those who sought to oppose it.”[3]

Some eminent scholars such as Hâfiz Ibn Salâh, Nawawi, Salahuddin ‘Alá’î and Hâfiz Ibn Hajr ßâ believed that it would have been had *Sunan Ad-Dârîmi* been regarded as the sixth of the six major collections.[4]

**Sahih Ibn Hibbân Al-Busti**

Imâm Abu Hâtîm Muhammad bin Hibbân was a great and well-versed scholar. He was the leading scholar of Khorasan. He has many great and famous works to his credit. He was born in the year 270 AH.

Abu Sa’d Idrisi said about him, “He was the judge of Samarqand for quite sometime, and he was one of the eminent jurists and scholars of Hadith. He

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was also well-versed in medicine, astrology and other sciences.

Among his works are: Al-Musnad As-Sahih, Al-Anwā' wat-Taqāsīm, Kitābūt-Tārikh, Kitābud-Du'afā' and many others. And he taught people Fiqh at Samarqand.

Hakim Nishapuri said, "Ibn Hibbān was one of the vessels of knowledge in Fiqh, Arabic language, Hadith and admonition. He was among the wisest men."[1]

Yâqut said, "Ibn Hibbān accomplished in the science of Hadith what others failed to do. People used to travel to Khorasan to read his works."

His book Al-Musnad As-Sahih is regarded as more authentic than Sunan Ibn Mājah.[2]

**Signs the Scholars Adopted for Sunan Ibn Mājah:**

After the six major collections - Sahih Bukhārī, Sahih Muslim, Sunan Abu Dāwūd, Sunan Tirmidhī, Sunan Nasā'i and Sunan Ibn Mājah - have become popular among the scholars, they adopted signs as a shortcut to each of them.

The signs that are used as shortcuts for the each of the six collections, according to Suyuti are as follows:

(خ) for Bukhārī
(م) for Muslim
(ق) for Bukhārī and Muslim
(د) for Abu Dāwūd
(ت) for Tirmidhī
(ن) for Nasā'i
(ه) for Ibn Mājah
(4) for the four collectors of Sunan
(3) for the collectors of Sunnah excluding Ibn Mājah
(حم) for Ahmad in his Musnad[3]

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An Important Point

Most of the collectors of the Sunan died with close intervals.

Imâm Abu Abdullah Muhammad Ibn Mâjah Al-Qazvini died in the year 273 AH.

Imâm Abu Dâwud Sulâîmân bin Ash'ath As-Sijistâni died in the year 275 AH.

Imâm Abu 'Eisa Muhammad bin 'Eisa bin Sawrah Tirmidhi died in the year 279 AH.\[1\]

A number of scholars wrote eulogies in honor of Imâm Ibn Mâjah. Among his scholars are: Yahya bin Zakariyya Tââiqi and Muhammad bin Aswad Qazvini.

\[1\] Al-Wafyât by Ibn Qunfudh 1/6.
A Life Sketch of
Imâm Ibn Mâjah

Imâm Ibn Mâjah is a bright star that continues to shine to this day on the firmament of Hadith sciences. He is counted among the greatest and most high-ranking Imâms of Hadith. He has also the honor of being one of the six Imâms whose collections of Hadith are widely popular among the Muslims.

Like other Imâms, he earned great fame for serving the Hadith sciences and played an important role in the recording of Ahâdîth. His whole life he spent watering the garden of this science. To collect and record the sayings of the Prophet ﷺ, he traveled to several countries, learning from the greatest Hadith scholars of his times and then gathering together those pearls in a single place for the benefit of later generations.

Ibn Mâjah was a great scholar of Hadith, Qur’ânic interpretation and history. Especially in the field Hadith sciences, he was counted as a great memorizer of Ahâdîth and an expert in this field. For this very reason, Hâfiz Shamsuddin Muhammad Dhahabi, Hâfiz Ibn Hajar and other critics in the field of Hadith sciences have acknowledged his leading position, high station, breadth of vision, and the ability to memorize Ahâdîth, extolling his academic and technical services in this field.

Name and Lineage:
Abu ’Abdullah Muhammad bin Yazid bin ‘Abdullah Rab’i Al-Qazvini nicknamed Ibn Mâjah. He was a non-Arab. He was Rab’i because he belonged to the tribe of Rab’i and was called Al-Qazvini because he belonged to Qazvin (Iran). Various explanations have been given for his nickname. Allamah Zubaidi, writing in Tâjul-’Urus, has given several explanations for the nickname, one explanation being that Mâjah was his mother’s name. Imâm Nawawi gives weight to this explanation. Shah ’Abdul-’Aziz Dehlavi in Bostânul-Muhadîthin says: (The correct opinion is that Mâjah was his mother.) That is why the Arabic word for son (Ibn) is written with the Arabic letter alif to indicate that Ibn Mâjah qualifies Muhammad, not ’Abdullah. Anyhow, some scholars believe that Mâjah was his father’s name. That is also the opinion of Hâfiz Ibn Hajar.

Birth and Early Education:
He was born in 209 AH corresponding to 824 CE. Yâqut bin ‘Abdullah Al-Hamavi, quoting Ja’far bin Idris’ Târikh Qazvin, wrote: Abu ’Abdullah died in the year 273 AH and I heard him say “I was born in 209 AH.” Much of
 Ibn Mājah’s childhood is unknown but it appears that, according to the practice of those days, after receiving his early education, he turned to the Hadith sciences in his own hometown first that had become by then the cradle of Hadith sciences.

**Travels in Pursuit of Knowledge:**

After learning from the teachers in his own home town and the towns nearby, he began his travels in 230 AH, when he was 21 or 22 years old, to other countries to acquire more of Hadith sciences. Ibn Jawzi writes in Al-Muntazim: “He travelled to Khorasan, Iraq, Hijaz, Egypt and Shām and attended the gatherings of Hadith scholars.” Imām Hanbal writes: “He journeyed to Kufah and Basrah, Egypt, and Shām. He also learned from the scholars of Makkah and Al-Madinah and, later, traveled to Baghdad that was in those times, according to Imām Dhahabi, the ‘home of chains of narration and memorization’ (Dārul-Isnādul-ʿAlī wal-Hīfz), the seat of the caliphate and knowledge. But he never ceased or tarried but continued his journeys in quest of knowledge. Again he traveled to Damascus, Homs, Egypt, Isfahan, Ashkelon (seaport in SW Palestine) and Nishapur where he became a pupil of the stars and celebrities of Hadith sciences. This gives us a good idea of how hard he strove to learn Hadith sciences and, in his desire to collect Ahādith, journeyed to distant seats of learning.

**His Teachers:**

Imām Ibn Mājah had the honor of learning Hadith sciences from a number of great scholars of his times including those of Makkah, Al-Madinah and Qazvin. Among those of Al-Madinah were Hāfiz Ibn Mus‘āb Zubairi, Ahmad bin Abu Bakr Al-ʿAwfī and Hāfiz Ibrāhīm bin Al-Mundhir. His Makkan teachers were Hāfiz Jalwānī, Abu Muhammad Hasan bin ‘Ali Al-Khilāl, Hāfiz Zubair bin Bakkār, the Judge of Makkah, Hāfiz Salamah bin Shabib, etc. Notable among his teachers in Qazvin were ‘Amr bin Rāfi’ Bajālī, Ismā‘īl bin Tawbah and Muhammad bin Abu Khālid Qazvīnī. He also studied under other prominent teachers like Jubārāh bin Mughallīs, Abu Bakr bin Abu Shaibah, Nasr bin ‘Ali Nishapuri, Abu Bakr bin Khallād Bāhili, Muhammad bin Bashshār, Abul-Hasan‘Ali bin Muhammad Tanāfīsī and ‘Alī bin Mundhir.

**His Pupils:**

The list of his pupils is very long. They are scattered far and wide, in Qazvin, Hamadan, Isfahan, Baghdad, and other places. Notable among them are ‘Alī bin ‘Abdullāh Al-Falānī, Ibrāhīm bin Dinār Al-Jarshi, Ahmad bin Ibrāhīm Qazvīnī, Hāfiz Abu Ya’la Al-Khalīlī and Abu ‘Amr Ahmad bin Muhammad bin Hakim Al-Madani Al-Isfahānī.
A Life Sketch of Imam Ibn Majah

Narrators of Sunan Ibn Majah:
Among his closest students who had the honor of narrating Sunan Ibn Majah were Abul-Hasan Al-Qattân, Sulaimân bin Yazid, Abu Ja'far Muhammad bin 'Eisa, and Abu Bakr Hâmid Al-Abhari.

Recognition of his eminence by Scholars:
A great Hadith scholar, interpreter of Qur'ân and historian, his outstanding rank, especially in the field of Hadith sciences, has been acknowledged by scholars of Hadith sciences in every age.

— Imam Dhahabi says: "Imam Ibn Majah remembered Ahâdîth by heart. He was a critic in the field of Hadith sciences, truthful, upright and a man of wide learning." Imam Dhahabi wrote in Tadhkiratul-Huffuz: "He was a great memorizer of Ahâdîth and a Hadith scholar and Qur'ân interpreter of Qazvin."

— Abu Ya'la Khalili said: "He was very trustworthy and an authority; and had a deep knowledge of Hadith sciences."

— Allamah Sindi said: "Among the Imam's of Hadith, he had a high rank, was pious and a trustworthy scholar by consensus."

Writings of Ibn Majah:
After completing his education, Imam Majah turned to writing and composing and left behind three great works:

As-Sunan: The Sunan Ibn Majah is counted among the Sound Six (or, say, the Six Books) and ranks sixth. A detailed account can be seen in the following pages.

At-Tafsir: It was a large commentary on Qur'ân in which the Imam had collected Ahâdîth and comments of the Companions and Tâbi'in, supported with chains of narrations. Sayuti counted this commentary and that of Ibn Hâtim among the voluminous commentaries of Qur'ân. Ibn Kathir, in Al-Bidayah, said the same thing.

At-Tarikh: A great history book and a manifestation of his great scholarship and learning, Ibn Kathir called it a complete history while Ibn Khalkán, the famous historian, called it Târikh Malîth (nice history).

It is a pity that the last two books are no longer extant.

Death:
The Imam died on Monday, 22 Ramadân, 273 AH corresponding to 887 CE, aged 64. May Allah forgive him and have mercy on him. Amen.

[1] Literally, the word means 'followers' or 'successors.' A technical term meaning those who saw and met a Companion of the Prophet ﷺ.
Hāfiz Abul-Fadl Muhammad bin Tāhir Maqdisi said, "I saw a book Ibn Mājah authored on biographies and history of regions from the time of the Companions till his time. At the end of the book, there is a statement with the handwriting of his student Ja'far bin Idris that reads: Abu Abdullah Muhammad bin Yazid Mājah died on Monday and was buried on Tuesday 22nd of Ramadān 273 AH. I heard him saying, 'I was born in the year 209 AH.' He was aged 64 years. The funeral prayer was performed on him by his brother Abu Bakr, and he was buried by his brothers, Abu Bakr and Abu Abdullah; and his son, Abdullah.'

Some scholars said that Ibn Mājah died in the year 275 AH.[1]

Many a poet wrote moving elegies on his death. Hāfiz Ibn Hajar, in *Tahdhibut-Tahdhib*, quoted a verse written by Muhammad bin Aswad Qazvini: "The loss of Ibn Mājah weakened the columns of the throne of knowledge and shook up its pillars."

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Ahādīth began to be put down in writing even during the era of the Prophet ﷺ, but these Ahādīth were no better than compilations by individuals. Their purpose was just to put them down in writing, with no regard for order or sequence. Later, during the caliphate of 'Umar bin 'Abdul-'Aziz (99 AH-101 AH), the state undertook this task but most of the works in this field were the products of individual labor. During the second century of the Hijra calendar, famous books like Muwatta of Imam Malik and Musnad of Imam Shafi'i were prepared but the third stage of recording Ahādīth, known as the Golden Age, came only in the third century AH. Many a collection was made in this age. These included the Six Books (Kutub Sittah), popularly known as the Sound Six (Sahih Sittah), Sunan of Ibn Mājah being one of them and considered the last of them.

Sunan Ibn Mājah began to be included in the Six Books by the end of the fifth century AH. Since then, in every succeeding age, it kept on growing in value and importance. With respect to soundness and strength, Sunan Ad-Dārimi, Sunan Ad-Dārāquthni and other books of Sunan were superior to Sunan Ibn Mājah but they did not gain popularity like Sunan Ibn Mājah.

It is to be noted that Sunan is a technical term used by scholars of Hadith sciences to denote a book of Ahādīth relating to legal rulings, from the Chapters of Purification (Abwābut-Tahārah wa Sunanha) down to the Chapter on Wills (Kitābul-Wasaʿya) in the same order as followed in books of Islamic jurisprudence.

How important and useful the Sunan Ibn Mājah is, can also be gauged by the fact that when Ibn Mājah showed his work to Imām Abu Zār'ah, the latter remarked: ‘If this book reached the public, all or most of the existing Jawāmir would cease to be used. The words of Imām Abu Zār'ah proved to be true to the last letter. Several Jawāmir, Musnads and Sunan were eclipsed by Ibn Mājah’s Sunan.

Hāfiz Ibn Hajar, writing in Taqribut-Tahdhib, termed the book Jāmi’ Jaʿīyid (a good, comprehensive Hadith collection).

The book, As-Sunan by Imām Ibn Mājah was an excellent and beneficial work that stunned the scholars of his time.

He himself said about the book: ‘I showed this book to Abu Zār'ah Rāzi. He checked it and said, ‘I think if people lay their hands on this book, all or most of other great compiled works will become unnecessary.’”[1]

The book was published and is popularly known among students of knowledge as *Sunan Ibn Mājah*.

There was also an old edition of the book printed in Egypt in whose cover was written: ‘*Sunan Al-Mustafa* by Ibn Mājah’. However, there is no authentic proof for correctness of this latter name, and no one has ever called the book of Ibn Mājah with this name.

As for the first name *Sunan Ibn Mājah*, it is inconceivable that author could give his work this name. For, the custom is that the author gives his book a name and then adds ‘by so-and-so’. It is not in the habit of the scholars to ascribe their books to themselves in a genitive construction. It is even unimaginable.

There is a very old and authorized manuscript of *Sunan Ibn Mājah* that dates back to year 601 AH. The manuscripts had writings of a number of scholars including Ibn Qudāmah and Imām Mizzi, in this manuscript, Ibn Mājah’s work is called *As-Sunan li Ibn Mājah*. This is the correct title of the work.

One should not say that there is little difference between the title *Sunan Ibn Mājah* that means ‘the Sunan of Ibn Mājah’, or *As-Sunan li Ibn Mājah* that means ‘the Sunan collected by Ibn Mājah’. For, in the second title, what normally comes to mind is that you are talking about the Sunan (traditions) of Allāh’s Messenger (ﷺ) while in the first title; the reader will think that you are talking about the Sunan of Ibn Mājah and not that of the Messenger of Allāh (ﷺ). Also, if you compare between the two titles, you will realize that the respect the second title commands in the hearts is greater than that of the first one.

All this is in addition to the fact that the author did not title his work *Sunan Ibn Mājah*. Therefore, books and opinions of their authors in giving titles to their books should be respected. It follows then that, Ibn Mājah’s book should be called ‘*As-Sunan* by Ibn Mājah’, especially when printing the work.

It is, however, strange that though this book has been published several times, the correct title did not appear in the cover of any of these editions. What is more astounding is the fact that one of the editors of the book, Dr. Muhammad Mustafa A’zami adopted the authorized manuscript in which this title appeared. Yet, he disregarded this title.

While the scholars might be excused if they refer to Ibn Mājah’s work as *Sunan Ibn Mājah* in their normal conversations, this usage should not be condoned if it is written on the cover of the book.
The Work's Printed Editions:
The work of Ibn Mijah was first printed in 1233 AH in India. One volume of it was printed. The printing was then discontinued until the year 1273 AH when the second volume was printed, also in India. The work was republished once again in Lahore, India in 1311 AH.

In 1313 AH, it was published in Cairo. It was this Cairo edition that has in its margins the commentary of Sindi.

The book was published several times thereafter, the latest and most recognized of these editions is the one edited by Muhammad Fuwad ‘Abdul-Baqi published in 1373 AH. It is the edition recognized by most scholars whenever they wanted to quote a Hadith from Ibn Mijah’s collection. This edition was reedited by Dr. Muhammad Mustafa A’zam and published again in 1404 AH.

General Information on Sunan Ibn Mijah:
It has been pointed out earlier that the work is published in two volumes. It consists of thirty-two books on knowledge and Fiqh, and of one thousand five hundred and fifteen chapters.

According to Muhammad Fuwad ‘Abdul-Baqi’s edition, it consists of four thousand three hundred and forty-one Ahladiith; and according to A’zami’s it consists of four thousand three hundred and ninety-seven Ahladiith.

Ibn Mijah started his collection with ‘the Book of Sunnah’, which is alternatively called ‘the Introduction’. Indeed, this book with which he started his work is one of the most beautiful and most wonderful introductions for such a work. This is because; the collection itself is about the Sunnah and its fundamentals. It is therefore, very appropriate to start by discussing the Sunnah.

In this wonderful introduction, Ibn Mijah mentioned many chapters. If he were to separate them, each of them would have been like individual Sunnah books such as As-Sunnah by Abdullah bin Ahmad, As-Sunnah by Lallâ‘i, and As-Sunnah by Ibn Abu ‘Asim.

Ibn Mijah then mentioned chapters that deal with the virtues of the Prophet’s Companions such as Abu Bakt, ‘Umar, ‘Uthmân, ‘Ali and others. He then mentioned chapters concerning the Khawârij and Jahmiyyah.

In the Book of ‘Aqidah, Imam Ibn Mijah mentioned chapters concerning a person who introduced good practice or bad practice; a person who revived a Sunnah that was extinct; and the virtue of a person who learnt the Qur’an and taught others.

These and other chapters mentioned by Ibn Mijah are like fundamentals
and principles of the science of Sunnah that should be inevitably read by whoever wants to learn the Sunnah or is keen about the Prophet’s practice.

The first Hadith in the Sunan by Ibn Mâjah is as follows:

Ibn Mâjah narrated with his Isnâd that goes to Abu Hurairah ﷺ who narrated that the Messenger of Allâh ﷺ said: “Whatever I have commanded you, do it; and whatever I have forbidden you, refrain from it.” [1] This statement from Allâh’s Messenger ﷺ seems like an interpretation of Allâh’s Word, “And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it).” (Al-Hashr 59:7)

Starting the book with this Hadith also has its significance. The comprehensiveness of the Hadith in the sense of its command that the Prophet ﷺ should be followed is an indication that the ‘Book of Sunnah’ is the best and the most beautiful thing the compilation can be started with.

The last Hadith in the Sunan by Ibn Mâjah is the one he reported with his Isnâd to Abu Hurairah ﷺ that the Messenger of Allâh ﷺ said, “There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allâh says, “These are indeed the inheritors.” (Al-Mu’minun 23:10) [2]

Though this Hadith is one of those ones that only Ibn Mâjah narrated to the exclusion of the other five collectors, it is authentic. The other five collectors are: Bukhârî, Muslim, Abu Dâwud, Tirmidhî and Nasâ’î.

One of the wonderful lessons this Hadith teaches is that entering Paradise is the goal of all slaves and the consequence of all their actions. Ibn Mâjah concluded his collection with this Hadith to indicate this and that it is the end of whoever followed the Allâh’s pleasure. It also indicates though the misguidance of those who deviated from the Sunnah of the Messenger of Allâh ﷺ may hurt the Ahlus-Sunnah in this world, they will be comforted on the Day of Resurrection. For, they shall inherit in Paradise the places of the inhabitants of Hell. The recompense shall be according to the deeds.

They were hurt by these people’s abandonment of the religion and the Prophet’s Sunnah in this world, so Allâh rewarded them for that by making them happy in the Hereafter and making them inherit places in Paradise allocated to the dwellers of Hell.

Further, it is also authentically reported from the Messenger of Allâh ﷺ that he said, “The scholars are the heirs of the Prophets, for the Prophets

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[1] Ibn Mâjah (1); Albâni classified it as Sahih.

[2] Ibn Mâjah (4341); Albâni classified it as Sahih.
Ibn Mâjah's Book: As-Sunan

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Ibn Mâjah (223); Albâni classified it as Sahih.

did not leave behind Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share."[1] The legacy the Messenger of Allah ﷺ left behind is his Sunnah. Those who inherited it in this world are the scholars who follow his Sunnah and act upon it. Therefore, they deserved to be exclusively described as ‘the inheritors’ in the above Verse.

This should not be surprising; for, in this world, they inherited the legacy of knowledge left behind by the Prophets; and, in the Hereafter, they shall inherit the abodes of Paradise.

The above explanation is an attempt at finding reason for Ibn Mâjah’s concluding his collection with this Hadith.

Concerning describing the Sunan Ibn Mâjah as collection of Ahâdith that deal about Fiqh issues - in line with the definition of latter scholars who defined Sunan as a collection of Ahâdith arranged according to Fiqh chapters - we do not believe that this description is accurate enough. This is because; the Sunan collections, in addition to their inclusion of chapters on Fiqh, also include chapters that are unrelated to Fiqh. Therefore, it is better to define them as ‘the Sunan collections are books that mostly consist of Ahâdith arranged according to Fiqh chapters.’

For example, Sunan Abu Dâwud consists of Ahâdith about Mahdi, and this has nothing to do with rules of Fiqh.

There are also books in Ibn Mâjah’s collection that have nothing to do with rules of Fiqh such as ‘Chapters on the Interpretation of Dreams’, ‘Chapters on Asceticism’ and ‘Chapters on Tribulations’.

The Chapters on Asceticism, which is the last part of the collection, consists of Ahâdith that describe the Day of Resurrection and its horrors, description of the Prophet’s Water Fountain, and mentioning of the Prophet’s intercession. Ibn Mâjah then mentioned Ahâdith about description of Hell-Fire and then description of Paradise.

It is therefore clear that Ibn Mâjah’s collection does not consists of chapters of Fiqh only but also comprises other chapters of knowledge.

The Sunan Ibn Mâjah is the sixth of the six major collections of Ahâdith. Others are: Sahih Bukhâri and Sahih Muslim, Sunan Abu Dâwud, Sunan Tirmidhi, and Sunan Nasâ’i. Hâfiz Ibn’Asâkir made a collection of parts of each of the Hadith of the collection and Mizzi did the same on all its narrators.

However, Ibn Salâh and Nawâwi did not make a mention of Ibn Mâjah’s

[1] Ibn Mâjah (223); Albâni classified it as Sahih.
collection in their works. They did not regard it as one of the major collections. They regarded the major collections as only the five, following the way of the earliest scholars of Hadīth and methodology of the many of latter scholars. When some of these scholars realized that Ibn Mājah’s collection is immensely useful and strong in terms of Fiqh and they realized that it included many Ahādīth that are not in the Muwatta of Imām Mālik, they included it among the major collections making them six.

The first Imām to include Sunan Ibn Mājah to other five collections is Abul-Fadl Muhammad bin Tāhir bin ‘Ali Maqdisi in his work, Atrāfūl-Kutub As-Sittah. He was followed in doing so by Ḥāfiz Abdul-Ghani bin ‘Abdul-Wahid bin ‘Ali bin Surur Maqdisi in his work, Al-Kamāl fi Asmā‘ur-Rijadi, which is a work about the narrators of the six major collections, and summarized under the name Tahdhibul-Kamāl by Ḥāfiz Jamāluddin Abu Hajjāj Yusuf bin Abdur-Rahmān Al-Mizzi.

There were scholars such as Razin bin Mu‘awiyah ‘Abdari and Athiruddin Abu Sa‘ādat Mubarak bin Muhammad - otherwise known as Ibn Athir Al-Jazari Ash-Shāfi‘i - who counted Muwatta’ Imām Mālik as the sixth of major collection in place of Sunan Ibn Mājah. ‘Abdari did so in his work Tajrid while Ibn Athir did so in his workJTam‘ul-Usul.

There were also eminent scholars such as Ibn Salāh, Nawawi, Salāhuddin ‘Alā‘i and Ḥāfiz Ibn Hajar ‘Asqalānī who believed that it would have been more preferable to count Sunan Dārimi as the sixth of the major collections instead of Sunan Ibn Mājah. [1]

Date of Composition:
Ibn Mājah left his home town in 230 AH in quest of Ahādīth and died in 264 AH. It was during this intervening period that he composed his Sunan and showed it to Abu Zar‘ah. This leads us to infer that Ibn Mājah wrote his Sunan between 230 AH and 264 AH.

Number of Narrations and Their Degree of Soundness:
According to Abul-Hasan Qattān, the Sunan Ibn Mājah contains 32 Books, 1510 chapters and 4000 Ahādīth while, according to Muhammad Fuwād ‘Abdul-Baqi, it contains 37 Books, 1560 chapters and 4341 Ahādīth. The latter opinion has more weight.

According to Fuwād ‘Abdul-Baqi’s research, of the additional 1339 Ahādīth, called Zawā‘id of Sunan Ibn Mājah, 428 Ahādīth are Sahih, 199 Hasan, 613 Da‘if and 99 Munkar (Denounced) and Maudu (Fabricated). Shaikh Nāsimuddin in his book Da‘if Ibn Mājah, counts 948 Ahādīth as Da‘if.

Ibn Mājah’s Conditions Regarding the Ahādīth of His Collection:
We did not find that Imām Ibn Mājah wrote any introduction to his book in which he explained the conditions he followed and the methodology he used in compiling his book As-Sunan. He neither did that at the beginning of the book, as most scholars did, nor in a separate booklet, as some of them, such as Abu Dāwud did.

Also, we did not know of any scholar who gave any assessment to Ibn Mājah’s collection that its Ahādīth are generally authentic, as it happened with the collection of Nasā’i and those of others. As a result, we could not say that Ibn Mājah stipulated that he would include only authentic Ahādīth in his collection. In fact, the reality of his book indicated the contrary. What the study showed is that Ibn Mājah’s collection contains greater number of Weak Ahādīth and greater number of narrations that can be described as fabricated - though these are very few - than any of the other five collections.

How then can we know the conditions Ibn Mājah followed in compiling his book and the methodology he used? To start with, two things should attract the attention of the reader of Ibn Mājah’s collection:

One: Ibn Mājah was greatly keen on compiling as many Ahādīth as he could as long as they are explicitly related to detailed Branches of Fiqh. He was enthusiastic about mentioning evidences for detailed Fiqh issues. That is why his book was praised in this aspect. Ibn Kathir described Ibn Mājah’s collection in his book, Ikhtisār ‘Ubumul-Hadith, as ‘a good and useful work, strongly chaptered in Fiqh.’

While making exhaustive compilation of these evidences of Fiqh, he was compelled to collect as many Ahādīth as he could regardless of authenticity or weakness of the Ahādīth. Perhaps, some scholars of Ibn Mājah’s time used to cite some of these Weak narrations as proofs and he wanted to bring out to our knowledge their chains so that we could know their status.

Two: It is related to the first factor - Ibn Mājah has additional Ahādīth over those of the other five collections. These additions are many. If one was to consider the number of Ahādīth of the two Sahih collections and then those of the other three collections, namely Sunan of Abu Dāwud, Tirmidhi and Nasa’i, and he was to consider the fact that the other three collectors also arranged their collections according to Fiqh chapters without stipulating that they collected only authentic narrations; he would realize that Ibn Mājah still had more exclusively additional Ahādīth than any of the other five collectors. The number of these additional Ahādīth is one thousand five hundred and fifty-two (1552) Ahādīth, according to the book Miftah Az-
Zujajah by Imam Busairi. This number is undoubtedly great.

In the light of the above two clear factors - namely that Ibn Majah was enormously concerned about branches of Fiqh and collecting proofs on detailed Fiqh issues and that he had more exclusively additional Ahadith than any of the other five collectors - we can then be able to answer the question: What was the methodology of Ibn Majah and what was his purpose of compiling the book?

It is now clear to us that the purpose of Ibn Majah was to bring to us chains of transmitters of reports cited as basis of the rules of Fiqh regardless of the degree of authenticity or otherwise of the chains.

**Works Concerning Narrators of Sunan Ibn Majah:**

1. Imam Dhahabi wrote biographies for narrators of *Sunan Ibn Majah* whose narrations were not collected by Bukhari and Muslim. He named this work, *Al-Mujarrad fi Rijal Sunan Ibn Majah*. The work has been published twice.

2. Dr. Abdullah Murad 'Ali's thesis, *Al-Matrakunal-ladhina fee Ikhrahi lahum Ibn Majah*; this is a contemporary work.

3. There is also another work in this regard by Dr. Sa'adi bin Mahdi Al-Hashimi. It is published by Islamic University of Al-Madinah in 1402 AH.

**Distinguishing Qualities of Sunan Ibn Majah:**

The *Sunan* of Ibn Majah possesses some distinguishing qualities that kept it apart from other books of Ahadith, made it outstanding and popular and called the attention of scholars in all ages. Here are those distinguishing qualities:

- The style is excellent. The titles of chapters are in harmony with the Ahadith listed under them. There is no confusion, or meshing or disorder. The chapters follow each other in the same order as in the books of Islamic jurisprudence, and the Ahadith, too, are well-ordered—a quality that poses no difficulty in deriving legal rulings.

- The chapters are well-ordered and well-arranged. There is no repetition, a quality lacking in other basic Hadith books.

- The book, though brief, is comprehensive with respect to legal rulings. It is for this quality of comprehensiveness that Ibn Hajar, in *Taqribut-Tahdhib*, called it a 'good Jami'.

- On several occasions he identified those Ahadith that are Gharib (Unfamiliar). Of course, Tirmidhi is famed for having already done so, yet Ibn Majah's work in this field, namely, identifying Ahadith in some special chapters and ruling them as Gharib is unique. We do not find it
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in other books.

- There were some Ahadith specific to some particular town, there being no narrator of those Ahadith in other towns. But Ibn Majah, while recording, gives the name of the town the narrator of a particular Hadith belongs.

- Ibn Majah added 482 Sahih Ahadith to his Sunan that do not exist in the other five books of Hadith.

- There are 3002 common Ahadith existing in both Sunan Ibn Majah and the other five books but Ibn Majah recorded them with quite different channels of narration. This multiplicity of channels of narration has further strengthened Ahadith, a distinguishing quality of Sunan Ibn Majah, a quality that is not found in other books.

- There are 1339 Ahadith in Sunan Ibn Majah that do not exist in the other five books. Hadith scholars have also recorded them as Zawdi'd (additions or supplements). It is owing to those Zawdi'id that the Sunan of Ibn Majah has been elevated to the position of 'the sixth of the Six'.

Position of Sunan Ibn Majah among the Six Collections:

Allah, High and Exalted has appointed for the Sunnah well-versed and learned scholars who shall protect it against the distortions of extremists, arrogation of liars and misinterpretations of the ignorant. These scholars devised various ways of recording the Sunnah in order to preserve it. One of the best results of these efforts, the most authentic, the most accurate and the most well-accepted by all and sundry is 'the Sahih', collected by Abu Abdullah Muhammad bin Isma'il Bukhari. This is followed in terms of accuracy and acceptance by Sahih collected by Abu Husain Muslim bin Hajjaj Nishapuri.

These two collections are then followed by 'the Sunan' collected by each of: Abu Dawud Sulaiman bin Ash'ath Sijistani, Abu 'Eisa Muhammad bin 'Eisa Tirmidhi, Abu Abdur-Rahman Ahmad bin Shuaib Nasawi and Abu Abdullah Muhammad bin Yazid who is also known as Ibn Majah Qazvini; though he did not attain the status of the other five.\[1\]

Rafi'i (d. 623 AH), said in his book, At-Tahwini about Ibn Majah's collection: "Ibn Majah's collection, As-Sunan can be mentioned along with the two Sahih collections and the Sunan collection of each of Abu Dawud, Nasawi and Tirmidhi."

\[1\] Tahdhibul-Kamal 1/147.
As it has been pointed out earlier, there was a controversy among the scholars as to which of the three collections - Sunan Ibn Majah, Muwatta' Imam Malik and Sunan Darimi - should be counted as the sixth of the six major collections. This controversy was widened by Majuddin Ibn Taimiyyah's argument that Musnad of Imam Ahmad deserved to be counted instead of Sunan Ibn Majah.

This controversy was, however, brought to a logical end by the latter scholars; that is by incorporating all the suggested books and raising the major collections to nine. Hence, we have the basic five collections: Sahihs of Bukhari and Muslim, the Sunan collected by each of: Abu Dawud Sulaiman bin Ash'ath Sijistani, Abu 'Eisa Muhammad bin 'Eisa Tirmidhi and Abu Abdur-Rahman Ahmad bin Shu'aib Nas'asi with the addition of Sunan of Ibn Majah. Added to the list are: Muwatta' of Imam Malik, Sunan of Darmi and Musnad of Imam Ahmad.

These nine collections are therefore the major basic collections of Hadith upon which the latter scholars finally agreed.

Ibn Hajar, in his work An-Nukat, did mention the reason that made Ibn Tahir to count Sunan Ibn Majah as the sixth collection as opposed to Muwatta' by Imam Malik. He said, "Ibn Tahir and others counted Sunan Ibn Majah as the sixth collection as opposed to Muwatta' because; Muwatta' contains fewer fully-connected additions to the Hadith of the five collections whereas Sunan Ibn Majah contains more and more. Therefore, the intention of the scholars in choosing Sunan Ibn Majah was to maximize the number of Ahadith."

In the above statement, Ibn Hajar mentioned the clear reason for the scholars' choosing of Sunan Ibn Majah as opposed to Muwatta' of Imam Malik though it is indisputably clear that Muwatta' is more recognized and more authentic in terms of its contents than Sunan Ibn Majah. However, by choosing Sunan Ibn Majah, the scholars were adding a great number of Ahadith - more than one thousand five hundred additional Ahadith - to the treasure of Sunnah.

**Sunan Ibn Majah's Rank among Hadith Books:**

Initially, only four were chosen from among the many Hadith books by Ibn Sakan and Ibn Mandah and called them the 'Four Bases' that included Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud and Sunan An-Nasaii. Later on, Sunan Tirmidhi was also included in them and a new term 'the Five Bases' was coined. Towards the end of the fifth century AH, Hafiz Abul-Fadl Muhammad bin Tahir Al-Maqdisi added Sunan Ibn Majah to the Five Bases, calling it the sixth of the Six (Saidus-Sittah) and by writing his book Shurutul-A'mmaus-Sittah (The conditions laid down by the six Imams)
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included it permanently in the Six Books. Later on, Hàfiz ‘Abdul-Ghani Al-Maqdisi, writing in his book Al-Kāmil, followed the same line that was laid down by Ibn Tāhir.

The Scholars' Interest in Sunan Collections:
The scholars showed great interest in Sunan collections. They transcript it, quoted it, memorized it, narrated it, commented on it and explained the situations of its narrators.

- One of these scholars is Imâm Hàfiz Muhammad bin Tāhir bin ‘Ali bin Ahmad the well-traveled scholar and the author of many books. He was born in Jerusalem.

Salafi narrated that he heard Muhammad bin Tāhir saying: “I wrote the two Sahîhs of Bukhâri and Muslim and Sunan Abu Dâwûd seven times for wages. And I wrote Sunan Ibn Mâjah ten times at Ray.”

Ibn Tāhir also said, “I discharged blood while urinating twice in the cause of seeking Ahâdîth: Once in Baghdad and the other time in Makkah. That was due to my walking barefooted in extreme heat. I never rode any mount in the cause of seeking Ahâdîth and I used to carry my books on my back. Also, I never begged anyone for anything while I was a student of Hadîth. I only used to live upon whatever came to me.”

It was also reported that Ibn Tāhir would walk continuously for a day and a night; for he was endowed with the strength to do so.

Abdullah bin Muhammad Ansârî Harawi said, “A student of Hadîth should be fast at reading, writing and walking. Allâh endowed this young man - meaning Ibn Tâhir - with these qualities.”

Shujâ‘ Dhuhli said, “Ibn Tâhir died when he arrived for Hajj on Friday 28th or 29th of Rabi‘ul-Awwal 507 AH.”[1]

- Sakhâawi said, “Hàfiz Ibn Hajar read the entire Sunan Ibn Mâjah in four sittings; Sahîh Muslim in four sittings, Sunan An-Nasâ‘î Al-Kabir in ten sittings, and each sitting was approximately of four hours. He also read Mu‘jam At-Tabarânî As-Saghîr in a single sitting between Zuhr and ‘Asr prayers - And this is his fastest.”[2]

The scholars had shown great interest in the books of Sunan. The lesser the number of narrators of a book and the closer its chains of narrators to the Messenger of Allâh ﷺ, the higher the status of that book, as long as long as the reports are authentic. That is why the scholars paid

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greater attention to some Ahâdîth whose chains of narrators are shorter. For instance, they paid greater attention to Ahâdîth whose Isnâd consist of one, two or three narrators.

As for Isnâd with only three narrators in the chains, Imâm Shâfi‘î recorded a number of them in his Musnad. Imâm Ahmad also has a lot of them in his Musnad. Bukhâri has about twenty of them; and Abu Dâwud and Tirmidhi have one each. As for Ibn Mâjah, he has about five of them but each of his narrators is accused of lying. Tabarâni in his Mu‘jam also has a few of these Isnâd.

As for Imâm Mâlik, he has reports in his Muwatta’ with only two narrators in their Isnâd. Imâm Abu Hanîfah also has narrations with only one narrator between him and the Messenger of Allâh ﷺ. However, these reports are rejected because; the fact is that Abu Hanîfah never heard anything from any of the Prophet’s Companions. It then follows that one or more narrators must have been dropped between him and the Companions he is reported to have narrated from.

**The Scholars’ Interest in Sunan Ibn Mâjah:**

It is in the habit of the scholars to read and memorize Sunan books. One of the most prominent among such scholars is Abu Zur‘ah Maqdisi. The great scholar, who was well-versed in Hadîth was Tâhir bin Muhammad bin Tâhir bin ‘Ali Shaîbânî Al-Maqdisi Al-Râzi Al-Hamdânî. He was born in Ray.

‘Umar bin ‘Ali Al-Qurashi said, “I started reading Sunan Ibn Mâjah to Abu Zur‘ah when he came for Hajj. He said: ‘I heard the book from Abu Mansur Miqwâmi, and it was from a copy written by my father.’” Al-Qurashi then said, “We then confirmed that he had Ijâzah (i.e., certificate of approval) from Miqwâmi.”

Abu ‘Abdullah Dubaithi said, “Abu Zur‘ah died in the year 566 AH at Hamdân.”[1]

Another prominent scholar in this regard is Muhammad bin Shâfi‘î bin Muhammad bin Tâhir Nishapuri who was also known as as-Sinawbari, the jurist. He visited Baghdad and lived there for sometime. While he was there, he narrated Sunan Ibn Mâjah to people.[2]

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Scholars Who were Unable to Acquire Sunan Ibn Majah:
1. 'Ali bin Isma'il bin Abbas bin Qarqin Al-Bali (d. 772 AH).\[^{[1]}\]
2. Hafiz Allamah Shaikhul-Islam Abu Bakr Ahmad bin Husain bin 'Ali bin Musa Al-Khazrujardi Khorasani Al-Baihaqi. He was a great scholar. His knowledge was blessed and he has many useful works to his credit. He did not have any of Sunans of Nasari, Tirmidhi or Ibn Majah. He died in the year (458 AH).\[^{[2]}\]

Explanatory Commentaries on Ibn Majah:
Like the other Five Books, in view of the usefulness, importance and fame of Sunan Ibn Majah, many notable commentaries and marginal notes have been written on it. Some of them are:

1. The first known commentary on Sunan Ibn Majah is the one done by the Egyptian Hafiz Abu 'Abdullah 'Ala'uddin Mughalti bin Qalij bin 'Abdullah Bakjari Al-Misri (d. 762 AH). He named his work Al-I'lam bi Sunnatih 'Alaihis-Salam. The author died before he could complete it. It still remains in manuscript and unedited, and it is in four volumes.


3. Some authors mention a book called Mâ Tamass ilayh Hâjah liman Yulâlih Sunan Ibn Mâjah. This book was written by one of the Indian scholars, Muhammad Abdur-Rashid Nu'mani. The impression the title of the book gives is that it is about Ibn Mâjah's methodology and other necessary things a readers should know about Sunan Ibn Mâjah. But, sadly, the book is mostly devoid of that. It was only written in response to an issue that affects the Hanafites only. The only important thing the book has is that it made a mention of spurious Hadith.

4. Ad-Dibajah fee Sharh Sunan Ibn Majah is a five-volume work by Kamaluddin Muhammad bin Musa Ad-Damiri; the author of the famous Hayâtul-Hawi Al-Kubra; he died in the year 808 AH.

5. Allamah Jalaluddin Suyuti also had a commentary on Sunan Ibn Majah. It was printed along with a very old edition of Sunan Ibn Majah in New Delhi. Suyuti's commentary is called: Misbah Az-Zujajah. However, I do not know whether or not this name is authentic.

6. Sharh Sunan Ibn Majah by Ibn Rajab Hanbali (d. 795 AH); we know

\[^{[1]}\] Ad-Durar Al-Kamînah fee A'ıb Al-Mi'ah Ath-Thaminah 1/350.
\[^{[2]}\] Siyār A'īm An-Nubalâ' 18/163.
nothing about this commentary except that Sindi quoted from it in his own commentary on Sunan Ibn Mājah.

7. *Sharh Ibn Mājah*: The work of Shaikh Burhānuddin Halabi. According to Imām Shaukānī, it is a very delicate and refined commentary.

8. *Misbah Az-Zujājah fi Zawā'id Ibn Mājah* by Busairi (d. 840 AH). The unique feature of this work is that Busairi edited those narrations that Ibn Mājah exclusively recorded. He then classified each of these narrations in terms of its authenticity or otherwise. It should be pointed out that this Busairi is different from the one who wrote a poetry in which the Prophet was excessively praised and which is recited all over the Muslim world. We ask Allāh for guidance.


13. *Injazul-Hājah bi Sharh Sunan Ibn Mājah*: A very useful and comprehensive commentary written in Arabic by famous Pakistani scholar, Shaikh Muhammad ‘Ali Janbāz. He documented and referenced each Ḥadīth, gave his ruling on its soundness or weakness, wrote a brief biographical note on the narrators of each Ḥadīth, gave accurate names of narrators and places, and quoted Ahādīth similar in meaning to the respective Ḥadīth. Moreover, while writing his commentary, he mentioned the Madhhab of each school of Islamic jurisprudence, quoting from their authentic books and, after an objective analysis of the arguments of each jurist in the light of Qur‘ān and Sunnah, mentioned the preferred opinion. At the end of each volume, there is also a list of famous biographies. The foregoing qualities make this commentary very useful, excellent and comprehensive. But it is still incomplete. The commentary on about half the book running into six volumes has already been published. May Allāh help the author complete his work and reward him for his labor. Amen.
How to benefit by
Sunan Ibn Mâjah

♦ **Introduction:** The *Sunan* of Ibn Mâjah is one of the basic reference works. It occupies a special position among the six canonical books of *Ahâdith* (the Sound Six), next to the Sound Traditions of *Bukhârî* and *Muslim*. It has been arranged under subject-headings. Imam Ibn Mâjah (209 AH-273 AH) divided his work into three parts according to the subject-matter: (1) chapters (2) subchapters (3) *Ahâdith*. This type of division and arrangement is technically called the *Fiqh* classification. The *Sunan* of Ibn Mâjah consists of 37 books and 4341 *Ahâdith* in all.

♦ **Chapters:** To begin with, titles have been given according to subject-matter, following the *Fiqh* classification (that is, the classification method followed in the books of Islamic jurisprudence), for example, chapters of Purity and its *Sunan*, chapters of Funerals. Following this pattern, *Sunan Ibn Mâjah* make 37 chapters, a separate list of which has been given on another page.

♦ **Subchapters:** These carry titles relating to each of the *Fiqh* subjects. For example, the chapter of Purity and its *Sunan* has 139 subchapters. The same method is followed in the chapters on Prayer-call (*Adhân*), Mosques, etc.

♦ ***Ahâdith*:** The *Ahâdith* quoted under each chapter and each title have been arranged with respect to their contents and follow a well-ordered sequence. The *Ahâdith* quoted vary in numbers, more in some chapters and less in others. Readers should follow the same order in their search for a Hadith relating to a particular subject.

♦ **References:** Readers will notice the word *Al-Mu’jam* in the beginning of each subchapter and the word *At-Tuhfah* at the end of it in the chapters of the Arabic part of *Sunan Ibn Mâjah*. The following explains the terms:

a. *Al-Mu’jam* refers to *Al-Mu’jam Al-Musafiras li Alfuthil-Hadith*, a 7-8 volume work prepared by the (non-Muslim) Orientalists over a period of 65 years stretching from 1922 to 1987. It is an alphabetical list of words occurring in the texts of *Ahâdith* collected by nine traditionists in their compilations: *Sahihul-Bukhârî, Sahîh Muslim, Sunan Abu Dârûd, Jâmî’ Tirmidhi, Sunan An-Nasa’î, Sunan Ibn Mâjah, Musnad Ahmad, Murâwita’ Al-Imâm Mâlik*, and *Sunan Ad-Dârîmi*. Its purpose is to help readers find the text of any Hadith wherever it occurs among the foregoing nine Hadith compilations.
b. *At-Tuḥfaḥ* refers to *Tuḥfatul-Askarīf bi Maʿrifatil-Atrāf*, a book prepared by Jamāluddīn Abūl-Ḥajjāj Yūsuf Al-Mīzzi in the course of 27 years, from 696 AH to 722 AH. It contains the texts of all the *Aḥādīth* of the Six canonical books plus *As-Sunan Al-Kubra* of Nāṣirī and *Shamāʾil* of Tirmidhī along with the names, alphabetically arranged, of the Companions, their followers (*Tābiʿīn*) and the followers of the followers (*Tabnʾ Tābiʾīn*), who narrated them. This arrangement is technically called *Munṣnad*. Numbers have also been given along with *Al-Muʿjam* and *At-Tukfah* in the Arabic part of *Ibn Mājah*. These numbers guide the reader to where those *Aḥādīth* are to be found in *Al-Muʿjam Al-Mufahm* and *Tuḥfatul-Askarīf*, thereby enabling him to get to other reference works relating to *Aḥādīth*. This arrangement has proved very helpful to research scholars in their search for a particular *Hadīth*.

- **Numbering *Aḥādīth***: Muhammad Fuwād ʿAbdul-Bāqi introduced about 60 to 70 years ago the system of giving number to each *Hadīth* in the collections: *Bukhārī*, *Musliim*, and *Sunan Ibn Mājah* to make it easy to find a particular *Hadīth*. It is called in Arabic *Raqamul-Hadīth*. Now it has become a normal practice in *Hadīth* books. This method of numbering *Aḥādīth* has made access to any *Hadīth* very easy. You can find a *Hadīth* now very quickly.

- **Sanad (chain) of *Hadīth***: The traditionist transmits a *Hadīth*, beginning from his teacher (*Shaikh*) through each narrator up to the Companion of the Prophet ﷺ. This sequence of narrators is called chain (Sanad) of narration.

- **Matn (text) of *Hadīth***: The words beginning at the end of the chain is called *Matn* (text).

- **Comments**: To further explain the meaning of each *Hadīth* and to recount all the rulings and the points of law that can possibly be deduced from a particular *Hadīth*, a new section, Comments, has been added in the English edition. While writing this section, quotations from Qurʾān and *Hadīth* books, along with their references, have also been given. Sometimes *Hadīth* numbers have also been given, the purpose being to help the reader gain more information if he so desires. Readers will note in this English edition of *Ibn Mājah* that at the end of each *Hadīth*, the quoted *Hadīth* has been investigated and traced. It is a technical thing normally useful for learned men and *Hadīth* scholars but a layman may also benefit by discovering whether a particular *Hadīth* is Weak or Sound.
Technical Terms used by Hadith Scholars

Definition of Hadith: Whatever has come down to us concerning Allāh’s Messenger ﷺ through narrators is called Hadith. It is also sometimes called Sunnah (practice, usage, etc), Khabar (report) and Aithar (track, trace, sign, impression, tradition).

Basic Kinds of Ahādīth:
- Qauli (Verbal): It records the utterances of the Prophet ﷺ.
- Fi’li (Practical): It records the deeds of the Prophet ﷺ.
- Taqrir (Tacit): It records the Prophet’s tacit approval of some action, behavior, etc.
- Shama‘il (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Note: The main text of a Hadith is called Matn, which is preceded by Sanad (chain of narrators). If the chain is complete and no name of the narrator is missing from the chain, the Hadith is called Mutassil (Connected). Else, it is called Munqat‘ (Interrupted).

Kinds of Ahādīth with respect to Ascription (Nisbah):
- Qudsi (Sacred): It records the very Words of Allāh narrated by the Prophet ﷺ, transmitted through narrators, and not found in the Qur‘ān.
- Marfu’ (Traceable): A Hadith ascribing an utterance, deed, or tacit approval to the Prophet ﷺ.
- Mauqif (Discontinued): A Hadith ascribing an utterance, deed, or tacit approval to a Companion of the Prophet ﷺ.
- Maqți (Intersected): A Hadith ascribing an utterance or deed to Tābi’[1] or Tābi’ Tābi’[2].

[1] See the glossary.
[2] See the glossary.
Kinds of *Ahâdîth* according to the Number of Narrators:

- **Mutawâtir** (Continuous): *Hadîth* fulfilling the four conditions of continuity:
  1. narrated by a large number of narrators;
  2. human reason and usage cannot possibly rule it out as false;
  3. occurring much in each chronological Level (*Tabaqah*) of narrators, right from the era of the Prophet ﷺ to the time of the compiler;
  4. relates to human senses.

*Note:* *Tabaqah* (Era-Level) is a group of narrators hearing *Ahâdîth* from one or more than one teacher.

- **Khabar Wâhid** (Isolated): A *Hadîth* which does not meet the four conditions of *Mutawâtir Hadîth*. It is of four kinds.

- **Mashhur** (Well-known): A *Hadîth* with more than two narrators at each Level (*Tabaqah*) but not an equal number of narrators at any Level (e.g., three, four, five).

- **Mustafid** (Extensive): *Hadîth* with a uniform number of narrators but more than two at each Level or a uniform number of them at the beginning or the end of the chain of narration.

- **‘Aziz** (Precious): *Hadîth* with only two narrators at any Level.

- **Gharib** (Unfamiliar): *Hadîth* with only one narrator at any Era-Level. If the narrator is a Companion or a Tâbi’i, it will be called *Gharib Mutlaq* (Absolutely Unfamiliar). In case the narrator is some other person, it will be called *Gharib Nisabi* (Relatively Unfamiliar).

*Note:* Of the foregoing kinds, the *Mutawâtir Hadîth* gives you certainty or positive knowledge (*‘Ilmul-Ya’qin*). The other kinds may be *Mardud* (Rejected) or *Maqbul* (Accepted).

Kinds of *Ahâdîth* according to Acceptance or Rejection:

- **Maqbul** (Accepted): The one that is obligatory to act by.

- **Mardud** (Rejected): *Hadîth* that is not Accepted.

Kinds and grades of *Maqbul Ahâdîth* according to the extent they meet the conditions of acceptability:

1. *Sahih li-Dhâtihi*
2. *Sahih li-Ghairihi*
3. *Hasan li-Dhâtihi*
4. *Hasan li-Ghairihi*
Sahih li-Dhâtîhi (Sound by itself): the Hadith that fulfills the five conditions of soundness.

a. Should have a connected chain of narration. That is, each narrator received the narration from his teacher.

b. Each narrator should be upright (Âdîl), commits no major sin, does not insist on minor sins, is good-tempered and of good moral conduct.

c. Perfectly accurate (Kâmilud-Daht), transmitting his narration orally from memory or in writing perfectly and accurately.

d. The Hadith should not be Shâdhdh, that is, it should not contradict other Ahâdîth.

e. The Hadith should not be Ma’lul (Defective).

(Detailed definition of Shâdhdh and Ma’lul will soon follow).

- Hasan li-Dhâtîhi (Good by itself): A Hadith, some narrators of which are less accurate, but it fulfills all the remaining conditions.

(Note: Hasan li-Dhâtîhi ranks after Sahih li-Ghairihi. We have changed the sequence to make definitions easier.

- Sahih li-Ghairihi (Sound owing to supporting narrations): If a Hasan Hadîth has more than one chain of narration, it is elevated to the grade of Sound (Sahih). It is called Sahih li-Ghairihi (Sound owing to supporting narrations) since it has become Sound by virtue of other supporting narrations.

- Hasan li-Ghairihi (Good owing to other supporting narrations): Hadîth having several chains of narrations, each chain being a little weak but the weakness offset by virtue of multiplicity of chains, and, hence, reaching the grade of Hasan li-Ghairihi.

Kinds and Grades of Sound Ahâdîth (as they occur in Hadîth books):

- Muttafrîq Alâiîh (Agreed upon): Hadîth occurring in both Sahih Buhârî and Sahih Muslim. Such a Hadîth is sound to the highest degree.

- Afrâd Buhârî: Hadîth occurring in Sahih Buhârî but not in Sahih Muslim.

- Afrâd Muslim: Hadîth occurring in Sahih Muslim but not in Sahih Buhârî.

- Sahih ‘ala Shartiîma: A Hadîth not found in Sahih Buhârî or Sahih Muslim but meeting the conditions laid down by both.

- Sahih ‘ala Shartiil-Buhârî: Hadîth not found in Sahih Buhârî but meets...
the conditions laid down by him for a Hadith to be Sound.

- Sahih ‘ala Sharti- Muslim: Hadith not found in Sahih Muslim but meets the conditions laid down by Muslim for a Hadith to be Sound.
- Sahih ‘ala Sharti-Chairhima: A Hadith that meets the conditions laid down by Hadith scholars other than Bukhâri and Muslim.

Kinds of Mardud (Rejected) Ahâdîth due to Interrupted (Munqati’) chain:

- Mu’allaq (Suspended): A Hadith with the initial part of its chain of narration or the whole chain deleted (deliberately).
- Mursal (Disconnected): A Hadith narrated by a Tâbi‘i from the Prophet without an intermediary.
- Mu’dal (Double Break): Refers to a Hadith in which two or more consecutive narrators are deleted in the middle of the chain.
- Munqati’ (Interrupted): This term is applied to a Hadith in which one or more than one narrator has been deleted at random from the middle of the chain of narration.
- Mudallas (Truncated): The term is applied to a Hadith in which the narrator hides the name of his teacher in a subtle way, such as calling him by an unknown or nickname, giving the impression that he did not do so. In this case, the chain is Muttasil (Connected) and the subnarrators are known to have met and heard directly from the relevant teachers but there is no proof that they heard the respective Hadith directly from them.
- Mursal Khafi (Disconnected-hidden): A Hadith in which the narrator narrates from a contemporary whom he could not have possibly heard from or seen, there being no proof of both having met each other.
- Ma’lul or Mu’allaq (Defective): A technical term applied to a Hadith that looks Maqbul (Accepted) externally but contains an inherent, hidden defect making it unacceptable. Only an expert and highly skilled in the Hadith science can detect such a defect. It is impossible for others.

Kinds of Rejected Ahâdîth, according to lack of integrity of narrators:

- Rihâ’yatul-Mubtadi’ (narration of innovator): A Hadith from a narrator committing innovation (Bid’ah), by word or act, thereby reneging his faith. Anyhow, in case his sin of innovation does not warrant the charge of disbelief, his narration may be reliable providing he is a person of integrity ('Adl) and accurate (Dâbit). It is to be noted that innovation reneging disbelief leads, of necessity, to apostasy.
- Rihâ’yatul-Fâsiq (narration of dissolute): A Hadith narrated by one committing major sins, short of disbelief.
• Matruk (Abandoned): A Hadith narrated by a known liar and whose narrations have been rejected by traditionists (Muhaddithin).

• Maudu’ (Fabricated): A Hadith whose narrator attributed a false report to the Prophet ﷺ on some occasion. Any narration by such a person is called Forged or Fabricated.

Kinds of Rejected Ahâdith according to inaccuracy of narrator:

• Musahhaf (misrepresented): A Hadith containing a word that looks right apparently but is actually mispronounced or misread due to misspelling or misplaced diacritical marks.

• Maqlub (Inverted): A Hadith containing words put before or after their proper place by the narrator forgetfully or containing the name of a narrator in place of another.

• Mudraj (Interpolated): A Hadith containing, in part, intentionally or unintentionally, a narrator’s own word or words that look like a part of the text of the Hadith itself.

• Al-Mazid fi Muttasili-Asânîd (Additional): Narration so named when two narrators, one trustworthy and another more trustworthy, transmit a tradition, the former adding one more subnarrator to the chain.

• Shâdhdh (Contradicting): A Hadith transmitted by an accepted (trustworthy or truthful) narrator who contradicts another narrator more trustworthy than himself or several trustworthy narrators like himself. The antonym (opposite) of Shâdhdh is Muhfuz (Conforming).

• Munkar (Denounced): A Hadith whose narrator is Weak (Da’îf) and contradicts one or more than one trustworthy narrators. The antonym of Munkar is Ma’ruf (Conventional).

• Riwâyah Saiyyil Hifz (Poor): A Hadith narrated by one born with a poor memory.

• Riwâyah Kathirul-Ghaflah (Lax): Term applied to Hadith narrated by one who is very lax and negligent or commits errors very often.

• Riwâyah Fâhishul-Ghalat (Monstrous): Hadith narrated by one who commits monstrous errors.

• Riwâyah-Mukhtalit (Muddled): A Hadith narrated by one who lost memory through senility, dotage or accident or whose written narrations were lost.

• Mudtarib (Confounding): A Hadith, the chain or text of which contains conflicting things impossible to be resolved.
Kinds of Rejected *Ahâdîth* due to narrator being Unknown:

- *Riwa'yah Majhûlil-'Ain* (Unknown): The *Hadîth* of a narrator who is quite unknown, there being no comment about him by a *Hadîth* scholar and no knowledge as to whether he was trustworthy or Weak and there being only one subnarrator narrating from him. Such a narrator is called Unknown.

- *Riwa'yah Majhûlil-Hâl*: The *Hadîth* of a narrator unknown, there being no comment about him by a *Hadîth* scholar and no knowledge as to whether he was trustworthy or Weak and there being only two subnarrators reporting from him. Such a person is called Unknown (*Majhûl*). He is also called *Mastûr* (Concealed).

- *Mubbham* (Vague): A *Hadîth* whose chain does not clearly state the name of any narrator.
Kinds of Hadith Compilations

- **Kutub Sihah (Books of Sound Ahādith):** Any book, the compiler of which has committed himself to include only Sound (Sahih) narrations in his compilation and made the word Sahih a part of the title of his book. In the opinion of the compiler at least, the narrations of such a book are Sound. If he himself points out the defect in a Hadith he has recorded, it does not tarnish or detract from the soundness of his compilation.

- **Sihah Sittah (the Sound Six):** This term is applied to the sound six compilations—Sahih Bukhārī, Sahih Muslim, Sunan Abu Dāwud, Sunan An-Nasā’i, Jāmi’ Tirmidhi, and Sunan Ibn Mājah. They are also known as Usul Sittah (the Six Majors or Basics) or Kutub Sittah (Six Books). The first two are called Sahihain and have earned universal acclaim. They are not considered Sound only by their compilers but by the whole Muslim nation. Anyone finding fault with the Twain is, in the words of Shah Waliullah, the renowned traditionist of Delhi, an innovator disputing the consensus of the nation. The last four books are called Sunan Arba’ah. These contain some Weak (Da’if) narrations but, on the whole, most of them are Sound. Hence, learned scholars include them in the ‘Sound Six’.

- **Jāmi’ (Comprehensive):** The term is applied to a book that contains Ahādith on all subjects relating to Islam like doctrines (‘Aqā’id), laws, and commandments (Akhām), exegesis (Tafsir), the Paradise (Jannah), the Hell (Jahannam). Examples: Sahih Bukhārī, Jāmi’ Tirmidhi, etc.

- **Sunan:** Books containing Ahādith of a practical nature, legal and doctrinal, focusing on topics of relevance to a Muslim’s daily life like Sunan Abu Dāwud.

- **Musnad:** A collection of Ahādith narrated by a Companion or Companions, each collection arranged separately under the name of a Companion, like Musnad Ahmad, Musnad Humāidī.

- **Mustakhraj:** A genre of Hadith literature in which the compiler gathers narrations from other books and writes them with his chains of narration like Mustakhraj Ismā’īlī ‘ala Sahihil-Bukhārī.

- **Mustadrak:** A compilation of Ahādith not found in the book of a Hadith scholar but fulfilling the conditions laid down by him. Example: Mustadrak Hākim.

- **Mu’jam:** A compilation listing the Ahādith narrated by each of the compiler’s teachers separately, arranged in a particular order.
- **Arba'in**: A book listing forty Alhâdîth on one or more than one subject like *Arba'in Nawâwi*, *Arba'in Thunâ'i*.

- **Juz'**: A collection containing the narrations of a single narrator or on a single subject like Bukhârî's *Juz' Rafîl Yadâin* and *Juz' Al-Qirâ'atî Khalfal-Imâm* and Baihaqi's *Kitâbul-Qirâ'atî Khalful-Imâm*.
Era-Categories (Tabaqât) of Hadith Compilations

1. The first Tabaqah covers Sahihul-Bukhâri, Sahih Muslim and Muwatta' Al-Imâm Mâlik. The latter precedes the former two with respect to the time of compilation but ranks third in the order of value and importance. Imâm Mâlik and his group of scholars believe all the Ahâdîth in Al-Muwatta' to be Sound but other traditionists believe some narrations found therein to be Munqati' or Mursal although these are found in other books with Connected (Muttasil) chains. (But a Connected chain is not enough to establish the soundness of a Hadith).

2. The Four Sunans (Sunan Arba'ah) rank second. Some include Musnad Ahmad and Sunan Ad-Dârîmi also in this Rank. The compilers of these books had a thorough knowledge of the Hadith sciences. They were known for their trustworthiness, integrity and accuracy. They were never negligent or lax in achieving their objectives and fulfilling the conditions they had set for themselves. In every age their books were liked and acclaimed by traditionists and learned scholars.

3. The Musanâdâ (jawnâmi, Musannafl, written before, during and after the Sound Six (Sîhah Sittah) fall third in order of rank. The purpose of their writers was just to collect and compile Ahâdîth. This explains why their compilations contain all kinds of Ahâdîth. These books are not unknown to Hadith scholars but, nonetheless, they do not find favor with them. The Muslim jurists did not make much use of the Ahâdîth occurring in these compilations only but not in other books of the first two categories. Nor did Hadith scholars care much to investigate them as to their soundness or weakness, acceptance or rejection, exposition or elaboration. Under this category and rank come the works like Musannaf 'Abdur-Razzâq, Musannaf Ibn Abu Shaibah, Musnad Al-Tâyâlisi, and the works of Baihaqi, Tahâwi, and Tabarâni.

4. To the fourth rank belong those books that were composed much later, containing Ahâdîth not found in the books of the top two ranks but rather in the compilations of little academic value. These books consist of arguments of preachers, proverbs of wise men and Israeli traditions that some weak transmitters mixed up, accidentally or purposely, with the Prophet's traditions. Or they are mere speculations or probabilities drawn from Qur'ân and Sunnah that ignorant mystics began...
transmitting by meanings (not by words) down the ages till the common people took them as the sayings of the Prophet himself. Or they pruned words and lines from a number of Ahādīth, pieced them together, and coined a new Hadīth altogether. Examples: Kitāb Du‘ājī (the Book of Weak narrations) of Ibn Hibbān, Al-Kāmil (The Complete) of Ibn ‘Adi, and the books of Khatīb Baghdādi, Abu Nu‘aim Isfahāni, Ibn ‘Asākir, Juzqāni, Ibīn Najjār, and Dālāmī. They all belong to this category. And so are Musnad Al-Khwārizmī and Al-Maudū‘āt of Ibīn Jawzī and Mulla ‘Alī Qārī.

5. To this category belong the books containing the Ahādīth that were widely current among the circles of jurists, mystics, historians and experts in various fields as well as the Ahādīth fabricated by ungodly people with fluent tongues who embellished them with eloquent words and even forged chains of narration themselves.

- The books of the first and the second category or Rank are fully trusted by Hadīth scholars. They have always remained deeply attached to them.

- The Ahādīth of the third Rank can only be advanced for argument by those who are experts in the Hadīth sciences and have profound knowledge of narrators and the degree of their reliability, and have a sharp insight into the hidden defects of Ahādīth. In general, these Ahādīth cannot be advanced for argument or evidence except, of course, as supporting evidence for Maqbul (Accepted) Ahādīth.

- To gather and advance the Ahādīth belonging to the fourth category (Rank) as argument in support of the Ahādīth of the top two Ranks is a mere forced, affected behavior of the later scholars. That is the way of the innovators in their bid to support their particular rite of Fiqh or their denomination or religious creed. But Hadīth scholars consider it wrong to advance Ahādīth from this category for evidence - (synopsis of Hujjatul-wil-Balighah).
Meanings of *Masādir* (Sourcebooks) and *Marāji‘* (Reference Works)

Sources or sourcebooks: These refer to books, the compilers of which recorded *Ahādīth* with their own chains of narrations. In the foregoing classification of Ranks, *Hadīth* books mean sourcebooks (Masādir, plural of Masdar).

Reference works: The books containing *Ahādīth* collected from different sourcebooks. These are of three kinds:

a. Reference works containing only Sound *Ahādīth* like *Al-lu’lu wal-Marjān fīna Ittāṣaqa ‘Alaihi-Shāikhān* and *‘Umdatul-Ahkām*.

b. Reference works containing *Ahādīth*, both Sound and Weak, selected from sourcebooks like *Mishkātul-Masābih*, *Riyāḍus-Sāliḥin*, *At-Targhib wat-Tarhib*, and *Bulughul-Marām*, etc.

c. Reference works containing *Ahādīth* from both authentic and inauthentic sourcebooks without inquiry or criterion of selection like *Kanzul-‘Ummāl*.

Note: It is not right to advance as argument a *Hadīth* from the second and third types of reference works (b and c) without inquiry.

How to deal with Accepted (Maqbul) but Contradictory (Shādhīḥ) *Ahādīth*

There are different ways to overcome this difficulty:

1. Reconciling between those two *Ahādīth*, and taking a common meaning, making it possible to act by both. In this case, preference shall be given to the meaning found in the third *Hadīth* or the one stated by the scholars of *Hadīth* sciences.

2. In case, this is not possible, we shall investigate which of the two has been abrogated. If it is established that one of the two has been abrogated, we shall take the abrogater and leave the abrogated.

3. In case there is no proof of abrogation, the *Hadīth* that has a greater right to preference on technical grounds shall be taken, with no regard for the rite of *Fiqh* of any school (*Madhhab*) whatsoever, and the other *Hadīth* abandoned. That is, the *Hadīth* possessing the highest degree of soundness or occurring in a book of superior rank shall be given preference.

Note: In case of conflict between *Maqbul* and *Mardud Ahādīth*, the former shall prevail.
Technical Arabic Terms

We have already described some basic technical terms in the preceding pages. A revision of them to refresh memory will be hopefully useful:
Technical Arabic terms in short with their English equivalents are given in alphabetical order from the right—the Arabic Terms.

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<td>أسماء الرجال</td>
<td>Biographies of narrators</td>
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<tr>
<td>تابعون</td>
<td>Persons who met/accompanied a Companion; second generation of Muslims</td>
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<td>تابعتي</td>
<td>Person who met a Tabi’i</td>
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<td>ثابت</td>
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<tr>
<td>نقة</td>
<td>Trustworthy</td>
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<td>جامع (ج : جوامع)</td>
<td>Comprehensive Hadiith compilation</td>
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<tr>
<td>جيد</td>
<td>Perfect</td>
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<td>جيد حسن</td>
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<td>حديث</td>
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<td>حديث فله</td>
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<td>حسن لغيره</td>
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<td>حق اليقين</td>
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<td>خاص</td>
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<td>خبر الواحد</td>
<td>Isolated/narration of an individual</td>
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<td>رواية سيء الحفظ</td>
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<td>رواية فاحش النغل</td>
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<td>زوايد</td>
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<td>Righteous predecessors</td>
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<td>Actual hearing from person from whom one is reporting</td>
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<td>Chain of narration</td>
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<td>Sound-Discontinued</td>
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<td>Truthful but less accurate</td>
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<td>Very weak</td>
<td>ضعيف جدا</td>
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<td>Weak-Discontinued</td>
<td>ضعيف موقوف</td>
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<td>Era-Level</td>
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<td>Speculative knowledge</td>
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<td>Uprightness</td>
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<td>Upright</td>
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<td>Pet name; surname, agnomen, nickname</td>
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The Book Of The Sunnah

Chapter 1. Following The Sunnah Of The Messenger Of Allâh ﷺ

1. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said, ‘Whatever I have commanded you, do it, and whatever I have forbidden you, refrain from it.’” (Sahih)

Comments:

a. Each and every command of the Prophet ﷺ is binding on the community. Numerous Verses of the Qur’ân confirm the assertion.

b. Anything and everything the Prophet ﷺ prohibits must be avoided. Allâh the Glorified says in His Book: "... And whatever the Messenger gives you, take it; and whatever he forbids you, desist from it....” (59:7)

c. The above quoted Verse proves that a command, as a rule, is binding although in certain contexts it could simply mean preferability or recommendation.

2. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: “Leave me as I have left you (Don’t ask me the minor things that I have avoided to tell you). For those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do..."
something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it.’” (Sahih)

**Comments:**

a. Permissibility is the rule in all worldly affairs as long as they are not prohibited by the Qur’ān and Sunnah. In the case of acts of worship, however, the rule is that only those acts are allowed that have their proof in the Qur’ān and Sunnah. It, therefore, follows that any newly-invented thing in religious matters is an innovation (Bid’ah). Not so in the case of worldly affairs.

b. Discussion on matters having no practical relevance must be avoided.

c. Disobedience to the commands of the Prophet ﷺ means inviting one’s own doom and destruction.

d. In cases where a person is not able to comply with a certain commandment for a reason accepted in the sacred law of Islam as genuine, he will not be reckoned a sinner by Allah as expressed in the following Verse of the Qur’ān: “Allah burdens not a soul with more than it can bear...” (2:286)

3. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah.’” (Sahih)

**Comments:**

The rule quoted above has also been expressed in the Qur’ān in the following terms: “Whoever obeys the Messenger, thereby obeys Allah...” (4:80)

This is so because the Messenger of Allah ﷺ never prescribes any rule of Shari‘ah out of his own likes or preferences; he only communicates what is revealed to him by Allah, Who says in the Holy Book: “And he (the Prophet) never speaks of (his own) desire. It is only a revelation revealed.” (53:3-4)

In fact the Prophet ﷺ himself obeyed the commandments of Allah just like the rest of the community. The Prophet ﷺ, rather, presented a far greater...
example of righteousness and piety than the ordinary Muslims.

4. It was narrated that Abu Ja’far said: “Whenever Ibn ‘Umar heard a Hadith from the Messenger of Allah, he would not do more than it said, and he would not do less.” (Sahih)

Comments:

a. The Hadith under reference shows how keen the Companions were to avoid innovation and literally implement each word of the Prophet’s ordainments. They left no stone unturned in their effort. Nor did they try to put one step ahead of the Prophet. It is because the Qur’ān expressly forbids the doing of it in the following terms: “O you who believe! Do not put yourselves forward before Allāh and His Messenger.” (49:1)

b. The Hadith would also explain why ‘Abdullāh bin ‘Umar, when he heard a Hadith from the Prophet, neither added to it nor omitted from it anything.

5. It was narrated that Abu Dardā’ said: “The Messenger of Allāh came out to us when we were speaking of poverty and how we feared it. He said: ‘Is it poverty that you fear? By the One in Whose Hand is my soul, (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate except that. By Allāh, I am leaving you upon something like Baydā’ (white, bright, clear path) the night and day of which are the same.’ ”

Abu Dardā’ said: “He spoke the truth, by Allāh. The Messenger of Allāh did indeed leave us upon something like Baydā’ (the white, bright, clear path) the days and nights of which were the
same." (Hasan)

Comments:

a. Poverty is a kind of trial from Allâh. It drives a lot of people to unlawful ways in search of sustenance. Similarly, too much affluence is also a trial, which induces people to indulge in evils like false pride, greed, and so on. The Hadith, however, seems to suggest that the affliction of affluence is greater than the affliction of poverty. May Allâh protect us from all trials and temptations!

b. The "days and nights of which are the same" probably means that everything in the Divine Law is bright like day. It could also mean that just as right was made completely distinct from wrong during the lifetime of the Prophet ﷺ, the light of guidance would continue to shine even after his death, thanks to the luminous rays of the Book and the Sunnah that would guide the community to discriminate between truth and falsehood.

6. Mu‘âwiya bin Qurrah narrated that his father said: "The Messenger of Allâh ﷺ said: 'A group of my Ummah will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins.'" (Sahih)

Comments:

a. Allâh the Glorified has honored the community of the Prophet Muhammad ﷺ, by decreeing that it will not go astray en masse as was the case with the earlier communities: they went astray so completely that no one, except whom Allâh pleased, remained on the right track.

b. Islam, the religion of truth, is immune from distortion, since the holy book of Islam — the Qur’ân — is fully preserved, and so are the traditions of the Prophet ﷺ, thanks to the efforts of those who faithfully transmitted them, and to those who faithfully implemented them.

c. A great number of scholars hold the view that the people referred to in the Hadith are Ahl Hadith, for it is they who do not consider anyone deserving unquestioned compliance after the Messenger of Allâh ﷺ.

d. The Hadith does not imply that those treading the path of truth shall be spared all trials and tribulations in life. It rather means that those trials and tribulations shall not force them to deviate from the path of truth.
e. The phrase “until the Hour begins” means ‘until the time Islam remains in the hearts of the people’ since the last generation of men that shall witness the Hour will be such that no one among them will say ‘Allâh, Allâh’ since the Prophet ﷺ has foretold that.

7. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “A group of my Ummah will continue to adhere steadfastly to the command of Allâh and those who oppose them will not be able to harm them.” (Hasan)

8. Bakr bin Zur’ah said: “I heard Abu ‘Inabah Al-Khawlâni, who had prayed facing both prayer directions (Qiblah) with the Messenger of Allâh ﷺ, say: ‘I heard the Messenger of Allâh ﷺ say: Allâh will continue to plant new people in this religion and use them in His obedience.’” (Hasan)

Comments:

a. Abu ‘Inabah Al-Khawlâni ﷺ, a Companion of the Prophet ﷺ, is among the earliest entrants into Islam. He, like so many other Companions, prayed for sixteen or seventeen months facing Jerusalem before the revelation came for the change of direction (Qiblah) towards the Sacred House of Allâh in Makkah.

b. Spread of Islam has not been a transitory phenomenon restricted to a particular period in history. People of different religious persuasions have all along been entering and, Allâh willing, will continue to enter its fold, and the Muslim Ummah shall continue to benefit by their capabilities.
9. 'Amr bin Shu'aib narrated that his father said: "Mu'awiyah stood up to deliver a sermon and said: 'Where are your scholars? Where are your scholars? For I heard the Messenger of Allah say: The Hour will not begin until a group of my Ummah will prevail over the people, and they will not care who lets them down and who supports them.'" (Sahih)

Comments:

a. "Where are your scholars?" because there were very few senior Companions at that time."

b. "...prevail over the people" means: they will continue to prevail over the deviant groups through the might of their proofs and arguments. It could also mean that those on the right path will win discernable supremacy.

c. The hallmark of scholars treading the path of truth is that they popularize the truth, and expose falsehood in belief and action, regardless of whether the number of people supposing them is large or small, or what position of authority their adversaries are holding.

10. It was narrated from Thawbân that the Messenger of Allah said: "A group among my Ummah will continue to follow the truth and prevail, and those who oppose them will not be able to harm them, until the command of Allah comes to pass." (Sahih)

Comments:

10. خُذُوا هَيْمًا بَنَّ عَمَّارٍ. خَذُوا مُحَدِّثًا. ابْنُ مُحَدِّثِ، خَذُوا سَعِيدُ بْنُ بَشَرٍ، عَنْ كَاتِبِهِ، عَنْ أَبِي قَالْبَةٍ، عَنْ أَبِي أَسْمَاءَ الرَّجُلِ، عَنْ كَبْرَاءٍ أَنَّ رَسُلَ اللَّهِ ﷺ قَالَ: أَنَّ حَكَمَةَ مَنْ أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. أَنَّمَا أَمَّيٌّ عَلَى الْحَقِّ مُضْرِعِينَ. آمَرُ اللَّهِ عَزَّ وَجَلَّ...
11. Jābir bin ‘Abdullāh said: “We were with the Prophet ﷺ, and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said: ‘This is the path of Allāh.’ Then he recited the Verse: And verily, this (i.e. Allāh’s Commandments) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path...”[1] (Da’īf)

Comments:

a. There is only one straight path leading to Allāh; those leading to error are many.

b. In order to exemplify the nature of error, the Prophet ﷺ drew lines on either side of the straight line. By doing so he seemed to suggest that error sometimes arises through exceeding the limits in religion, and at other times through unlawful remission or default. Exceeding the limits leads to innovations and heresies in belief and action.

Chapter 2. Venerating The Hadith Of The Messenger Of Allāh ﷺ And Dealing Harshly With Those Who Go Against It

12. It was narrated from Miqdām bin Ma’dikarib Al-Kindi that the Messenger of Allāh ﷺ said: “Soon there will come a time that a man will be reclining on his pillow, and when one of my Ahadith is

narrated, he will say: 'The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible; and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allah has forbidden is like that which Allah has forbidden." (Hasan)

Comments:

a. "Reclining on his pillow" indicating the splendor enjoyed by the newly-wedded brides in their decorated beds in the Arabian societies of bygone days. This suggests that the denial of Hadith is the vocation of the over-fed, luxury-loving individuals, given to sitting and leaning against the backs of their sofas.

b. Nowadays we find such people who say that Qur'an is enough for the rulings of Islam, while Ahadith have been manipulated by some persons with evil intentions in the early times, so these cannot be trusted to be true. Such rejecters of the Ahadith are called, by some; Munkir Hadith.

13. It was narrated from 'Ubaidullâh bin Abu Râfî' from his father, that the Messenger of Allah ﷺ said: "I do not want to find anyone of you reclining on his pillow, and when news comes to him of something that I have commanded or forbidden, he says, 'I do not know, whatever we find in the Book of Allah, we will follow.'" (Sahih)

Comments:

a. Just as compliance with the commandments of the Messenger of Allah ﷺ was mandatory on people who took them direct from his mouth, it is
equally binding on all those who receive them from others provided the source of transmission is dependable and trustworthy. It is, therefore, the rule that any Hadith that is adjudged as 'authentic or Sahih (Sound) or Hasan (Good) in the light of the criteria set by the scholars of Hadith is binding on the believers.

b. To hear a Prophetic Hadith and then respond to it by saying, "I do not know," is indicative of one's false pride, willful denial and disrespect to the words of the Prophet ﷺ, which is a grave sin, for Allah says: "... So, let those who go against his (Messenger's) command beware, lest a trial befall them or a painful torment overtake them." (24:63)

c. Denial of Hadith means the denial of the Qurʾān. The reason being that the Qurʾān has again and again commanded the believers to obey and follow the precepts of the Prophet ﷺ, and declared it as the very purpose of the Prophet's duty to explain and exemplify the teachings of the Noble Qurʾān through his word and action. The first people in the Islamic history to deny the Hadith of the Prophet ﷺ were the Kharijites (the Seceders).

14. It was narrated from ʿAishah that the Messenger of Allah ﷺ said: "Whoever innovates something in this matter of ours (i.e., Islam) that is not part of it, will have it rejected." (Sahih)

Comments:

a. "In this matter of ours" may either mean matters pertaining to religion or to the sacred law of Islam. It may also mean the commandments of Allah and His Messenger ﷺ. Every new thing added to or deleted from the acts of devotion through one's own whim or desire is Bid'ah (innovation). The Prophet ﷺ has also said: "Each innovation is an error." (Muslim, Book of Friday - Shortness of Prayer & Sermon.) Worldly affairs, such as clothes of various types, local methods of cooking, or the use of modern appliances in cultivation - these things are outside the purview of innovation. Nevertheless, matters violating the general rules of Shariʿah, such as dresses that do not fulfill the basic purpose of covering the concealable parts of the body, or those particular to non-Muslims shall be prohibited.

b. Any action that the Prophet of Allah ﷺ has abstained from doing due to some consideration or expedient reason, although he wished to do it is, in principle, permissible. Therefore, the doing of it after the consideration no
longer exists is perfectly in order without the fear of its being branded as innovation. Cases in point are (i) the Prophet's abstaining from leading the Tarawih prayer (Ramadān optional night prayer) through the entire month of Ramadān, lest it should assume the status of an obligatory duty, and (ii) the Companion's decision not to compile the whole of the Qur'ān as a codex during the lifetime of the Prophet, since the revelation had not stopped, and there was always the possibility of a Verse being revealed or another being abrogated by Allāh. There remaining no such possibility after the death of the Prophet, when the Companions lost no time in compiling an authentic copy of the Noble Book, and 'Umar reintroduced the congregational form of the Tarawih prayer.

15. It was narrated from 'Urwah bin Zubair that 'Abdullāh bin Zubair told him that a man from the Ansār had a dispute with Zubair in the presence of the Messenger of Allāh concerning a stream in the Harrah[1] which they used to irrigate the date-palm trees. The Ansāri said: "Let the water flow," but (Zubair) refused. So they referred the dispute to the Messenger of Allāh, who said: "Irrigate (your land), O Zubair, then let the water flow to your neighbor." The Ansāri became angry and said: "O Messenger of Allāh, is it because he is your cousin?" The face of the Messenger of Allāh changed color (because of anger) and he said: "O Zubair, irrigate (your land) then block the water until it flows back to the walls around the date-palm trees." Zubair said: "By Allāh, I think that this Verse was revealed concerning this matter: 'But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes

between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.\textsuperscript{[1]} (Sahih)

Comments:

a. People with their farms nearest to a river or a rivulet and the first recipients of its water for their farms, have more right over the water. Only after they have done with it, comes the right of others in line.

b. It is the moral duty of a believer to be mindful of the needs of his neighbors.

c. While dispensing justice, the judge must see to it that the judgment takes care of the interest of both the parties. The Qur'an says: "...And reconciliation is better...." (4:128)

d. To deliver full rights to the deserving party, and no benefits to the opposing party, is perfectly in order. The Prophet, in his first ruling, had kept the interest of both the parties in mind. Later on he ruled for full right in favor of Zubair.

e. The Arabic word \textit{jadr} refers to a low, wall-like boundary used to retain water inside the cultivation area. Scholars have defined the encircling wall to be as high as the ankles of men working in the field.

f. Feeling pain in the heart or the appearance of the signs of displeasure on the face is a part of human nature. Our decisions, however, should not be colored by our anger. The Prophet has expressly instructed as follows: "The judge must not give his verdict between two parties in a state of anger." (Bukhari: 715 & Muslim: 1717).

The Prophet enjoyed a special gift of infallibility from Allah, and as such he spoke nothing but truth even when angry. No one after him is immune from error.

g. Mistrust of others is a bad human trait born of satanic whispering. It was this trait that led the person mentioned in the Hadith to impute kinship bias against the Prophet.

16. It was narrated from Ibn 'Umar that the Messenger of Allah said: "Do not prevent the female slaves of Allah from praying in the mosque." A son of his\textsuperscript{[2]} said: "We will indeed

\[1\] \textit{An-Nisâ} 4:65.

\[2\] That is, a son of Ibn 'Umar.
prevent them!” He got very angry and said: “I tell you a Hadith from the Messenger of Allâh ﷺ and you say, we will indeed prevent them!” (Sahih)

**Comments:**

a. The women are allowed to go and join the congregational prayer in the mosque. Nevertheless it is preferable for them that they pray at home.

b. The Companions’ displeasure with each other was not prompted by personal reasons. They did not, however, keep quiet when things improper were said or done before their eyes. We would, however, be well-advised to choose the right moment, and proper method, to admonish people against doing things wrong or unfair.

c. If a show of sternness is likely to be more effective, it is all right to adopt this course of action.

d. It was not the intention of Bilâl, the son of ‘Abdullâh bin ‘Umar ﷺ to oppose the commandment of the Prophet ﷺ. He only meant to say that ladies of his time no longer took full care of the code of decency required of them outside their homes; hence they should not be permitted to go out to the mosques for prayers. But since the words used by Bilâl were apparently improper, Ibn ‘Umar ﷺ showed great anger. *Musnad Ahmad* (2/36) reports that ever since that day until his last breath Ibn ‘Umar ﷺ never spoke to that son.

17. It was narrated from Sa’eed bin Jubair that ‘Abdullâh bin Mughaffal was sitting beside a nephew of his; the nephew hurled a pebble and he told him not to do that, and he said: “The Messenger of Allâh ﷺ had forbidden that. He (the Prophet) said: ‘It cannot be used for hunting and it cannot harm an enemy, but it may break a tooth or put an eye out.’” He said: “His nephew hurled another pebble and he (‘Abdullâh bin Mughaffal) said: ‘I tell you that the Messenger of Allâh forbade that (and you go and hurl another pebble)? I will
never speak to you again.'
(Sahih)

Comments:
a. The Messenger of Allah ﷺ has prohibited every unseemly or harmful act even though it would seem petty to the naked eye. The reason being that oftentimes a thing may appear petty at the moment, but may have extraordinary consequences in the end.
b. If an evil act, which is a major sin before Allah, becomes rampant in the society, people begin to take it lightly. We must be on our guard and avoid even those seemingly minor sins.
c. All matters having no spiritual merit or worldly benefit, but fraught with harmful possibilities, must be avoided.
d. It is perfectly in order to sever relations with persons given to committing acts of sin, as part of admonition to them, or an expression of our disgust at their conduct. Such an attitude from us might prompt them to repent and reform their conduct.
e. All acts likely to harm the interests of Muslims must be avoided.

18. It was narrated from Ishâq bin Qabisah from his father that ʻUbâdah bin Sâmît Al-Ansârî, head of the army unit, the Companion of the Messenger of Allah ﷺ, went on a military campaign with Mu‘âwiyyah in the land of the Byzantines. He saw people trading pieces of gold for Dinâr and pieces of silver for Dirham. He said: "O people, you are consuming Ribâ (usury)! For I heard the Messenger of Allah ﷺ say: 'Do not sell gold for gold unless it is like for like; there should be no increase and no delay (between the two transactions).''" Mu‘âwiyyah said to him: "O Abu Walid, I do not think there is any Ribâ involved in this, except in cases where there is a delay." ʻUbâdah said to him: "I tell you a Hadîth from the
Messenger of Allâh ﷺ, and you tell me your opinion! If Allâh brings me back safely I will never live in a land in which you have authority over me.” When he returned, he stayed in Al-Madinah, and 'Umar bin Khattâb said to him: “What brought you here, O Abu Walid?” So he told him the story, and what he had said about not living in the same land as Mu‘awiyah. 'Umar said: “Go back to your land, O Abu Walid, for what a bad land is the land from where you and people like you are absent.” Then he wrote to Mu‘awiyah and said: “You have no authority over him; make the people follow what he says, for he is right.” (Hasan)

Comments:

a. Selling gold for gold or silver for silver is only allowed if it is like for like, and the parties to the deal hand over their commodities on the spot. If the deal is silver for gold, they do not have to be equal in quantity. The deal must, however, be finalized in the same sitting. By the same analogy, exchange of old currency notes with new ones shall also be governed by the same rule. Thus, exchanging new 100 denomination currency notes for the old 110 denomination notes is not permissible in Islam.

b. No one’s word, even that of a Companion, carries any weight if it is in conflict with the words of the Prophet ﷺ. It may, however, be the case that one Companion interpreted the Hadith in a certain way while the other Companion thought that the Hadith did not support the first Companion’s deduction, or else he gave more weight to another Hadith related to the subject. In a situation like this, the right course for us is to analyse the Hadith to see which interpretation has more weight. Any well-meaning error in making the right choice through Ijtihād (independent reasoning or exercise of judgment) is condonable.

c. The Companions attached so much importance and value to the Hadith that, when an opinion sounding different from the meaning of the Hadith was presented, the Companion was so enraged that he decided to leave the land he was staying in. 'Umar ﷺ appreciated the position taken by him so much
that he declared to Mu’āwiyah ✪ that ‘Ubâdah ✪ would not be under his authority.

d. If two Companions have divergent views on a matter, the view more in line with teachings of the Qur’ân and Sunnah should be adopted. ‘Umar ✪ did just that. He ascertained the views of the two, and preferred the one that was in line with the teachings of the Prophet ✪ and enforced it.

19. ‘Abdullâh bin Mas’ûd said:
“When I tell you of a Hadîth from the Messenger of Allâh ﷺ, then think of the Messenger of Allâh ﷺ as being the best, the utmost rightly guided and the one with the utmost Taqwa (piety, righteousness).” (Da’îf)

20. It was narrated that ‘Alî bin Abu Tâlib said: “When I narrate a Hadîth from the Messenger of Allâh ﷺ to you, then think of him as being the best, the most rightly guided and the one with the utmost Taqwa (piety, righteousness).” (Sahîh)

Comments: 19 & 20

a. The Hadîth means that if we come across an authentic Hadîth that seems to contain an impropriety, we should interpret it in such a way that the impropriety is removed. It is because a Hadîth can sometimes admit of more than one interpretation. In that situation we must adopt the interpretation that is supported by the Qur’ân and other traditions of the Prophet ﷺ.

b. Just as some of the Verses of the Qur’ân contain concepts that are beyond the realm of human intellect (not against it), a Hadîth may also contain such concepts. The right course to adopt, in such a case, is that we keep faith in the text of the Hadîth, and leave the ultimate meaning to Allâh. Traditions referring to the attributes of Allâh and details about life in Barzakh
c. The suggested course is the best course, it being nearest to true guidance and piety.

21. It was narrated from Abu Hurairah that the Prophet ﷺ said: “I do not want to hear of anyone of you who, upon hearing a Hadith narrated from me, says while reclining on his pillow: ‘Recite Qur’ān (to verify this Hadith).’ (Here the Prophet ﷺ said:) Any excellent word that is said, it is I who have said it.” [How then can you reject what I have said?] (Da’if)

Comments:

a. It is an extremely Weak Hadith. The last sentence of the “Hadith” is in obvious conflict with the more dependable Mutawātir (Continuous) Ahādīth narrated by the ‘Ten Companions’ (who were given in advance the glad tiding of admittance to Paradise in the life after death.) The Hadith referred to above quotes the Prophet ﷺ as saying: “Whoever intentionally forges a lie against me, let him take his place in Hell-fire.” (Bukhārī H.110)

b. A Da’if (Weak) “Hadith” is one that does not fulfill the conditions of a Sahih (Sound) or Hasan (Good) Hadith. Scholars have three different opinions about acting on weak Hadith as follows: (i) A vast majority of traditionists, researchers and scrupulous scholars do not regard the contents of a Weak Hadith as conclusive proof or binding, regardless whether it relates to the rules (of permission and prohibition) in Islam, or to the merits of performing certain acts of virtue or devotion, (ii) Some Traditionists and scholars accept them in matters related to acts of devotion or virtue, as well as for awakening the desire for Divine reward, or creating a fright from the impending doom in the Hereafter, (iii) There is also a third group of scholars that accepts a weak Hadith if (a) it is not extremely weak, (b) the Hadith belongs to some everyday matter and (c) while acting on it, one should not assume that he is doing a bidding of the Prophet ﷺ and it is none of his commands. Observing all these conditions is, however, a difficult proposition. As such one would be well-advised not to accept a Weak Hadith at all. And Allāh knows best of all.

22. It was narrated from Abu Salamah that Abu Hurairah said
to a man: "O son of my brother, when I narrate a Hadîth of the Messenger of Allâh ﷺ to you, then do not try to make any examples for it."[1] (Hasan)

Comments:
Abu Hurairah ﷺ faulted the conduct of the man, who was Ibn 'Abbas, and warned him for raising objections to it. For more details see no. 485.

Chapter 3. Caution In Narrating Ahâdîth From The Messenger Of Allâh ﷺ

23. 'Amr bin Maimun said: "I used to visit Ibn Mas'ud every Thursday afternoon, but he never uttered the words: 'The Messenger of Allâh ﷺ said.' Then one evening, he said: 'The Messenger of Allâh ﷺ said,' then he let his head hang down." He said: "I looked at him and saw that his shirt was unfastened; his eyes were filled with tears, and his veins were bulging out (with fear). He said: 'Or more than that, [المحجوم ３] - باب التوقي في الحديث

(النحفة ３)

23 - حَدَّثَنَا أَبُو سَعْدٍ بْنُ أَبِي ذِيَّانَ: حَدَّثَنَا مُعَادٌ بْنُ مَعَادٍ، عَنِ أَبِي عُوَيْنٍ، حَدَّثَنَا مُسْلِمُ الْبَطِيْنِ، عَنْ يًبْرَاهِيمَ الْبَكِيْ، عَنْ أَبِيهِ، عَنْ عُمَّرٍ بْنِ عِمَّامٍ قَالَ: مَا أَخْطَأْيَا بَنْ، مَسْتَعَوْنَ عَشَيْةً حَمْسِي إِلَّا أَنْسَنَهُ لِيُهَةً. قَالَ: فَمَا سَبِعَةُ تُنَبِّؤُنَّ بِهِنَّ؟ قَالَ: قَالَ رَسُولُ اللَّهُ ﷺ، فَلَمَّا كَانَ ذَاتَ عَشَيْةٍ قَالَ: قَالَ رَسُولُ اللَّهُ ﷺ، فَنَكَّنَّ. قَالَ: فَنَظَرُتُ إِلَيْهِ فَهَوَّرَ."

[1] For the first part of this Hadîth, see no. 485.
Comments:

a. ‘Amr bin Maimun used to visit ‘Abdullāh bin Mas‘ud ⁴ every Thursday since he (‘Abdullāh bin Mas‘ud ⁴) used to hold a weekly session of his scholarly discourse in his house on that day. It is narrated (in Bukhārī, 70) that he was requested to hold those sessions of admonition and knowledge often times once a week, but he said in reply: “The Prophet ⁵ also used to preach only on appropriate times and occasions, lest the audiences should start feeling bored. It follows from this that it is most advisable that we fix a particular time for purposes of preaching or imparting knowledge, so that the people can really benefit by the discourses.

b. The Arabic word ‘Ashiyyah used in the Hadith may mean any time from the decline of the sun until sunset. So, the time of the discourse may have been either after Zuhr or ‘Asr prayer. And Allāh knows best.

c. ‘Abdullāh bin Mas‘ud ⁴ avoided giving a verbatim narration of the Hadith, lest a word that the Prophet ⁵ had not spoken should be attributed to him. There were many other Companions who made a verbatim narration of the traditions. Both methods of narration are correct. Direct narration is considered better although the indirect narration is a safer option.

d. It is also a part of the etiquette of Hadith narration that if the narrator does not remember the exact words of the Hadith, he should finish his narration by saying: “Or as the Messenger of Allāh ⁶ said.” We shall read about it in the next Hadith that narrates the practice of Anas bin Mālik ⁴ in this regard.

24. Muhammad bin Sirin said:

“Whenever Anas bin Mālik finished narrating a Hadith from the Messenger of Allāh ⁶, he would say, ‘Or as the Messenger of Allāh ⁶ said.’” (Sahih)

That is, Ibn Mas‘ud was indicating that the Prophet ⁵ said something similar to what he had narrated.
25. It was narrated that 'Abdur-Rahmân bin Abi Laila said: “We said to Zaid bin Arqam: ‘Tell us a Hadîth from the Messenger of Allah ﷺ.’ He said: ‘We have grown old and have forgotten, and (narrating) Ahâdîth from the Messenger of Allah ﷺ is difficult (not a simple matter).’” (Sahih)

Comments: 24 & 25

a. It clearly shows that the Companions considered a Hadîth something quite great and momentous. They, therefore, only narrated what they remembered well.

b. From this, some Hadîth scholars have deduced the rule, that from the moment a scholar begins to make mistakes in narrating the Ahâdîth, he should stop narrating them.

c. Our scholars must, therefore, make it a rule to quote only those Ahâdîth in their writings and speeches that they know for sure belong to the category of Sahih or Hasan Ahâdîth, and avoid narrating weak Ahâdîth.

26. It was narrated that 'Abdullâh bin Abu Safar said: “I heard Ash-Sha'bi saying: ‘I sat with Ibn 'Umar for a year and I did not hear him narrate anything from the Messenger of Allah ﷺ.’” (Sahih)

Comments:

a. 'Abdullâh bin 'Umar also avoided narrating Ahâdîth in the name of the Prophet ﷺ, for reasons that made other Companions cautious, namely that they were afraid of attributing to the Prophet ﷺ words that he had not spoken.

b. Not that the Companions did not engage in the teachings of Islam but their...
method was different. They dearly told the people the things that were obligatory, or permissible, or unlawful, as well as the things they would do well to avoid. All these things they told them in the light of the *Ahâdîth* they had heard from the Prophet ﷺ, but they did not narrate those traditions in his name.

27. It was narrated from Ibn Tâwus that his father said: “I heard Ibn ‘Abbâs saying: ‘We used to memorize *Ahâdîth*, and *Ahâdîth* were memorized from the Messenger of Allâh ﷺ. But if you go to the extremes of either exaggeration or negligence (in narrating *Ahâdîth*), there is no way we can trust your *Ahâdîth.*’” *(Sahih)*

Comments:

a. Prophetic *Ahâdîth* are conclusive proofs in the Islamic law. That is why the Companions listened to them attentively and memorized them studiously. Ibn ‘Abbâs ﷺ, as we know, was passing through the childhood phase during the lifetime of the Prophet ﷺ. As such he could hear only a limited number of *Ahâdîth* from him. He nevertheless memorized a large number of *Ahâdîth* from the senior Companions, so much so, that he came to be regarded as one of the major narrators among the Prophet’s Companions.

b. Real Islam is the word of the Prophet ﷺ. Rulings given by others cannot take the place of Prophetic traditions. It is therefore, imperative that we seek the proof straightaway from the Qur’ân and Sunnah in all matters.

c. Recourse to the words of Companions and the Followers can only be taken where we have no word of the Prophet ﷺ. The Followers sometimes even used to write the words of the Companions. Ibn ‘Abbâs ﷺ did not like the idea of writing the words of others beside those of the Prophet ﷺ. That is why he counseled the people to memorize the *Ahâdîth*, not the sayings and rulings of others.

d. The Arabic expression *(As-sa’ba wadh-dhalul)* literally means ‘to tread the hard and soft ground’. In this *Hadith* it figuratively means: “You cannot distinguish between an acceptable and unacceptable tradition.” It could also be understood as in; ‘riding both the arrogant and the docile animal but one would be well-advised to avoid the arrogant animal.’ The total meaning of the phrase is thus the same, namely: “You must not accept the word of each and every narrator, but only of those narrators that are dependable and trustworthy, lest anything that the Prophet ﷺ has not said be unknowingly attributed to him.”
28. It was narrated that Qarazah bin Ka'b said: "Umar bin Al-Khattāb sent us to Kufah, and he accompanied us as far as a place called Sirār. He said: 'Do you know why I walked with you?' We said: 'Because of the rights of the Companions of the Messenger of Allāh ﷺ and because of the rights of the Ansār.' He said: 'No, rather it is because of words that I wanted to say to you. I wanted you to memorize it due to my walking with you. You are going to people in whose hearts the Qur'ān bubbles like water in a copper cauldron. When they see you, they will look up at you, saying: "The Companions of Muhammad!" But do not recite many reports from the Messenger of Allāh ﷺ, then I will be your partner." (Da'if)

Comments:

a. To be moved by the reading of the Qur'ān and the melting of the heart by it, is the characteristic of a true believer, and the sign of the tenderness of the heart.

b. Along with the Qur'ān, it is also essential that we acquire the knowledge of the Hadith since 'Umar ﷺ did not forbid to narrate the Hadith. He only forbade overdoing it.

c. While teaching, consideration should be given to the level of the students, and they should only be given at a time as much as they can easily take and digest.

d. Forbidding giving too much of Hadith at a time is also meant to keep alive the interest of the students in them, and make their lessons more fruitful.

29. It was narrated that Sā'īb bin Yazid said: "I accompanied Sa'd bin Mālik from Al-Madīnah to Makkah, and I did not hear him narrate a single Hadith from the
Chapter 4. Severe
Condemnation Of Deliberately
Telling Lies Against The
Messenger Of Allâh ﷺ

30. It was narrated from ‘Abdur-Rahmân bin ‘Abdullâh bin Mas‘ûd that his father said: "The Messenger of Allâh ﷺ said: ‘Whoever tells lies about me deliberately, let him take his place in Hell.’" (Sahih)

Comments:

a. ‘Deliberately telling lies’ means fabricating something, then attributing it to the Prophet ﷺ and presenting it as a Prophetic Hadîth. It is an act of great sin.

b. It is on the basis of this that the Hadîth scholars have drawn the maxim that if, on a certain occasion, one feels the need to narrate a Weak Hadîth of the Prophet ﷺ, it must be clarified to the listeners that it is a Weak Hadîth. The reason being that a Weak Hadîth does not create the conviction as to whether the Prophet ﷺ did really speak those words, or the narrator has mistakenly narrated it as such.

c. ‘Taking one’s place in Hell’ means the person is doomed to be consigned to Hell, and he must be sure that, due to his act of sin, his seat has been booked in Hell. However, it is hoped that, if the person repents and admits before the people that such and such traditions narrated by him are false, he will be forgiven.
of the Prophet ﷺ were coined by him, his sin may be forgiven by Allâh, although the Hadîth scholars would not even then accept his narrations.

31. It was narrated that ‘Ali said: "The Messenger of Allâh ﷺ said: ‘Do not tell lies about me, for telling lies about me leads to Hell (Fire).’" (Sahih)

32. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: ‘Whoever tells lies about me, I (the narrator) think that he also said, ‘deliberately,’ let him take his place in Hell.’" (Sahih)

Comments: 31 & 32
a. The narrator (probably Anas bin Mâlik ﷺ) doubts whether or not the Prophet ﷺ also spoke the word ‘Muhammad’. There is no such doubt about the rest of the words of Hadîth.

b. It is the proof of the narrator’s integrity that he clearly pointed out his doubt about the authenticity of a word in the Hadîth.

c. Other narrations of the Hadîth confirm that the word ‘Muhammad’ was part of the Hadîth. It is, therefore, not right to doubt its authenticity by the transmitter of the report.

33. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: ‘Whoever tells lies about me deliberately, let him take his place in Hell.’" (Sahih)

تخريج: [صحيح] أخرجه الترمذي، العلم، باب ما جاء في تعظيم الكذب على رسول الله ﷺ، ح: 2211 من حديث الليث بن سعد، وقال: هذا حديث حسن غريب صحيح من هذا الوجه من حديث الزهري؟

تخريج: [صحيح] أخرجه البخاري، العلم، باب إث من كذب على النبي ﷺ، ح: 1101 من حديث شعبة عن مصعب بن عمير.
34. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever attributes to me something that I have not said, let him take his place in Hell.’” (Sahih)

35. It was narrated that Abu Qatâdah said: “While he was on this pulpit, I heard the Messenger of Allâh ﷺ saying: ‘Beware of narrating too many Ahâdîth from me. Whoever attributes something to me, let him speak the truth faithfully. Whoever attributes to me something that I did not say, let him take his place in Hell.’” (Hasan)

36. It was narrated from ‘Amir bin ‘Abdullâh bin Zubair that his father said: “I said to Zubair bin Awwâm: ‘Why do I not hear you narrating Ahâdîth from the Messenger of Allâh ﷺ as I hear Ibn Mas‘ûd and so-and-so and so-and-so?’ He said: ‘I never left him from the time I became Muslim, but I heard him say a word: “Whoever tells a lie about me deliberately, let him take his place in Hell.”’” (Sahih)
37. It was narrated that Abu Sa'eed said: "The Messenger of Allah ﷺ said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'" (Sahih)

Comments: 33, 34, 35, 36 & 37
a. Scholars have enumerated several reasons for the evil practice of fabricating the Ahadith. A look at the reasons for fabrication would by itself indicate why the narrating of such Ahadith, or considering them worth following in matters relating to the supposed merit of doing certain acts or circulating them among the people, is an abominable practice. Some of the reasons are: a desire to buttress the position of one's school of thought and disparage the opposing school, seeking proximity to the rulers, wanting to revile the faith of Islam or using them as a ploy to earn sustenance or gain fame, and so on.
b. Fabricated Ahadith create doubts about the infallibility of the Prophets, degrade the position of the scholars, and defile the fair face of Islam. Circulation of such Ahadith is, moreover, a major factor in the prevalence of innovations in the community. Therefore, the danger of citing fabricated Hadith is clear.

Chapter 5. He Who Narrated (A Hadith) From The Messenger Of Allah ﷺ Thinking It To Be False

38. It was narrated from ‘Ali that the Prophet ﷺ said: "Whoever narrates a Hadith from me thinking it to be false, then he is one of the two liars." (Either the one who invents the lie or the one who repeats it; both are liars). (Sahih)
Comments:
a. Just as the fabrication of Ahādīth is unlawful, it is also a grave crime and sin to circulate them in the name of the Prophet ﷺ. And since the carrier of such a Hadīth is an equal partner in crime with the one who minted it, he must also share the same punishment of burning in Hell-fire, as was forewarned for the fabricator of the Hadīth.
b. Quoting such a Hadīth in front of the people with the purpose of dissuading them from being duped is permissible, since the purpose is not to deceive the audiences but to undeceive them.

39. It was narrated from Samurah bin Jundub that the Prophet ﷺ said: “Whoever narrated a Hadīth from me thinking it to be false, then he is one of the two liars.” (Sahih)

40. It was narrated from ‘Ali that the Prophet ﷺ said: “Whoever transmits a Hadīth from me thinking it to be false, then he is one of the two liars.” (Sahih)

Another chain similar to the narration of Samurah bin Jundub.
41. It was narrated that Mughirah bin Shu‘bah said: “The Messenger of Allâh ﷺ said: ‘Whoever narrates a Hadîth from me thinking it to be false, then he is one of the two liars.’” (Sahîh)

Comments: 39, 40, 41

The Ahâdîth tell us about the punishment awaiting those who tell lies about the Prophet ﷺ. There is no doubt in the fact that a lie against the Messenger of Allâh ﷺ is among the worst of all lies in the world.

Chapter 6. Following The Path Of The Rightly-Guided Caliphs

42. Yahya bin Abu Mut‘â said: “I heard ‘Irâbâd bin Sâriyâh say: ‘One day, the Messenger of Allâh ﷺ stood up among us and delivered a deeply moving speech to us that melted our hearts and caused our eyes to overflow with tears. It was said to him: ‘O Messenger of Allâh, you have delivered a speech of farewell, so enjoin something upon us.’ He said: ‘I urge you to fear Allâh, and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And beware of newly-invented matters, for every innovation is a...”
going astray.” (Hasan)

Comments:

a. It is the Sunnah of the Prophet for a departing man to give good advice to those he is leaving behind.

b. Importance of Taqwa (piety; righteousness): Taqwa as a special term means obeying the commands of Allâh, and avoiding evil acts that would displease Him, so as to escape the punishment of Hell-fire.

c. Obedience to a legally recognized ruler is mandatory as long as he does not give an order that openly conflicts with the dictates of Shari'ah.

d. The Prophet had already forewarned the people of impending conflicts in the community after him. The prediction came literally true. There cropped up many conflicts on religious and political grounds among the community. The Prophet's giving advance information about them is proof of the veracity of his prophethood.

e. The best adjudicators in the event of conflicts are the Qur'an and Hadith.

f. Life stories of the Rightly-Guided Caliphs are the shining examples of adherence to the dictates of the Qur'an and Sunnah. They had taken them direct from the Prophet. We can, therefore, rightly depend on their understanding of Islam, especially because the Prophet himself had declared them as the rightly-guided ones.

43. It was narrated from 'Abdur-Rahmân bin 'Amr As-Sularmi that he heard Al-'Irâbîd bin Sâriyah say: “The Messenger of Allâh delivered a moving speech to us which made our eyes flow with tears and made our hearts melt. We said: ‘O Messenger of Allâh, this is a speech of farewell. What do you enjoin upon us?’ He said: ‘I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. Whoever among you lives will see great conflict. I urge you to adhere to what you know of my Sunnah and the path of the Rightly-Guided Caliphs, and cling...
stubbornly to it. And you must obey, even if (your leader is) an Abyssinian slave. For the true believer is like a camel with a ring in its nose; wherever it is driven, it complies.” (Sahih)

Comments:

a. Deviating from the teachings of the Shari'ah is tantamount to inviting one's own destruction and doom.

b. A true believer faithfully submits to the rules of Shari'ah even though it might seem difficult to do so. The reason why a believer is compared to a camel is because it (the camel) obeys the command of the master, even though the going might be tough for it.

c. History is witness that, even as the Messenger of Allah had foretold, wide-ranging conflicts raised their head in the community after the expiry of the first three centuries. New sects and deviant groups took their birth. Each one adopted its own leader or locus of following, although the Prophet had instructed that should there arise any conflict, the community was to adhere to his Sunnah and the Sunnah of the Rightly-Guided Caliphs.

44. It was narrated that 'Irbara bin Sāriyāh said: "The Messenger of Allah led us in Fajr (morning) prayer, then he turned to us and delivered an eloquent speech." And he mentioned something similar (as no. 43). (Sahih)

Comments:

a. It is a part of the Sunnah of the Prophet that the Imām, having finished the prayer, should turn his face towards the worshippers.

b. The best time to give religious instruction to the people is immediately after the conclusion of the obligatory prayer, since the worshippers are all collected in the mosque and are attentive to the Imām. The speech should
not, however, be so long as to create boredom among the listeners.

Chapter 7. Avoiding *Bid'ah* (Innovation) And Dispute

45. It was narrated that Jābir bin 'Abdullāh said: "When the Messenger of Allāh ﷺ delivered a sermon, his eyes would turn red, he would raise his voice and he would speak with intensity, as if he were warning of an (enemy) army, saying, 'They will surely attack you in the morning, or they will surely attack you in the evening!' He would say: 'I and the Hour have been sent like these two,' and he would hold up his index and middle finger. Then he would say: 'The best of matters is the Book of Allāh and the best of guidance is the guidance of Muhammad. The most evil matters are those that are newly-invented, and every innovation (*Bid'ah*) is a going astray.' And he used to say: 'Whoever dies and leaves behind some wealth, it is for his family, and whoever leaves behind a debt or dependent children, then they are both my responsibility.'"

(Sahih)

Comments:

a. The main purpose of the sermon is to caution people against falling into error and the consequences of falling into error. It is therefore imperative that the sermon be used to pinpoint to the people the mistakes prevalent in the present times, and guide them to the right path.

b. It is also perfectly all right to give the sermon an emotional touch in accord with the nature of the subject.
c. The sum total of the true path is in following the Book of Allâh and the *Sunnah* of His Prophet ﷺ.

d. Pointing with the finger of the hand during the sermon is the *Sunnah* of the Prophet ﷺ and the use of appropriate gestures to drive home a point is an acceptable practice.

e. Reference to proximity of the Hour represents the clear indication that Muhammad ﷺ is the last of the Prophets. And just as no finger is there to intervene between the index and middle fingers, there is also no Prophet to come after the Messenger of Allâh ﷺ until the Last Hour. The descent from heaven of Prophet ‘Īsâ ﷺ does not negate the finality of the prophethood of Muhammad ﷺ for the simple reason that he had already been invested with prophethood, and in his second coming he will follow the *Shari‘ah* of Muhammad ﷺ.

f. Reference to proximity of the Hour contains the message for the community that they must not be so engrossed in the affairs of the world as to lose sight of the approach of the Hour. They should instead prepare themselves more intently for the Hour.

g. It is not proper to classify the *Bid‘ah* into ‘good’ and ‘bad’. In fact *Bid‘ah* in all its forms and manifestations must be avoided.

h. Inheritance of the deceased person must be distributed among the rightful heirs as per the rules given in the Qur‘ân and Hadîth. Rulers have no right to interfere in them. It is rather their duty to ensure that each inheritor gets his rightful share.

i. Taking care of the needs of the survivors and other persons in distress is the responsibility of the state. Similarly, if the deceased person has left some unpaid debts, and the property left by him is insufficient to pay off those debts, it is the responsibility of the Islamic state to pay off the debts from the state treasury and look after other genuine financial needs of the surviving members of the family.

46. It was narrated from ‘Abdu’llâh bin Mas‘ûd that the Messenger of Allâh ﷺ said: “Verily, there are two things—words and guidance. The best words are the Words of Allâh, and the best guidance is the guidance of Muhammad. Beware of newly-invented matters, for every newly-invented matter is an innovation (*Bid‘ah*) and every innovation is a going-astray. Do not let the desire for a long life cause your hearts to grow hard. That which is bound to happen is close to you, and the
only thing that is far away is that which is not going to happen. The one who is doomed to Hell is doomed from his mother's womb, and the one who is destined for Paradise is the one who learns from the lessons of others. Killing a believer constitutes disbelief (Kufr) and verbally abusing him is immorality (Fusuq). It is not permissible for a Muslim to forsake his brother for more than three days. Beware of lying, for lying is never good, whether it is done seriously or in jest. A man should not make a promise to a child that he will not keep. Lying leads to immorality and immorality leads to Hell. Truthfulness leads to righteousness and righteousness leads to Paradise. It will be said of the truthful person: 'He spoke the truth and was righteous,' and it will be said of the liar, 'He told lies and was immoral.' For a person continues to tell lies until he is recorded with Allâh as a liar.'

(Da'îf)

Comments:
As regards the chain of narrators the Hadîth is Weak. However, most of the sentences contained in it also appear in the authentic Ahâdîth. They are, therefore, correct. We will offer our comments on them as and when they occur.

47. It was narrated that 'Âishah said: 'The Messenger of Allâh ﷺ recited the following Verse: 'It is He Who has sent down to you (Muhammad) the Book (this Qur'ân). In it are Verses that are
entirely clear, they are the foundations of the Book; and others not entirely clear. (up to His saying:) ‘And none receive admonition except men of understanding.’ Then he said: ‘O ‘Aishah, if you see those who dispute concerning it (the Qur’an), they are those whom Allāh has referred to here, so beware of them.’” (Sahih)

Comments:
Some Verses of the Qur’an deal with ordainments that are either ‘clear’ in themselves or the Ahādīth provide their clarification. As such they can be implemented without any difficulty. All such Verses belong to the category of ‘clear’ Verses. Some other verses deal with the articles of faith, such as the Oneness of Allāh, the prophethood, the resurrection, and so on. All the details and the proofs concerning them have been mentioned in the Qur’an and Ahādīth. These are also ‘clear’. On the contrary there are Verses whose exact meaning cannot be determined such as Muqatta‘āt, the initial ‘abbreviated letters’ prefixed to certain Surah of the Qur’an. The right course regarding them is to have the belief that they are also part of the Noble Qur’an, and he who recites them gets the same reward as he gets for reciting other Verses of the Qur’an. There is no need to involve oneself in further investigation. Similarly, there are matters belonging to the domain of the unseen. Regarding them as well, we just need to believe that they do exist, and the events that have been foretold are certain to pass, and whatever details the Qur’an and Ahādīth provide regarding them are sufficient for us, and there is no need to further investigate them. For example, it is enough to know that angels are the obedient creatures of Allāh operating in areas and engaged in tasks assigned to them. Moreover, we just have to believe that our actions shall be weighed on the Day of Judgment, and so on. Avoiding unnecessary debate on Mutashabīhāt (matters not entirely clear) is the method of the true scholars.

48. It was narrated that Abu Umāmah said: “The Messenger of Allāh ṣallallāhu ʿalaihi wa sallam said: ‘No people go...
astray after having followed right guidance, but those who indulge in disputes. Then he recited this Verse: "Nay! But they are a quarrelsome people." [1] (Hasan) 

Comments:

a. The Arabic word جادل (translated as dispute), in this context, means arguing with falsehood and lies against the truth. Allāh has sent down the Prophets to separate the truth from falsehood. As a result of their preaching, some people have believed in them while others have stuck to falsehood, even though the truth had been made manifest to them. Even among the believers there are some who are of firm faith while others are weak in their faith, thus creating the apprehension that they might go off the track once again. That is why it behooves all of us to continue to pray to Allāh for fortitude, so that we remain steadfast in our faith until the last breath.

b. The natural course, which is the only right course to adopt for putting an end to the disputes, is to sincerely discuss them with the intention to arrive at the truth. Once the truth of the matter is proved, it must be accepted at all costs.

49. It was narrated that Hudhaifah said: "The Messenger of Allāh ﷺ said: 'Allāh will not accept any fasting, prayer, charity, Hajj, Umrah, jihād, or any other obligatory or voluntary action from a person who follows innovation (Bid'ah). He comes out of Islam like a hair pulled out of dough." (Maudū')

50. It was narrated that ‘Abdullāh bin ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Allāh refuses to accept the good deeds of one who follows innovation until he gives up that innovation.’” (Da’īf)

51. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘Whoevers gives up telling lies in support of a false claim, a palace will be built for him on the outskirts of Paradise. Whoever gives up argument when he is in the right, a palace will be built for him in the middle (of Paradise). And whoever has good behavior, a palace will be built for him in the highest reaches (of Paradise).’” (Hasan)

Comments: 50 & 51

a. Effort must be made to end all disputes, be they of mundane nature or of religious type. Allāh says in the Qur’ān: “And reconciliation is better.” (4:128)

b. As soon as a person realizes his mistake, he should recite this Verse so that the dispute is put to an end. The doing of it is of so much greatness, that the person doing it is promised a palace in Paradise as reward.
c. In worldly affairs, it is always possible that a person forgoes his due right and ends the dispute. This kind of sacrifice made for the sake of togetherness and unity is rated very highly by Allâh. As a reward for this, the person shall get a palatial abode in the middle of Paradise.

d. Muslims must excel in morals so that the daily affairs of life continue to run smoothly. They must cultivate the virtues of good demeanor, friendly disposition and tolerance, and thus avert all chances of dispute. The greater the number of such people in a society, the better will be the chances of peace and amity in it. Hence it is that the person doing it shall be ranked higher than the other two mentioned in the Hadîth and shall, therefore, be awarded a higher place in Paradise.

Chapter 8. Avoiding Individual Opinion And Analogy (With Regard To Matters Of Religion)

52. It was narrated from 'Abdullâh bin 'Amr bin 'Âs that the Messenger of Allâh said: ‘Allâh will not take away knowledge by removing it from people (from their hearts). Rather He will take away knowledge by taking away the scholars, then when there are no scholars left, the people will take the ignorant as their leaders. They will be asked questions and they will issue verdicts without knowledge, thus they will go astray and lead others astray.’” (Sahîh)

Comment:
a. Muslims will not lose knowledge of religion in one go. What in fact will happen is that the true scholars will gradually be taken away from the community. That will herald the end of the religious sciences as well. In
order to forestall such a dangerous situation, the Muslim community must exert its utmost effort to produce scholars specializing in the Islamic sciences and law.

b. It is the duty of a religious scholar to give his verdict in the light of the Qur’ân and Ahâdîth, instead of giving it on the basis of his own personal opinion or analogy.

53. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever is given a Fatwa (verdict) that has no basis, then his sin will be upon the one who issued that Fatwa.’” (Hasan)

Comments:

a. It is the duty of a common man to seek religious opinions from scholars who, in turn, must answer them with proofs from the Qur’ân and Ahâdîth.

b. Issuing religious edicts and opinions simply on the basis of subjective opinions is an act of sin. The reason being that the questioner puts his faith in the scholar and, if the scholar gives a wrong opinion, the entire responsibility of the action of the questioner will be on the scholar.

54. It was narrated that ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said: ‘Knowledge is based on three things, and anything beyond that is superfluous: a clear Verse, an established Sunnah, or the rulings by which the inheritance is divided fairly.’” (Da‘îf)
Comments:
a. As to the chain of transmitters, the tradition is Weak. Nevertheless, the importance of the knowledge of Qur’ān and Sunnah is established from many other proofs. Similarly, the importance of the law of inheritance can also hardly be overemphasized.

b. The expression ‘Muhkam’ (translated as clear) means a Verse that has not been abrogated, nor is it allegorical or ambiguous. The Qur’ānic Science of Abrogation is an equally important branch of knowledge. To give a ruling in any matter in ignorance of this science can lead one into error. ‘Established Sunnah’ also means the prophetic tradition that has not been abrogated.

55. Mu’âdh bin Jabal said: “When the Messenger of Allāh ﷺ sent me to Yemen, he said: ‘Do not pass any judgement or make any decision except on the basis of what you know. If you are uncertain about a matter, wait until you understand it fully, or write to me concerning it.’” (Maudū’)

56. It was narrated that ‘Abdullāh bin ‘Amr bin ‘Ās said: ‘I heard the Messenger of Allāh ﷺ say: ‘The affairs of the Children of Israel remained fair until Muwalladun emerged among them – the children of female slaves from other nations. They spoke of their own opinions (in religious matters), and so they went astray and led others astray.’” (Da’īf)

تخريج: [إسناده موضوع] محمد بن سعيد المصلب كذاب كَما قال النسائي وغيره

(نهذيب التهذيب).

تخريج: [إسناده ضعيف] أخرجه الطبراني كما في الجامع الصغير للسويطي. * عبده: لم يلق ابن عمرو (تحفة الأشراف: ٨/٣٦٠)، وحارثة ابن أبي الرجال ضعيف (تقريب)، وله شاهد ضعيف

عند الزهرا.
Chapter 9. Regarding Faith

57. It was narrated that Abu Hurairah said: "The Messenger of Allah said: Faith has sixty-some or seventy parts, the least of which is to remove a harmful thing from the road and the greatest of which is to say Lâ ilâha illallâh (none has the right to be worshipped but Allah). And modesty is a branch of faith.'" (Sahih)

Another chain from Abu Hurairah, from the Prophet with similar wording.

Comments:

a. The likeness of Imān (faith) is as the likeness of a tree. Faith in Oneness of Allah and the institution of prophethood is the root, virtuous deeds the branches, and the benefits of this world and of the Hereafter are its fruits. So, if you pull out the root, the tree is gone. As regards the branches, even if you cut them, the tree still remains although in a depleted form. Similarly, sins do harm our faith while good deeds lead to its perfection and growth.

b. All good deeds are but the branches of faith, but the most important of them all is the affirmation by word of mouth of the Oneness of Allah, namely Lâ ilâha illallâh (none has the right to be worshipped but Allah) since it is this by which accrue other benefits of faith.

c. Modesty is an important branch of faith, since it protects man from numerous acts of sin. It does not, however, imply that misplaced sense of shame, which prevents man from asking about religious matters, or forbids him from the acquisition of knowledge, or doing a good deed.
d. Faith includes deeds of the tongue, of the heart and of other parts of the body. Affirmation of the formula “La ilaha illallah” is thus the deed of the tongue. To believe in it is the deed of the heart, and removing a harmful thing from the road is the deed of other parts of the body. All these deeds are thus the parts and branches of faith.

58. It was narrated from Sallim that his father said: “The Prophet heard a man urging his brother to be modest. He said: ‘Indeed, modesty is a branch of faith.’” (Sahih)

Comments:

a. Modesty (Haya) means that state of morality in man which makes him avoid things improper and unseemly, but does not fall short in giving the rightful person his due.

b. Modesty is a special characteristic of a man. It is, therefore, necessary for man to avoid all actions and things that propel him to acts of immodesty.

c. The Hadith affirms once again that faith has many branches which may increase or decrease. So does Imaan, i.e., it also increases and decreases.

d. While speaking on the subject of modesty, the man referred to in the Hadith was trying to suggest to his brother that excessive use of modesty was not good, but the Prophet corrected him.

59. It was narrated that ‘Abdullah said: “The Messenger of Allah said: ‘No one will enter Paradise who has even a mustard-seed’s weight of arrogance in his heart, and no one will enter Hell who has even a mustard-seed’s weight of faith in his heart.’”

Comments:

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Comments:

a. Arrogance is an extremely detestable trait. The saying of the Messenger of Allah ﷺ that “arrogance means rejecting the truth and looking down upon the people” reflects the true meaning of the word.

b. If belief in the commands of Allah and His Messenger is rejected out of arrogance, abiding permanently in Hell is the punishment because arrogance is totally antithetical to faith. Even if arrogance is of another type, and the man belittles others on account of his supposed superiority in wealth, or his presumed good looks and social status, or refuses to accept the truth out of obstinacy, even this is extremely detestable to Allah.

60. It was narrated that Abu Sa’eed Khudri said: “The Messenger of Allah ﷺ said: ‘When Allah has saved the believers from Hell and they are safe, none of you will dispute with his companion more vehemently for some right of his in this world than the believers will dispute with their Lord on behalf of their brothers in faith who will have entered Hell. They will say: “Our Lord! They are our brothers, they used to pray with us, fast with us and perform Hajj with us, and you have admitted them to Hell.” He will say: “Go and bring forth those whom you recognize among them.” So they will come to them, and they will recognize them by their faces. The Fire will not consume their faces, although there will be some whom the Fire will seize halfway up their shins, and others whom it will seize up to their ankles. They will bring them forth, and will say, “Our Lord, we have brought forth those whom You commanded us to bring forth.” Then He will say: “Bring forth those who have a Dinâr’s weight of faith in their hearts, then those who have half a Dinâr’s
weight in their hearts, then those who have a mustard-seed's weight.” Abu Sa’eed said: “He who does not believe this, let him recite: ‘Surely, Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.’”

(Sahih)

Comments:

a. Great Intercession on the Day of Judgment shall only be the exclusive privilege of Prophet Muhammad ﷺ, but other Prophets and believers shall, in their turn, also be allowed to intercede on behalf of the sinners.

b. No Prophets or ‘holy men’ will have the power to extricate anyone from Hell on their own. They will simply pray to Allah and intercede on behalf of their sinning brethren. Allah will then accept the intercession for whoever He wills, and grant deliverance from Hell to whoever He wishes.

c. Sinners among the believers will be recognizable in Hell-fire through their unburnt faces. A Hadith of the Prophet ﷺ says that the angels shall recognize the sinners from the prostration marks on their foreheads. The Hadith also underlines the singularly important place prayer occupies among all the acts of worship.

d. The sinners shall be subjected to severe or light punishment according to the degree of the gravity of their sins.

e. All believers are not equal in faith since faith increases and decreases.

f. Allah’s mercy is so pervasive that even those at the lowest level of faith shall get deliverance, not so the polytheists.

61. It was narrated that Jundub bin ‘Abdullih said: “We were with the Prophet ﷺ, and we were strong youths, so we learned faith before we learned the Qur’an. Then we learned the Qur’an and our faith increased thereby.”

(Sahih)

Comments:

a. Knowledge of the Oneness of Allah and other basic beliefs gets priority over acts of worship and the code of daily dealings. That is why the main focus in Makkan Surah (chapters) of the Qur'an is on basic beliefs while the Madinite Surah mostly deal with daily dealings and transactions.

b. Increase in knowledge leads to increase in faith.

c. The last sentence in the Hadith is a proof of the phenomenon of increase and decrease in faith.

62. It was narrated that Ibn 'Abbās said: "The Messenger of Allah said: 'There are two types of people among this Ummah who have no share of Islam: The Murji'ah and the Qadariyyah.' [Da'if]

63. It was narrated that 'Umar said: "We were sitting with the Prophet when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us recognized him. He sat down facing the Prophet, with his knees touching his, and he put his hands on his thighs, and said: 'O Muhammad, what is Islam?' He said: 'To testify that none has the right to be worshiped but Allah, and that I am the

[1] The Murji'ah sect has the belief that Imān (faith) concerns with words only, it has no link as far as deeds are concerned. The Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants — as against the Jabariyyah sect whose belief is just the opposite.
Messenger of Allāh; to establish regular prayer; to pay Zakāt; to fast in Ramādān; and to perform Ḥajj to the House (the Ka’bah).’ He said: ‘You have spoken the truth.’ We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: ‘O Muhammad, what is īmān faith?’ He said: ‘To believe in Allāh, His Angels, His Messengers, His Books, the Last Day, and the Divine Decree (Qadar), both the good of it and the bad of it.’ He said: ‘You have spoken the truth.’ We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: ‘O Muhammad, what is ḥāsin (right action, goodness, sincerity)?’ He said: ‘To worship Allāh as if you see Him, for even though you do not see Him, He sees you.’ He asked: ‘When will the Hour be?’ He said: ‘The one who is being asked about it does not know more than the one who is asking.’ He asked: ‘Then what are its signs?’ He said: ‘When the slave woman gives birth to her mistress’ (Wākī’ said: “This means when non-Arabs will give birth to Arabs”) ‘and when you see the barefoot, naked, destitute shepherds competing in constructing tall buildings.’ The Prophet  met me three days later and asked me: ‘Do you know who that inān was?’ I said: ‘Allāh and His Messenger know best.’ He said: ‘That was Jibrīl,
who came to you to teach you your religion.’” (Sahih)

Comments:

a. The Hadith is known as the Hadith of Jibril. It encompasses important matters of our religion. It deals with acts of worship; with deeds of the heart and of other parts of the body; with acts that are categorized as compulsory or Sunnah, as well as the acts that are classified as desirable, undesirable or forbidden.

b. The term Islâm here denotes the apparent acts, whose doing or not doing determines whether the person in question is or is not a Muslim. Imân, however, is the testimony or affirmation of the heart on which depends deliverance in the Hereafter. Ihsân is the highest form of Imân, which bestows beauty to one’s acts of devotion.

c. One must worship Allâh as though one is before Allâh, which means that the focusing of one’s heart towards Allâh and the extent of one’s turning in submissiveness, in fear and in repentance towards Him, must be at their peak. As far as the question of being able to see Allâh within the span of this life on earth, it is an absolute impossibility, for no creature can find itself equal to it. In Paradise, however, the faithful will be able to see Him. The Qur’ân and Hadîth bear testimony to this. Al-Bukhârî (H. 7437) and Muslim (H. 1820) expressly mention it.

d. The exact time of the coming of the Hour nobody knows, not even the Prophets and angels. It is Allâh’s special preserve, for He alone is the Knower of the unseen.

e. Constructing large, stately buildings just for worldly benefit and comfort or for ostentation and pride is not right.

f. Beliefs and dealings are all part of religion, and as such right belief and right action are both necessary for deliverance in the Hereafter.

g. ‘Divine Decree’ means the fact that whatever will happen, forever, Allâh knows it all from before. Whatever happens now is absolutely in keeping with what Allâh knows, and what He has already written down. The goodness or badness of the Decree means the things that are good for us, such as good health, economic prosperity, abundance and increase in productivity, or the things that we consider bad for us, such as famine and pain and misery. All this is happening according to Allâh’s wise scheme and will. So, the good or bad is only in relation to us, the creatures. Otherwise, all the actions of Allâh are the reflection of His superior prudence and wisdom, and are, therefore, absolutely good.

h. The coming down of Jibril  with Qur’ânic revelations is a proven fact. His coming down for the clarification of the teachings and tenets of Islam is also proved from this Hadîth.

i. There are different methodologies for learning religious and Islamic teachings. One of these is to hold question-answer sessions. Lessons are
very well driven home through this method.

j. Etiquette demands that the one who is asking should sit respectfully with folded legs before the one being asked, and the manner of his asking should be polite and reverential.

k. The faithful angel Jibril was dressed in white. The Prophet also emphasized his preference for white clothes and even chose white raiment for himself. Even for the dead he chose the white shroud. (Tirmidhi: 2810).

64. It was narrated that Abu Hurairah said: “One day the Messenger of Allâh appeared among the people. A man came to him and said: ‘O Messenger of Allâh, what is Imân (faith)?’ He said: ‘To believe in Allâh, His Angels, His Books, His Messengers and the meeting with Him, and to believe in the Final Resurrection.’ He said: ‘O Messenger of Allâh, what is Islam?’ He said: ‘To worship Allâh (alone) and not to associate anything with Him; to establish the prescribed prayers; to pay the obligatory Zakât; and to fast Ramadân.’ He said: ‘O Messenger of Allâh, what is Înshân?’ He said: ‘To worship Allâh as if you see Him, for even though you do not see Him, He sees you.’ He said: ‘O Messenger of Allâh, when will the Hour be?’ He said: ‘The one who is being asked does not know more than the one who is asking, but I will tell you about its signs. When the slave-woman gives birth to her mistress, that is one of its signs. When the shepherds compete in constructing tall buildings, that is one of its signs. And there are five things which no one knows except Allâh.’ Then the Messenger
of Allah ✪ recited the Verse: "Verily, Allah, 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, Allah is All-Knower, All-Aware (of things)."[1] (Sahih)

Comments:
a. Precise knowledge of the future is the exclusive preserve of Allah. All matters mentioned in the Qur’anic Verse belong to the realm of the future. Not to speak of the exact timing of the impending Hour. Even the precise timing of the appearance of its signs, mentioned in the Hadith, are known to no one but Allah. Similar is the case of the other matters for which man can only conjecture, which may or may not come true. A case in point is the clouds, a sight of which awakens the hope, but holds no guarantee, that it will bring down rain. We can plan for the future but have no means of knowing beforehand what unexpected impediments or circumstances might be in store for us. Likewise, no one except Allah knows for sure about anyone’s life or death. Man can only conjecture about the future, but cannot guarantee that his conjecture will come true.

b. If a scholar does not know the answer of a question, let him plainly say that he does not know it without considering it an offense to his dignity.

c. A learned man should never get angry but answer the queries of the questioner with tenderness and love.

65. It was narrated that ‘Ali bin Abu Tālib said: “The Messenger of Allah ✪ said: ‘Faith is knowledge in the heart, words on the tongue and action with the physical faculties. (limbs of the body).’” (Maudu)
66. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "None of you truly believes until he loves for his brother or he said "for his neighbor, what he loves for himself."" (Sahih) Comments:

a. We should do to the Muslim brother as we would be done by. For example, if a person does not like to be deceived by the people, let him also not deceive others. And just as a man likes others to help him in his hour of need, he should also help others in their hour of need or difficulty.

b. Man is generally very touchy about his rights, but oblivious of his obligations, although his obligations are the rights of others. Thus, if each one of us respects the rights of others, the rights of all will be safeguarded and peace and amity will prevail in the society.

67. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'None of you truly believes until I am more beloved to him than his child, his father and all the people.'" (Sahih)
Comments:

a. Love of the Prophet is the very foundation of faith. The stronger the love for him, the greater the faith. Increase or decrease in love for him is an indication of increase or decrease in one’s faith.

b. The proof of love is not in lip service but in obedience. Allāh the Glorified says: “Say (O Muhammad to mankind): ‘If you (really) love Allāh, then follow me.’” (3:31)

c. The real test of a person’s having more love for Allāh and His Messenger than others, comes when the love of one’s children, parents, a religious leader or friend, demands that one do a thing that Allāh and His Messenger have prohibited, but he will not bother about the displeasure of others and obey and follow the example of the Prophet of Allāh in disregard of his love for others. If, on the other hand, the love of others is greater, then he will go against the dictates of Shari’ah in order to please those others, and thus fall short of achieving the required level of faith. The same criterion holds true in respect of one’s love for the traditions of the Prophet and customs prevalent in one’s tribe or community.

68. It was narrated that Abu Hurairah said: “The Messenger of Allāh said: ‘By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greetings of Salām amongst yourselves.’” (Sahih)
present with each other. (See Muwatta Imâm Mâlik: 1731 & Adabul-Mufirad: 594)

69. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Verbally abusing a Muslim is immorality and fighting him is Kufr (disbelief).’” (Sahih)

Comments:

a. Since maintaining cordial relations between the Muslims is desirable in Islam, our sacred law forbids doing things that might spoil relations. One of those undesirable things is verbally abusing each other—an act wholly unbecoming a good Muslim. That is the reason why it has been branded as an act of disobedience, immorality and sin.

b. Fighting a Muslim is Kufr. The word Kufr as used here does not mean the Kufr that drives man out of the pale of Islam. It only means an act which is unfit for a Muslim. It is technically called a minor Kufr. The Qur’ân says: “And if two parties of believers fight, make peace between them”. (49:9) The Verse is categorical on the point that believers, even when they fight each other, continue to remain believers; they do not turn disbelievers.

70. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Whoever departs this world with sincerity towards Allâh, worshipping Him alone with no partner, establishing regular prayer and paying Zakât, has died while Allâh is pleased with him.’”

Anas said: “This is the religion of Allâh which was brought by the Messengers, and which they
conveyed from their Lord before there arose the confusion of people’s chattering and conflicting desires.

This is confirmed in the Book of Allâh, in one of the last Verses to be revealed, where Allâh says: “But if they repent.”[1] renounce their idols, and worshipping them; “And establish Salât and give Zakât.”[2] And Allâh says in another Verse: “But if they repent, perform Salât and give Zakât, then they are your brethren in religion.”[3] (Da’îf)

Another chain with similar wording.

Comments:
a. Translation of the meaning of the first quoted Verse (complete text) shall read: “Then when the Sacred Months have passed, kill the polytheists wherever you find them, and capture them and besiege them, and lie in wait for them in every place of ambush. But if they repent and perform prayer, and pay Zakât, then let them go their way. Verily, Allâh is Oft-Forgiving, Most Merciful”. (9:5).

Anas comments that repentance here means relinquishing disbelief.

b. The Verses are clear in their meaning, which is that a community will only be recognized as Muslim when, along with affirmation of the Oneness of Allâh and due testimony, they also perform the practical duties such as Salât and Zakât etc. In case of refusal, it would be declared disbeliever and deserving of being engaged in Jihâd, just like Abu Bakr, in interpretation of the above quoted Verse, had conducted a Jihâd against those who refused to pay Zakât or accept it as an obligatory duty in Islam.

71. It was narrated that Abu Hurairah said: “The Messenger of
Allah ﷺ said: ‘I have been commanded to fight the people until they testify to La ilaha ill-Allah (none has the right to be worshipped but Allah) and that I am the Messenger of Allah, and they establish regular prayers and pay Zakah.’ (Sahih)

Comments:

a. Fighting in the way of Allah is the collective duty of Muslims with the objective of turning people away from the worship of others to the worship of Allah.

b. Three things are reckoned as proof of a person’s entry into the fold of Islam: (i) his affirmation of the Oneness of Allah and the prophethood of Muhammad ﷺ, (ii) to performing regularly the ritual prayers, and (iii) paying Zakah, which is a prescribed financial obligation in Islam.

c. The tradition does not mention the other two pillars of Islam, namely fasting and Hajj. The reason being that fasting is a hidden act in the sense, that it is always possible for a non-fasting person to make others believe that he is fasting. As for Hajj, it is not in the first place obligatory for each Muslim. Secondly, even for the obligated person, it is compulsory just once in the entire lifetime. Additionally, even if the people against whom war is an Islamic duty affirm their commitment to fasting and Hajj, the practical demonstration of these acts will have to wait for the particular months of the year. It would, therefore, be against better judgment to link the decision about waging war against them to such matters. And Allah knows best.

72. It was narrated that Mu‘adh bin Jabal said: The Messenger of Allah ﷺ said: ‘I have been commanded to fight the people until they testify to La ilaha ill-Allah (none has the right to be worshipped but Allah) and that I am the Messenger of Allah, and they establish regular prayer and pay Zakah.’ (Sahih)
73. It was narrated that Ibn ‘Abbās and Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘There are two types among my Ummah who have no share of Islam: the people of Irjā’ and the people of Qadar.’” (Da‘īf)[3]

74. It was narrated that Abu Hurairah and Ibn ‘Abbās said: “Faith increases and decreases.” (Da‘īf)

75. It was narrated that Abu Dardā’ said: “Faith increases and decreases.” (Da‘īf)

Comments: 74 & 75

Although, as to the principles of Hadith classification, the two traditions are Weak and do not come up to the level of Marfu’ (Traceable) Ahādīth, these

are *Mash-hur* (Well-Known) *Ahâdith* and have all along been consecutively reported from the pious predecessors. As such the concept of increase and decrease in *Imân* is an established fact among the followers of *Sunnah.* Imâm Bukhârî ﷺ in his *Sahîh* (Book of Faith, Ch. 1) has cited several Verses of the Qur'ân as evidence, and has followed them up with a number of *Ahâdith* in the next several chapters, to prove that virtuous deeds are but the parts of faith. It needs to be understood in this connection that anything that has parts shall remain imperfect or defective if one part or more thereof is missing. For further detail, it will be useful to study the relevant chapters of *Fathul-Bârî,* the well-known commentary of *Sahîh Al-Bukhari.*

Chapter 10. Regarding The Divine Decree (*Qadar*)

76. 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ, the true and truly inspired one, told us that: 'The creation of one of you is put together in his mother's womb for forty days, then it becomes a clot for a similar length of time, then it becomes a chewed lump of flesh for a similar length of time. Then Allâh sends the angel to him and commands him to write down four things. He says: 'Write down his deeds, his life span, his provision, and whether he is doomed (destined for Hell) or blessed (destined for Paradise)."' By the One in Whose Hand is my soul! One of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Hell until he enters therein. And one of you may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people.
of Paradise until he enters therein.”
(Sahih)

Comments:

a. Man’s good and bad deeds, his life span, his provision, and his going either to Paradise or to Hell—all these things—even the angels only come to know when told by Allâh at an appropriate time. The angels then write those things which had been decreed and recorded in the Preserved Tablet since eternity.

b. Everyone has a predetermined life span, and will not die before that. No one should, therefore, abdicate his faith out of his fear for life, but be prepared to lay down his life in defence of his faith.

c. Everyone’s quota of provision is predetermined, which he is sure to get anyhow. Man’s test lies in what means he adopts to get it. He shall get his allotted provision even through lawful means, and what is not destined for him, he will not get it even through unlawful means. We must, therefore, put our trust in Allâh and try to earn our livelihood only through lawful means.

d. We must not decide, of our own, about someone’s being of Paradise or of Hell, for Allâh alone knows who is designated for Paradise or destined to be the fuel of Hell-fire. We must, however, have faith in Allâh’s mercy, and keep the hope that a person whom we believe to be virtuous shall, by the grace of Allâh, be admitted to Paradise. Nevertheless, we must have the belief that the people whom Allâh or His Messenger expressly named as going to Paradise or Hell shall surely go there. Cases in point are the inevitability of Abu Lahab’s (and his wife’s) being consigned to Hell-fire—as mentioned in the Qur’anic Surah of that name—and the certainty of a place in Paradise for each of the Ten Companion who have already been given the glad tiding of admittance to that blessed abode.

77. It was narrated that Ibn Daflami said: “I was confused about this Divine Decree (Qadar), and I was afraid lest that adversely affect my religion and my affairs. So I went to Ubayy bin Ka’b and said: ‘O Abu Mundhir! I am confused about this Divine Decree, and I fear for my religion and my affairs, so tell me something about that through
which Allâh may benefit me.' He said: 'If Allâh were to punish the inhabitants of His heavens and of His earth, He would do so and He would not be unjust towards them. And if He were to have mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud in gold, or the equivalent of Mount Uhud which you spent in the cause of Allâh, that would not be accepted from you until you believed in the Divine Decree and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you; and that if you were to die believing anything other than this, you would enter Hell. And it will not harm you to go to my brother, 'Abdullâh bin Mas'ud, and ask him (about this).' So I went to 'Abdullâh and asked him, and he said something similar to what Ubayy had said, and he told me: 'It will not harm you to go to Hudhaifah.' So I went to Hudhaifah and asked him, and he said something similar to what they had said. And he told me: 'Go to Zaid bin Thâbit and ask him.' So I went to Zaid bin Thâbit and asked him, and he said: 'I heard the Messenger of Allâh say: "If Allâh were to punish the inhabitants of His heavens and of His earth, He would do so and He would not be unjust towards them. And if He were to have
mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud in gold, or the equivalent of Mount Uhud which you spent in the cause of Allah, that would not be accepted from you until you believed in the Divine decree, and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you, and that if you were to die believing anything other than this, you would enter Hell.” (Sahih)

Comments:

a. The calamity destined to happen is bound to happen, even if the person concerned — out of the fear of it — leaves the path of virtue and takes to the path of evil. And the bounties and comforts destined for a person are sure to come to him, albeit preceded by a difficult and turbulent phase. We must, therefore, put our trust in Allah, remain hopeful of His mercy, and never fall prey to despair, for Allah cites, with approval, the following words of Ya’qub as: “Certainly no one despairs of Allah’s mercy except the people who disbelieve.” (12:87)

b. The Companions were gifted with the kind of knowledge which was as profound as it was strong, which is why their faith was also firm and strong. Even on issues as delicate as the Divine Decree, their self-assurance and awareness of the truth made them brimful of contentment of the heart, with no iota of doubt to disturb their minds.

c. It is perfectly in order to consult more than one scholar on any matter for the satisfaction of one’s heart.

d. Religious opinions (Fatwa) given by the Companions are all drawn from the Qur’an and Hadith. Not only this, they oftentimes quote the very words of the Hadith without mentioning the Prophet’s name.

e. The issue of the Divine Decree is among Islam’s fundamentals of faith. No one’s belief is, therefore, of any consequence unless he also has faith in the Divine Decree. Denying the truth of the Divine Decree means inviting one’s own punishment by Hell-fire.

78. It was narrated that ‘Ali said: “We were sitting with the Prophet
and he had a stick in his hand. He scratched in the ground with it, then raised his head and said: 'There is no one among you but his place in Paradise or Hell has already been decreed.' He was asked: 'O Messenger of Allâh, should we not then rely upon that?' He said: 'No, strive and do not rely upon that, for it will be made easy for each person to do that for which he was created.' Then he recited: "As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And believes in Al-Husnâ. We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And denies Al-Husnâ. We will make smooth for him the path for evil."[2] (Sahih)

Comments:

a. The Hadîth affirms the reality of Divine Decree.
b. Divine Decree is another name for Allâh's attribute of knowledge. It does not mean predetermination in the sense that man has no power over his actions.
c. Admittance of man to Paradise or Hell is linked to his actions. Nobody knows what the future holds for him. It is, therefore, necessary that we keep trying to do righteous deeds and avoid sinful acts.
d. Faith in the Divine Decree does not mean that man give up trying and doing hard work. He should rather make it a point not to be afraid of impending dangers nor despair of Allâh's mercy for, if success is to come

[1] Al-Husna: The Best (i.e. either Lâ ilâha illallâh: 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).

by Allâh’s permission, it is bound to happen in spite of all odds and difficulties. If not, the person shall at least get reward for his good intentions and hard work. Allâh does not let the good done by anybody go to waste.

79. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘The strong believer is better and more beloved to Allâh than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allâh, and do not feel helpless. If anything befalls you, do not say, ‘If only I had done such and such.’ Rather say, ‘If only I had done such and such.’’” Rather say, “Qaddara Allâhu wa mâ shâ’na ja’ala (Allâh has decreed and whatever He wills, He does).” For (saying) ‘‘If’ opens (the door) to the deeds of Satan.’’” (Sahîh)

Comments:

a. Physical, mental and financial strength is a gift of Allâh which must be utilized in the doing of good deeds.

b. A man short of others in any kind of strength is not altogether without good in him. Maybe, the one who is weak in one area is strong in another. It, therefore, behooves us all to be grateful to Allâh for whatever capacity He has given to each one of us, and utilize it for the avoidance of evil and the acquisition and accumulation of as much good as possible.

c. Striving for worldly good is not against the doctrine of trust in Allâh. It is not, However, allowed to use unfair means to achieve one’s goals, nor is it proper to engross oneself in the pursuit of worldly gains so absolutely that all attention is focused on that alone.

d. It is not desirable in the Islamic Shari’ah that a person, instead of working to earn his bread and be of benefit to others, himself becomes a burden on others. It is wrong to give such an attitude the name of ‘trust in Allâh’. If, however, for some reason, a person is not capable of earning his bread for himself he is exempt from it, and it is the duty of the Islamic community to take care of his needs.

e. If the outcome of an endeavour ends up in an unexpected result that cannot be remedied, there is no reason for the person concerned to give himself up
to negative thinking since, far from being beneficial, such an attitude would only be harmful to him, and then it would be no use regretting at the aftermath and say, “Would that I had done this work that way and not this way.” It is nevertheless all right to critically evaluate one’s work so that the mistake done now should be avoided in the future.

80. It was narrated that ‘Amr bin Dinâr heard Tawus say: “I heard Abu Hurairah narrating that the Prophet ﷺ said: ‘Adam and Musa debated, and Musa said to him: “O Adam, you are our father but have deprived us and caused us to be expelled from Paradise because of your sin.” Adam said to him: “O Musa, Allah chose you to speak with and He wrote the Tawrâh for you with His own Hand. Are you blaming me for something which Allah decreed for me forty years before He created me?” Thus Adam won the argument with Musa, thus Adam won the argument with Musa.”” (Sahih)

Comments:
a. Musa ﷺ did not mean to put Adam ﷺ on the dock as to why he committed the mistake, because Allah had already condoned it. The Qur’an accordingly says: “Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. (20:122)

He only meant to say that because of him, the human race had to suffer all those worldly trials and tribulations. Adam ﷺ replied by saying that those trials had already been divinely decreed a long long time ago.

b. The Prophet ﷺ thrice repeated the words: “Thus Adam won the argument with Musa.” The repetition was meant to drive home the idea that what Adam ﷺ did was nothing but the implementation of Allah’s decree and will.

81. It was narrated that ‘Ali said:

“The Messenger of Allah ﷺ said:
No slave truly believes until he believes in four things: in Allah alone with no partner; that I am the Messenger of Allah; in the resurrection after death; and in the Divine Decree (Qadar).”

(Hasan)

Comments:
The Hadith contains the fundamentals of Iman (faith) which also include belief in the Divine Decree.

82. It was narrated that ‘Aishah, the Mother of the Believers, said: “The Messenger of Allah was called to the funeral of a child from among the Ansar. I said: ‘O Messenger of Allah, glad tidings for him! He is one of the little birds of Paradise, who never did evil or reached the age of doing evil (i.e., the age of accountability).’ He said: ‘It may not be so, O ‘Aishah! For Allah has created people for Paradise, He created them for it when they were still in their fathers’ loins. And He has created people for Hell, He created them for it when they were still in their fathers’ loins.’” (Sahih)

Comments:

a. The tone of certainty with which ‘Aishah spoke about the boy’s being of the people of Paradise did not find favour with the khoufites, and he said that knowledge of it rested with Allah alone. Imam Nawawi has claimed
consensus of religious scholars on the fact that all the children of the believers shall be in Paradise. Several Ahādīth of the Prophet ﷺ support the assertion. The Prophet ﷺ probably spoke the above quoted words while still the knowledge of it had not been conveyed to him by Allah. Maybe, Allah gave him the knowledge thereof at a later date.

b. The Ahādīth affirms the reality of Divine Decree.

83. It was narrated that Abu Hurairah said: “The idolators of Quraish came and disputed with the Prophet ﷺ concerning the Divine Decree. Then the following Verse was revealed: ‘The Day they will be dragged on their faces into the Fire (it will be said to them): “Taste you the touch of Hell!” Verily, We have created all things with Qadar. (Divine Decree)” [Sahih]

Comments:
a. The Qur’ānic Verse and the Hadīth both reaffirm the certainty of the Divine Decree.
b. Idolaters are surely destined for Hell.
c. Allah does not approve of argumentation on matters that are certain and clear.

84. ‘Abdullāh bin Abi Mulaikah narrated that his father entered upon ‘Āishah and said something to her about the Divine Decree. She said: “I heard the Messenger of Allah ﷺ say: ‘Whoever says anything about the Divine Decree will be questioned about that on the Day of Resurrection, and whoever does not say anything about it will not be questioned about it.’’” (Da’īf)
Another chain with similar wording.

85. 'Amr bin Shu‘aib narrated from his father that his grandfather said: “The Messenger of Allāh came out to his Companions when they were disputing about the Divine Decree, and it was as if pomegranate seeds had burst on his face (i.e., it turned red) because of anger. He said: ‘Have you been commanded to do this, or were you created for this purpose? You are using one part of the Qur‘ān against another part, and this is what led to the doom of the nations who came before you.’” ‘Abdullāh bin ‘Amr said: “I was never so happy to have missed a gathering with the Messenger of Allāh as I was to have missed that gathering.” (Hasan)

Comments: 84 & 85

a. Divine Decree is one of the closely-guarded secrets of Allāh. It will suffice us to have a general belief in it. Similarly, in other matters relating to the unseen world, it is enough that we believe in what has been told, without making an effort to discover the details of things deliberately left unexplained.

b. The main purpose of the study of the Qur‘ān and Hadith is to reform one’s morals and deeds. If there is a person who opens the paradox of delicate issues just to demonstrate his gift of the gab, or impress the people by his excessive knowledge and skills, it is an act of distraction from the main objective, and amounts to inviting the wrath of Allāh.
c. During the course of admonition, it is perfectly in order for the speaker to take recourse to a show of anger if the situation so demands, especially if the speaker is a person of eminence and a show of anger is not likely to have a negative effect on the audiences.

d. The Companion in question felt happy at having been absent from the assembly because in it, the Prophet had expressed his displeasure to the listeners. This means that a person’s expression of happiness on being able to do a good deed or avoid an act of sin, is not to be considered an act of self-pride or hypocrisy. It is rather a sign of his love of good and hatred of evil, which is a part of Imán (faith).

86. It was narrated that Ibn ʿUmar said: “The Messenger of Allāh ﷺ said: ‘There is no ጉامعة (contagion),[1] no Ṭiyarah (evil omen) and no Ḥāmah.’”[2] A Bedouin man stood up and said: ‘O Messenger of Allāh, what do you think about a camel that suffers from mange and then all the other camels get mange?’ He said: ‘That is because of the Divine Decree. How else did the first one get mange?’” (Sahih)

Comments:
a. The chain of narrators mentioned by Imām Ibn Mājah is Weak. Nevertheless, because of other reliable chains of narrators it must be considered a Sound Hadith. The remark: “That is because of the Divine Decree” is, however, missing in other reports.

b. It is a common perception that if a healthy person comes into contact with a person suffering from certain diseases or shares the meals on the same table with him, or uses his clothing, the former would contract the disease of the latter. These categories of diseases are known as ‘contagious diseases’. The

[1] Meaning one will not automatically be infected by another’s ailment, rather only if Allāh has decreed it.

[2] Scholars mention different meanings for this pre-Islamic belief: It is a worm that comes out of the murdered person’s head seeking vengeance; it refers to the owl which was considered a bad omen if seen in certain circumstances; or it was a bird that came from the bones of a dead person which would fly away. See Fāthul-Bāri and An-Nihāyah.
fact of the matter, however, is that diseases do not travel like that. It could, however, be the case that the very fact that had caused the first man to get the disease might be present in the other fellow as well, which would make him also sick. The 'germ theory', as we know, is very popular in modern-day medicine, but the germs only act by Allah's permission.

c. Arabs took their omen by the movement of the birds and beasts. For instance, if a person desired to start some work, he would throw a stone at a sitting bird or deer etc. to make it fly or run. If it went to the right they would presume that the outcome of their work would be favorable. If, on the other hand, it went left, they thought that their effort would not succeed. Such things just indicate one's superstitious nature; they have no basis in the world of reality. Even today people have several similar superstitions. For example, if they meet a lame or one-eyed person on their way, or if a black cat crosses their path, they take it as a bad omen. Similar is the case of those who consider certain numbers (13 for example) or days (e.g. Tuesday) or a certain month (Safar or Shawwal) inauspicious for them.

To the same category belong acts like drawing 'magical' charts or figures by the people, and divining their future through blindly putting their fingers in them, or drawing lots for similar purposes, and so on. All these acts are indicative of a lack of faith.

d. Arab idolaters also had a misplaced notion that if the murder of a person was not avenged, his spirit would assume the form of an owl and haunt around shrieking for revenge. It was primarily because of this misplaced notion that a never-ending chain of killing and plundering continued for generations after generations among them. All these things are baseless. Similarly, it is baseless to consider the owl a symbol of bad omen. The owl is just another creature of Allah which has nothing to do with the destinies of men.

87. Sha'bi said: "When 'Adi bin Hâtîm came to Kufah, we came to him with a delegation of the Fuqahâ' of Kufah and said to him: 'Tell us of something that you heard from the Messenger of Allah Ḥusayn.' He said: 'I came to the Prophet Ḥusayn and he said: 'O 'Adi bin Hâtîm, enter Islam and you will be safe.' I said, 'What is Islam?' He said: 'To testify to Lâ ilâha illallah (none has the right to be worshipped but Allah) and that I am the Messenger of Allah, and to believe in all the Divine Decrees, the good of them and the
bad of them, the sweet of them and the bitter of them.” (Da’îf)

88. It was narrated that Abu Musa Al-Ash’âri said: “The Messenger of Allâh ﷺ said: ‘The likeness of the heart is that of a feather blown about by the wind in the desert.’” (Sahih)

Comments: 87 & 88

a. The dislodged feather of a bird is so weightless that even a light wind can easily turn its head into tail and tail into head. If it is in an open field, the air shall have more effect on it, since there would be nothing to impede its flight, and it (the feather) would travel to and fro or up and down quickly. Similar is the case with the human heart. Numerous feelings and emotions play upon it in quick succession, which drive him to virtue at one moment, and to sin at the next.

b. Since the condition of the heart could change any moment, man can never rest assured about his ultimate end. It is, therefore, necessary that man pray to Allâh for the safety of his faith at the dying moments of his life.

89. It was narrated that Jâbir said: “A man from among the Ansâr came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I have a slave girl. Should I do ‘Azl (coitus interruptus) with her?’ He said: ‘Whatever is decreed for her shall come to her.’” He (the Ansârî) came to him later on and said: “That slave girl has become pregnant.” The Prophet ﷺ said: “Nothing is decreed for a person
but it will surely come to pass.”
(Hasan)

Comments:
a. There is no doubt that the Divine Decree shall overtake man’s planning, but this should not deter man from taking the necessary steps. He should do his bit and leave the result to Allâh.
b. ‘Azî (coitus interruptus) means the process by which man, having an intercourse with his wife or slave girl, withdraws from her the moment he feels like ejaculating, so that he discharges himself outside, in the hope that no pregnancy would take place. This was their method of family planning in those days.
c. Recourse to ‘Azî is permitted with the slave girl for the simple reason that her pregnancy might impede her serviceability for the master and interfere with the domestic work, which is the main purpose of her presence in the house. As for the free woman (the wife), there is difference of opinion among the scholars as to the permissibility or otherwise of it.

90. It was narrated that Thawbân said: “The Messenger of Allâh ﷺ said: ‘Nothing extends one’s life span but righteousness, nothing averts the Divine Decree but supplication, and nothing deprives a man of provision but the sin that he commits.’” (Da’îf)

Comments:
a. The promise of extension in one’s life has been variously interpreted as (i) Life span gets Allâh’s blessing in the sense that it is spent in the doing of good deeds, and is saved from going waste; (ii) Man is enabled to engage in righteous deeds, whose reward continue to flow to him even after death, as the Qur’ân says: “But the righteous deeds that last are better with your Lord for rewards and better in respect of hope”. (18:46) or (iii) The life span made known to the angels, particularly to the Angel of Death, is extended. This extension is only from the angel’s point of view; otherwise Allâh had all along the knowledge that the man would do such and such righteous deed, or deeds that would be rewarded by an
appropriate extension in the span of his life.
b. ‘Averting the Divine Decree’ means that, because of man’s supplications, the misfortune that the man dreaded would be blocked, and the calamity that had set in would be warded off.

91. It was narrated that Surāqah bin Ju’shum said: “I said: ‘O Messenger of Allâh, is one’s deed in that which has already dried of the Pen and what has passed of the Divine Decree, or is it in the future?’ He said: ‘No, it is in that which as already dried of the Pen and what has passed of the Divine Decree, and each person is facilitated for what he has been created.’” (Sahih)

Comments:
The question of a man’s being righteous or otherwise is also linked to the Divine Decree, but he does not know it. He is, therefore, obligated to follow the laws of Shari’ah. For more details please see notes on Hadith 76.

92. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The Magians of this Ummah are those who deny the decrees of Allâh. If they fall sick, do not visit them; if they die, do not attend their funerals; and if you meet them, do not greet them with Salâm.’” (Da’if)

Comments:
Those who deny the Divine Decree, claim that Allâh is only the creator of virtue, while it is man who is the creator of vice. In this way, they invest
every man with the attribute of creation. The Magians believe in two deities, one (Ahuramazda) the creator of good and the other (Angra Mainyu or Ahriman) the creator of evil. Thus both, the deniers of Divine Decree and the Magians, ascribe the attribute of the creation of evil to someone other than Allāh. Aḥlus-Sunnah (People of the Prophet’s Path), however, believe that Allāh alone is the creator of all things — be they good and virtuous, or bad and evil — while man is the doer of those deeds. Allāh in His infinite wisdom has granted His slaves the ability to do the deeds accordingly.

Chapter 11. The Virtues Of The Companions Of The Messenger Of Allāh

The term Sahābi (Companion) literally means a person who assumes the company and association with another person, although for a short period of time. Scholars, however, hold that a Sahābi is anyone from amongst the Muslims who has transmitted a report from the Prophet or has had the good fortune of seeing him. A comprehensive definition of a Sahābi, therefore, would be: “A Sahābi is one who, as a believer, saw the Prophet during his lifetime and died a believer.”

(1/11) The Virtues Of Abu Bakr Siddiq

His real name is ‘Abdullāh, born in the sacred city of Makkah, two and a half years after the birth of the Prophet. Here is his genealogy: ‘Abdullāh bin ‘Uthmān bin ‘Āmir bin ‘Amr bin Ka’b bin Sa’d bin Taim bin Murrah bin Ka’b bin Lu’ā’ bin Qurashi At-Tamīmī, known as Abu Bakr bin Abu Qahāfah, the successor of the Messenger of Allāh as the first caliph. He joins the Messenger of Allāh in lineage at his sixth ancestor. He is nicknamed Abu Bakr.

93. It was narrated that ‘Abdullāh said: “The Messenger of Allāh said: ‘I have no need of the friendship of any Khalil (close friend) but if I were to have taken anyone as a close friend, I would have taken Abu Bakr as a close friend, but your companion is the close friend of Allāh.’” (One of the narrators) Waki’ said: (by the phrase ‘your companion’), he was referring to himself. (Sahih)
Comments:
a. The Prophet ﷺ has said: "Verily, Allāh has taken me as His Khalīl just as He had taken Ibrahim His Khalīl. (Muslim: H. 532)
b. The Hadith affirms the superior position of Abu Bakr ﷺ since the Prophet ﷺ declared him as deserving the highest level of his love.

94. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'The wealth of none of you has benefited me as much as the wealth of Abu Bakr.'" Abu Bakr wept and said: 'O Messenger of Allāh, I and my wealth are only for you, O Messenger of Allāh.'" (Da'if)

Comments:
a. Proximity to Allāh is achieved through righteous deeds. The more the righteous deeds the higher shall one's position be near Allāh and His Prophet ﷺ.
b. The Hadith shows the extent of Abu Bakr's sincerity and love for the Prophet ﷺ, as a result of which he not only did not exult on his deeds, but also declared his wealth as the Prophet's.
c. An Imām (or leader) must appreciate and acknowledge the services of his companions, so that others also develop a love for the service of the faith, and give due respect to them, and try to follow their footsteps.
d. It is all right, as part of some expediency, to give appreciation, and praise to a person to his face, if we are sure that such an act would not create a sense of vanity or pride in his heart, although we should generally avoid praising a person in his presence.
e. The Hadith under discussion deals with just one aspect of Abu Bakr's personality, namely his openhandedness in spending for the pleasure of Allāh, although we find numerous other points of his excellence mentioned in the Ahādīth.
95. It was narrated that ‘Ali said: “The Messenger of Allâh ﷺ said: ‘Abu Bakr and ‘Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and Messengers, but do not tell them about that, O ‘Ali, as long as they are still alive.’” (Da’îf)

Comments:
a. The expression ‘mature people of Paradise’ means people who died in that age, otherwise there will be no age difference for the people in Paradise, and all those lodged there shall enjoy the bliss of youth in it.
b. The Hadith is also explicit on the point that a non-Prophet, however exalted in rank he might be, can never equal or surpass a Prophet.
c. It also affirms the fact that Abu Bakr and ‘Umar are rank the highest after the Prophets, in the sense that they are superior to all other believers, whether of Prophet Muhammad’s community or of the community of previous Prophets.

96. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘The people of the highest degrees of Paradise will be seen by those beneath them as a rising star is seen on the horizon. Abu Bakr and ‘Umar will be among them, and how blessed they are!’” (Da’îf)
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Comments:
a. The difference between two levels of Paradise is not a minor one. It is, therefore, necessary that a believer exert his maximum effort to attain to as high a level as possible.
b. The tradition affirms higher degrees for Abu Bakr and 'Umar as well as contains glad tidings of Paradise for them both.

97. It was narrated that Hudhaifah bin Yaman said: "The Messenger of Allâh ﷺ said: 'I do not know how long I will stay among you, so follow the example of these two after I am gone,' and he pointed to Abu Bakr and 'Umar." (Hasan)

98. It was narrated that Ibn Abi Mulaikah said: "I heard Ibn 'Abbâs say: 'When 'Umar was placed on his bier, the people gathered around him, praying and invoking blessings upon him,' or he said, 'praising him and invoking blessings upon him before (the bier) was lifted up, and I was among them. No one alarmed me except a man..."
who crowded against me and seized me by the shoulder. I turned and saw that it was ‘Ali bin Abu Tâlib. He prayed for mercy for ‘Umar, then he said: “You have not left behind anyone who it is more beloved to me to meet Allâh with the like of his deeds than yourself. By Allâh, I think that Allâh will most certainly unite you with your two companions, and that is because I often heard the Messenger of Allâh ﷺ saying: ‘Abu Bakr, ‘Umar and I went; Abu Bakr, ‘Umar and I came in; Abu Bakr, ‘Umar and I went out.’ So I think that Allâh will most certainly join you to your two companions.”

(Sahih)

Comments:

a. This shows that ‘Ali held a very high opinion of ‘Umar, because the Prophet ﷺ kept the two Companions ‘Umar and Abu Bakr with him in all important matters.

b. ‘Ali considered both the venerable Companions superior to himself. That is why he wished that he would also be enabled by Allâh to do acts like them.

c. It is desirable to try to follow those who are better than us in the doing of good deeds. It would, however, be wrong to envy the lot of those who are ahead of us in worldly riches, or are engaged in the doing of evil deeds.

99. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ came out standing between Abu Bakr and ‘Umar and said: ‘Thus will I be resurrected.’” (Da‘if)

تخريج: [إسناده ضعيف] أخرجه البخاري، المنافق، باب مناقب عمر بن الخطاب... إلخ، ح: 1385، 1389 من حديث ابن المبارك

100. It was narrated from 'Awn bin Abi Juhaifah that his father said: 'The Messenger of Allah said: "Abu Bakr and 'Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and Messengers."' (Hasan)

Comments:
A Nabi (Prophet) is one who receives the revelation while the Rasul (Messenger) is a special category of the Prophets. Some scholars hold that a Rasul, as distinct from a Nabi, is the one given a separate Book and Law, and sent down towards a particular nation or people. As for the Nabi, he keeps him company and engages in preaching among the people the message delivered to the Rasul. The revelation (Wahy) is, however, sent down to both.

101. It was narrated that Anas said: "It was said: 'O Messenger of Allah, which of the people is most beloved to you?' He said: 'Aishah.' It was asked, 'And among men?' He said: 'Her father.'" (Saḥḥah)

Comments:
- The Hadith clearly affirms the superior position not only of Abu Bakr but also of Aishah.
- Abu Bakr and Aishah were the best beloved of all to the Messenger of Allah. Therefore, anyone who loves them would be loved by the Prophet, and he who harbors hostility or enmity towards them would attract the displeasure of the Prophet.
(2/11) The Virtues Of 'Umar

His full name is 'Umar bin Khattab bin Nufail bin ‘Abdul ‘Uzza bin Riyah bin Abdullah bin Qurat bin Razah bin 'Adi bin Ka'b bin Lu'ay bin Ghalib Al-Qurashi Al-'Adawi; nicknamed Abu Hafs, known by the title Amirul-Mu'minin (Commander of the Faithful) and Faruq. His mother's name was Hantamah bint Hashim. He was born thirty years before the Mission of the Messenger of Allah ﷺ. He met his martyrdom in 23 AH.

102. It was narrated that 'Abdullah bin Shaqiq said: "I said to 'Aishah: 'Which of the (Prophet's) Companions was most beloved to him?' She said: 'Abu Bakr.' I said: 'Then which of them?' She said: "'Umar.' I said: 'Then which of them?' She said: 'Abu 'Ubaidah.' "(Sahih)

Comments:
The Hadith affirms the superiority of the three venerable Companions mentioned in it, for the Prophet ﷺ had extreme love for all the three of them. By the same token they were also loved by Allah ﷻ.

103. It was narrated that Ibn 'Abbâs said: "When 'Umar became Muslim, Jibril came down and said: 'O Muhammad! The people of heaven are rejoicing because of 'Umar's Islam.'" (Da'if)

Comments:
[Exegesis: [Exegesis] [Exegesis] The people of heaven are rejoicing because of 'Umar's Islam.]

104. It was narrated that Ubayy bin Ka'b said: "The Messenger of
Allāh said: 'The first person with whom Allāh will shake hands will be 'Umar, (and he is) the first person to be greeted with the Salaam, and the first person who will be taken by the hand and admitted into Paradise.' (Da’īf)

105. It was narrated that ‘Aīshah said: “The Messenger of Allāh said: ‘O Allāh! Strengthen Islam with ‘Umar bin Khattāb in particular.’” (Da’īf)

Comments:
a. The Hadith is Weak through this chain of reporters, but is Sound from other sources. The event of ‘Umar’s accepting Islam took place in the 6th year of the Messenger of Allāh’s Mission, i.e., seven years before the Prophet’s emigration to Madinah. (See The Sealed Nectar, Safi-ur-Rahman Mubarakpuri, p. 112).

b. The fact that the Prophet prayed to Allāh to bring ‘Umar to the fold of Islam is a clear proof of his superior standing in the sight of the Prophet.
Comments:
This shows that 'Ali 🕌 also believed in the superiority of Abu Bakr and 'Umar 🕌. As such, any statement to the contrary imputed to 'Ali 🕌 is pure fabrication.

107. Abu Hurairah said: “We were sitting with the Prophet 🕌 and he said: ‘While I was sleeping I saw myself in Paradise (in a dream), and I saw a woman performing ablution beside a palace. I asked: ‘Whose palace is this?’ She said: ‘Umar’s.’ I remembered his protective jealousy, so I turned away and left.’” Abu Hurairah said: “Umar wept and said: ‘May my father and mother be sacrificed for you, O Messenger of Allāh! Would I feel any protective jealousy against you?’” (Sahih)

Comments:
a. The dreams seen by the Prophets are part of the Divine Revelation. As such this dream of the Prophet 🕌 is a conclusive proof that 'Umar 🕌 is of the people of Paradise.
b. The leader must respect the sensibilities of his associates; he should particularly consider their honor and dignity as his own.
c. This shows the great sense of reverence and love the Companion, especially the senior ones among them, had towards the Prophet 🕌. And since love for the Prophet is part of faith, intensity in it is indicative of the strength of one’s Iman.
d. There shall absolutely be no impurity or filth in Paradise. Therefore the ablution performed by the woman must be for purposes of added cleanliness and purity.

108. It was narrated that Abu Dharr said: “I heard the
Messenger of Allâh ﷺ say: 'Allâh has placed the truth on the tongue of 'Umar, and he speaks with that (truth).’” (Sahîh)

Comments:
There were several instances in the life of 'Umar ﷺ where he said something out of his own judicious opinion or judgment, and Allâh’s ordainment came in accord with that judgment. Cases in point are: the commandment regarding Hijâb (women’s veil); the question of the prisoners of the Battle of Badr; taking the “Station of Ibrahim” as a place of prayer; and the decision concerning the funeral prayer of the chief of Hypocrites Abdullah by Ubayy. (See Sunan Al-Kubra, Baihaqi, p. 7/88). This attribute of forming correct opinions was certainly a special gift or favor granted to 'Umar ﷺ by Allâh.

(3/11) The Virtues Of 'Uthmân ﷺ

His full name is 'Uthmân bin 'Affân bin Abul-'Âs bin Umayyah bin 'Abd Shams bin 'Abd Manâf Qurarî Umawi. He joins the lineage of the Prophet ﷺ at the 5th forefather. He is nicknamed Abu 'Abdullah and Abu 'Amr. The titles given to him are Dhun-Nurain and Amirul-Mu'minin (Commander of the Faithful). His mother Arwa bint Kurzâz was the daughter of the Prophet’s paternal aunt Baidâ’. He was born six years after the Year of the Elephant. Was 36 at the time of the Messenger of Allâh’s Call. He was the fourth person to accept Islam at the preaching of Abu Bakr ﷺ. He met his martyrdom in 35 AH at the age of 82.

109. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Every Prophet will have a friend in Paradise, and my friend there will be 'Uthmân bin 'Affân.” (Da’îj)
Comments:

It is a Weak Hadith. Nonetheless ‘Uthmán’s being of the people of Paradise is above all doubt since it is proved from a number of other authentic Ahâdîth.

110. It was narrated from Abu Hurairah that the Prophet ﷺ met ‘Uthmán at the door of the mosque and said: “O ‘Uthmán! Jibrîl has told me that Allâh married you to Umm Kulthum for a dowry like that of Ruqayyah, provided that you treat her as you treated Ruqayyah.” (Da’îf)

Comments:

a. It is also a Weak Hadith. It is, however, historically proved that the Prophet ﷺ gave his daughter Ruqayyah ♀ in marriage to him. After her death he gave his second daughter to him in marriage.

b. The Messenger of Allâh’s giving away his second daughter to ‘Uthmán ♀ is a clear proof that he ﷺ was extremely pleased with ‘Uthmán, and appreciated his exemplary conduct.

111. It was narrated that Ka‘b bin ‘Ujrah said: “The Messenger of Allâh ﷺ mentioned a Fitnah (tribulation) that had drawn nigh. Then a man passed by with his head covered. The Messenger of Allâh ﷺ said: ‘On that day, this man will be following right guidance.’ I leapt up and took hold of ‘Uthmán’s arms, then I turned to face the Messenger of Allâh ﷺ and said: ‘This man?’ He said: ‘This man.’” (Sahih)
Comments:

a. The Prophet ﷺ foretold many things about the future at Allâh’s bidding, and they came to pass exactly as he had foretold. This is a proof of the veracity of his prophethood. There are many things that are yet to happen, and it is our belief that they shall all happen at their appropriate time exactly in the manner foretold by the Prophet ﷺ. We must, however, make it a point that, before we attribute to the Prophet ﷺ any news about the future events, we must make sure that the related report has been transmitted through a reliable chain of narrators.

b. Forewarning about trials and turbulences destined to take place in the future, is meant to urge upon the believers to stick to the right path and avoid going astray. When what was foretold does happen, it serves to increases the faith in the heart of the believers.

c. The Hadith also proves that the accusations labeled against ‘Uthmân ﷺ by the mischief-mongers were totally unfounded and baseless, and his conduct was absolutely above reproach.

d. The Arabic word Fitnah (literally trial or affliction) here refers to the systematic campaign of false accusations carried out by the miscreants against ‘Uthmân ﷺ, which culminated in his wrongful assassination.

112. It was narrated that ‘Àishah said: The Messenger of Allâh ﷺ said: “O ‘Uthmân, if Allâh places you in authority over this matter (as the caliph) some day and the hypocrites want to rid you of the garment with which Allâh has clothed you (i.e., the position of caliph), do not take it off.” He said that three times. (One of the narrators) Nu’mân said: “I said to ‘Àishah: ‘What kept you from telling the people that?’ She said: ‘I was made to forget it.’” (Sahih)
Comments:

a. The Hadith foretells an impending trial or affliction for 'Uthmân ﷺ that happened exactly as was foretold by the Messenger of Allâh ﷺ. This is a proof of the veracity of his prophethood.

b. It also shows that 'Uthmân ﷺ was the rightful ruler (caliph) of the believers.

c. When the ruler of a country is running his administration, it is unlawful to unleash a campaign of distrust and strife, on flimsy grounds, against him unless he is really found guilty of promoting infidelity and unbelief and weakening the foundations of Islam.

d. The tradition is explicit on the point that the adversaries of 'Uthmân ﷺ were all hypocrites.

113. It was narrated that ‘Âishah said: ‘When he was ill, the Messenger of Allâh ﷺ said: ‘I would like to have some of my Companions with me.’ We said: ‘O Messenger of Allâh! Shall we call Abu Bakr for you?’ But he remained silent. We said: ‘Shall we call ‘Umar for you?’ But he remained silent. We said: ‘Shall we call ‘Uthmân for you?’ He said: ‘Yes.’ So ‘Uthmân came and he spoke to him in private. The Prophet ﷺ started to speak to him and ‘Uthmân’s expression changed.’” Qais said: “Abu Sahlah, the freed slave of ‘Uthmân, narrated to me that on the Day of the House,[1] ‘Uthmân bin ‘Affân said: ‘The Messenger of Allâh ﷺ told me what would come to pass and now I am coming to that day.’”

In his narration of the Hadith, ‘Ali (one of the narrators) said (that he said): “And I am going to bear it with patience.”

Qais said: “They used to think

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[1] The Day of the House: This refers to the day when the rebels besieged ‘Uthmân in his house and murdered him.
that that was the Day of the House.” (Sahih)

Comments:

a. This shows that 'Uthmân ﷺ was a close confidant of the Messenger of Allah ﷺ.

b. The promise here refers to the instruction of the Messenger of Allah ﷺ to 'Uthmân ﷺ, not to give in to the unjust demands of the miscreants, but remain patient and resolute.

c. So absolute was 'Uthmân's devotedness and obedience to the Prophet ﷺ that he preferred to lay down his life over bowing down before falsehood. At the same time, he revered the Prophet ﷺ so much that he abstained from taking military action against the rebels in order to avoid bloodshed in the city of the Prophet ﷺ.

d. Foretelling the future events so exactly, is a proof of the prophethood of the Messenger of Allah ﷺ.

(4/11) The Virtues Of 'Ali ﷺ Bin Abu Tâlib ﷺ

His full name is 'Ali bin Abu Tâlib bin 'Abd Al-Muttalib bin Hâshim bin 'Abd Manâf bin Qusai bin Kilâb bin Murrah bin Ka'b bin Lu'ai Qurashi Hâshimi. Mother's name was Fâtimah bint Asad bin Hâshim. He is nicknamed Abul-Hasan and Abu Sâibân. He was born ten years before the Prophet's Call, and received his breeding under the careful patronage of the Prophet ﷺ and his venerable wife Khadijah ﷺ. He was the first among children to accept Islam. The Companions pledged their allegiance to him after the martyrdom of 'Uthmân ﷺ. He was martyred in 40 AH at the age of 60.

114. It was narrated that 'Ali said: "The Unlettered Prophet ﷺ informed me (saying) that none but a believer would love me and none but a hypocrite would hate me.” (Sahih)
Comments:

a. Unmatched are the feats performed in the service and defence of Islam by the senior Companions. That is why anyone who loves Islam loves and respects them, while their very presence was a thorn in the side of the enemies of Islam. ’Ali is also one among such great Companions. Therefore, love for him is the sign of love for Islam, and enmity towards him is the sign of hypocrisy.

b. Love for ’Ali does not mean going beyond all limits, which a trait is found in some of the innovators. Some of these innovators, for example, regard him sinless like Prophets. Others hold him superior to Abu Bakr and ‘Umar. Still others invest him with Divine attributes, while others go still farther and deify him.

c. Differences among the Companions were their acts of judgment although, thanks to the machinations of the hypocrites, these differences of opinion sometimes even resulted in wars. It would, therefore, be unfair on the basis of these disputes to brand anyone of them a hypocrite. To believe like this is the hallmark of innovators. Ahlus-Sunnah (People of the Prophet’s Path) consider it advisable to hold their tongues and avoid blaming any of them in such matters.

115. Sa’d bin Abu Waqqâs narrated from his father that the Prophet said to ’Ali: “Would it not please you to be to me as Hârun was to Musa?” (Sahih)

Comments:

a. The Messenger of Allâh spoke these words to ’Ali when the Prophet set out for the battle of Tabuk, and charged ’Ali to look after the affairs of Al-Mawâlîn in his absence. ’Ali grieved at being left out from jihâd (fighting in the cause of Allâh) and said: “Do you want to leave me with children and women?” It was in response to this that the Messenger of Allâh spoke the words quoted above. (Bukhari: 4416).

b. Some people have tried to deduce from this Hadîth proof of ’Ali’s being the immediate successor of the Prophet. Hârun, they argue, was the successor of the Prophet Musa, therefore ’Ali must also be considered the rightful successor of the Prophet Muhammad as caliph of the community. It is because of this assumption that they question the validity
of the appointment of the first three caliphs and hold them guilty of usurping the right of 'Ali ﷺ. This is a clear case of misconception as the commission of Hârun ﷺ as his brother’s deputy was just a temporary arrangement meant to last only as long as Musa ﷺ lived. Similarly, 'Ali’s commission to work as the Prophet’s deputy during the Prophet’s military campaign of Tabuk was for a certain period of time during the lifetime of the Prophet ﷺ. Moreover, Hârun ﷺ never succeeded Musa ﷺ, as he had already died during the lifetime of his brother. It was in fact Yusha’ bin Nun ﷺ who assumed the mantle of Musa ﷺ after his death. Thus, even if the Hadith is interpreted as containing a promise of 'Ali’s caliphate, there is no basis to believe that he would be the first caliph after the Prophet’s demise, without anyone intervening in between.

116. It was narrated that Barâ‘ bin ‘Azib said: “We returned with the Messenger of Allâh ﷺ from his Hajj that he had performed, and we stopped at some point on the road. He commanded that prayer should be performed in congregation, then he took the hand of ‘Ali and said: ‘Am I not dearer to the believers than their own selves?’ They said: ‘Yes indeed.’ He said: ‘Am I not dearer to every believer than his own self?’ They said: ‘Yes indeed.’ He said: ‘This man is the friend of those whose master I am.’ O Allâh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.’” (Da’îf)

Comments:

a. The Prophet ﷺ spoke these words in praise of 'Ali ﷺ when he reached the place known as Chadir Khum (Lake of Khum) on his way back from the Farewell Pilgrimage. An expression of proximity and close relationship with 'Ali ﷺ was considered necessary by the Prophet ﷺ because some people had come up with complaints against him who had just returned from Yemen.
b. Some people have used even these remarks to establish 'Ali's title to being Prophet's immediate successor as caliph, although proximity of relationship or friendship has nothing to do with title for caliphate.

c. The tradition also contains condemnation of the Khârijites who denied the merits of 'Ali, as well as of those extremists among Shi'ahs who had deified 'Ali, as a consequence of which he had punished them with death. (Bukhârî: 6922) As regards our attitude towards 'Ali, the Hadîth simply means that we must have a feeling of love and not of hatred or ill-will towards him.

117. It was narrated that 'Abdur-Rahmân bin Abu Laila said: "Abu Laila used to travel with 'Ali, and he used to wear summer clothes in winter and winter clothes in summer. We said: 'Why don't you ask him (about that)'? He said: "The Messenger of Allâh sent for me and my eyes were sore, on the Day of Khaibar. I said: 'O Messenger of Allâh, my eyes are sore.' He put some spittle into my eyes, then he said: 'O Allâh, take heat and cold away from him.' I never felt hot or cold again after that day. He [the Prophet] said: 'I will send a man who loves Allâh and His Messenger, and whom Allâh and His Messenger love, and he is not one who flees from the battlefield.' The people craned their necks to see, and he sent for 'Ali and gave it (the banner) to him." (Da'îf)

Comments:

a. The battle of Khaibar took place in 7 AH. When Allâh granted the Muslims victory over the Jews, the Messenger of Allâh concluded with them a share-cropping agreement for 50% produce of the dates. It may be mentioned here that Khaibar is on the road to Syria from Al-Madinah, and is known as the land of forts and date palms.
b. Successors of the Companions revered the Companions so much, that they
dared not ask them questions not directly related to education or
knowledge. That is why, when they wished to know why 'Ali did not
put on clothes appropriate for various seasons, they asked the question
through one of their associates who was relatively free with him.
c. 'Ali's being specially summoned to lead the army of the believers is a proof
of his special status.
d. The eyes of 'Ali getting cured from the spittle of the Prophet is a
miraculous phenomenon that is another proof of his prophethood.
e. The Hadith also makes it clear that the word Maula used in the previous
Hadith means 'friend'.

118. It was narrated that Ibn 'Umar said: "The Messenger of
Allah said: 'Hasan and Husain will be the leaders of the youth of
Paradise, and their father is better than them.'" (Hasan)

Comments:
The Hadith contains the good news of Hasan and Husain being among the
people of Paradise.

119. It was narrated that Hubshi bin Junadah said: "I heard the
Messenger of Allah say: 'Ali is part of me and I am part of him,
and no one will represent me except 'Ali.'" (Hasan)

Comments:

a. 'Ali is a part of me', is an expression denoting his extreme proximity and
closeness to the Prophet.
b. 'Representing someone' means delivering and proclaiming the message on
his behalf.
c. It could also mean fulfilling financial obligations, i.e., he had been
authorized to carry out sale-purchase transactions on behalf of the Prophet
during his lifetime

120. It was narrated that 'Abbad
bin 'Abdullâh said: “Ali said: ‘I
am the slave of Allâh and the
brother of His Messenger ﷺ. I am
the greatest teller of the truth
(Siddiq Akbar), and no one will say
this after me but a liar. I prayed
seven years before the people.”
(Da‘îf)

Comments:
It is a Weak Hadith. Nâsiruddîn Albânî has declared it a fabrication. A
scrutiny of the text will also reveal that it is highly improbable that ‘Ali ﷺ
would claim that he alone prayed with the Messenger of Allâh ﷺ for seven
years which was quite a long period, since after the declaration of the
Prophet’s mission. We know that, even during the first three years, a
number of people in Makkah had accepted Islam through secret preaching.
Moreover, how could a virtuous and modest servant of Allâh like ‘Ali ﷺ
utter words of boasting like “I am Siddiq Akbar,” (the greatest of the
truthful)? It is, thus, undoubtedly an extremely weak and false Hadith.

121. It was narrated that Sa’d bin
Abu Waqqás said: “Mu‘âwiyyâh
came on one of his pilgrimages
and Sa’d entered upon him. They
mentioned ‘Ali, and Mu‘âwiyyâh
criticized him. Sa’d became angry
and said: ‘Are you saying this of a
man of whom I heard the Messenger of Allâh ﷺ say: “If I
am a person’s close friend, ‘Ali is
also his close friend.” And I heard
him say: “You are to me like Hârun
was to Musa, except that there will
be no Prophet after me.” And I
heard him say: “I will give the
banner today to a man who loves
Allâh and His Messenger.” (Sahih)

Comments:

a. It was a difference based purely on judgment. It is, therefore, not allowed that in such matters we take to reviling a Companion of the Prophet ﷺ.

b. If a person is being criticised in absentia, those present on the occasion are required to speak for him and mention his good points.

c. The Hadîth refers to a number of the virtues of 'Ali ﷺ, some of which have already been mentioned in the previously quoted Ahâdîth.

(5/11) The Virtues Of Zubair ﷺ (5/11) فضْلُ الرَّضيِّ رَحْمَةُ اللَّهِ عَلَيْهُ

His full name is Zubair bin 'Awwâm bin Khurwâlîd bin Asad bin 'Abdul-Uzza bin Qusâi bin Kîlâb bin Murrah bin Ka'b bin Lu'ai Qurashi Asâdi. His mother Safiyyah, was the paternal aunt of the Prophet ﷺ, his grandfather was the father of Khadijah the Mother of the Believers. He accepted Islam at the age of 15, and met his martyrdom on 10th Jumâdah Al-'Ula, 36 AH during prayer, at the hands of Ibn Jarmuz, approximately at the age of 64. Zubair ﷺ had a charming and handsome figure. He was tall, fairly built, and of brown complexion. He had a sparse beard, and long hair, and enjoyed perfect health at the time of martyrdom.

122. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said on the Day of Quraizah: ‘Who will bring us news of the people?’ Zubair said: ‘I will.’ The Prophet ﷺ said: ‘Who will bring us news of the people?’ Zubair said: ‘I will,’ three times. The Prophet ﷺ said: ‘Every Prophet has a Hâwârî (sincere supporter or disciple), and my Hâwârî is Zubair.’’” (Sahih)

Comments:

a. The military campaign against Banu Quraizah started just after the Battle of the Trenches. Thus, for all intent and purpose, the two battles were one battle. The term “The Day of Quraizah” here refers to the event of a particular day.
123. It was narrated that Zubair said: “The Messenger of Allâh [1] named his parents together for me on the Day of Uhud.” [2] (Sahih)

Comments:
a. It was also during the Battle of Uhud that the Prophet [3] had named the his parents together for Sa’d bin Abu Waqqas [4], and said: “Shoot the arrows, may my father and mother be sacrificed for you!” (Bukhâri: 6184)
b. Both Zubair and Sa’d bin Abu Waqqas are of those ten persons who were given the good news of Paradise in their life.

124. It was narrated from Hishâm bin ‘Urwah that his father said: “Aishah said to me: ‘O ‘Urwah, your two fathers were of those who answered (the Call of) Allâh and the Messenger (Muhammad) after being wounded,’”[2] (they were) Abu Bakr and Zubair.” (Sahih)

Comments:
a. The tradition refers to the events that had taken place after the Battle of Uhud. The Prophet [5] pursued the enemy until Hamrâ’ Al-Asad, at a distance of eight miles. When the idolaters got the news of the pursuit, they were frightened and went back without invading Al-Madînah. (See The Sealed Nectar, p. 291).
b. ‘Urwah bin Zubair is a nephew of ‘Aishah [6]. His mother is Asmâ’ bint Abu Bakr [7]. Abu Bakr [8] is, thus, his maternal grand father and Zubair bin ‘Awwâm is his father.

His full name is Talhah bin 'Ubaidullâh bin 'Uthmân bin 'Arnâ bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Lu'ai bin Ghâlib Qurashi Taimi, nicknamed Abu Muhammad. He enjoyed many distinctions in Islam: He was one of the Ten given the good tiding of Paradise. He was the eighth entrant into Islam and fifth among those who accepted Islam by the preaching of Abu Bakr. He was a member of the Consultative Committee of 'Umar, and was killed on Thursday, 10th of Jamadâl-Ukhrâ, 36 AH, in the Battle of the Camel, by an arrow shot at the behest of Marwân bin Hakâm.

125. It was narrated from Jâbir that Talhah passed by the Prophet ﷺ and he said: "A martyr walking upon the face of the earth." (Da'i'f)

Comments:

a. The authenticity of this Hadith is under dispute. Shaikh Albâni considers it sound. (Silsilatul-Ahâdithus-Sahihah: 126) The Hadith foretells that he will die a martyr which is a matter of great honour.

b. He met his martyrdom during the Battle of the Camel, which means that the believers killed in battles between the Companions are not sinners before Allâh, or else the news of his death would not have been given as a glad tiding.

126. It was narrated that Mu'âwiyyah bin Abu Sufyân said: "The Prophet ﷺ looked at Talhah and said: 'This is one of those who fulfilled their covenant.'"[1] (Hasan)

The Hadith accords great honor to Talhah by describing his death as a covenant fulfilled by him. In other words, the deeds done by him were considered so meritorious that he was ranked as a martyr even before his death.

127. It was narrated that Musa bin Talhah said: We were with Mu‘awiyyah and he said: “I heard the Messenger of Allâh ﷺ say: ‘Talhah is one of those who fulfilled their covenant.’” (Hasan)

128. It was narrated that Qais said: “I saw the paralyzed hand of Talhah, with which he had defended the Messenger of Allâh ﷺ on the Day of Uhud.” (Sahih)

Comments: 127 & 128

‘Defending by the hand’ here refers to the fact that he put his hand in front to block the arrows being directed by the enemy at the Prophet ﷺ, so as to keep him from harm. This had the effect of permanently paralyzing his hand. Probably there was no shield at hand at that moment.

(7/11) The Virtues Of Sa‘d
Bin Abu Waqqâs ﷺ

His full name is Sa‘d bin Mâlik bin Uhaib bin ‘Abd Manâf bin Zahra bin Kîlîb Qurashi Zahri, nicknamed Abu Ishâq, born approximately thirty years before emigration. He was one of the Ten given the good tidings of Paradise, a famous Arab horseman, an important member of the Consultative Committee of ‘Umar ﷺ, and was the first archer in Jîhâd (war
waged for the cause of Allâh). He was the maternal uncle of the Prophet ﷺ and the third entrant into Islam. He founded the city of Kufah at the behest of 'Umar ﷺ. He died in a valley of Al-Madinah known as Aqiq at the age of fifty.

129. It was narrated that 'Ali said: "I never saw the Messenger of Allâh ﷺ mention his parents together[1] for anyone except Sa'd bin Mâlik. He said to him on the Day of Uhud: 'Shoot, Sa'd! May my father and mother be sacrificed for you!'" (Sahih)

Comments:
Zubair ﷺ also enjoys this distinction, as reported under Hadith 123. It may be that either 'Ali ﷺ had no knowledge of it, or else he did not hear those words in relation to Zubair ﷺ directly from the Prophet ﷺ, while the comments about Sa'd ﷺ were made in his presence.

130. It was narrated that Sa'eed bin Musayyab said: "I heard Sa'd bin Abu Waqqâs say: 'The Messenger of Allâh ﷺ mentioned his parents together for me on the Day of Uhud. He said: 'Shoot, Sa'd! May my father and mother be sacrificed for you!'" (Sahih)

Comments:
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[1] Meaning, to say 'May my father and mother be sacrificed for you.'
131. It was narrated that Qais said: “I heard Sa’d bin Abu Waqqâs say: ‘I am the first of the Arabs to shoot an arrow in the cause of Allâh.’” (Sahih)

Comments: 130 & 131

It is certainly a matter of honor for anyone to be the first in any work related to Jihâd, and there is no harm describing such a feat as part of Allâh’s bounty, and the individual’s thanks and gratitude to Him for the same.

132. It was narrated that Hâshim bin Hâshim said: “I heard Sa’eed bin Musayyab say: ‘Sa’d bin Abu Waqqâs said: ‘No one else became Muslim on the same day as I did; for seven days I was one-third of Islam.’” (Sahih)

Comments:

By all accounts Abu Bakr was the first among the free persons to accept Islam, and there was just one more entrant to Islam between him and Sa’d. Thus, Sa’d rightly earns the title and honor of being included in the list of those early Companions who are foremost in good deeds.

(8/11) The Virtues Of The Ten

133. It was narrated that Sa’eed bin Zaid bin ‘Amr bin Nufail said: “The Messenger of Allâh was one of the Ten (given glad tidings of Paradise). He said: ‘Abu
Bakr will be in Paradise; ‘Umar will be in Paradise; ‘Uthmân will be in Paradise; ‘Ali will be in Paradise; Talhah will be in Paradise; Zubair will be in Paradise; Sa’d will be in Paradise; ‘Abdur-Rahmân will be in Paradise.” He was asked: ‘Who will be the ninth?’ He said: ‘I will.’” (Sahih).

Comments:

The Hadith names nine people given glad timings of Paradise. Together with them the tenth is Abu ‘Ubaidah bin Jarrah. These are known as “The Ten given glad tidings of Paradise.” These ten rank higher than all other Companions of the Prophet ﷺ.

134. It was narrated that Sa’eed bin Zaid said: “I bear witness that I heard the Messenger of Allâh ﷺ say: ‘Stand firm, O (mountain of) Hirâ’, for there is no one upon you but a Prophet, a Siddiq or a martyr.’” Then he listed them as follows: “The Messenger of Allâh ﷺ, Abu Bakr, ‘Umar, ‘Uthmân, ‘Ali, Talhah, Zubair, Sa’d, Ibn ‘Awf and Sa’eed bin Zaid.” (Sahih).

Comments:

a. The Hadith is explicit on the superiority of these Companions, because they accompanied the Prophet ﷺ on so many occasions.

b. The Prophet ﷺ spoke these words when the mountain of Hirâ’ started shaking. The mountain stabilized the moment he spoke the words: “Stand firm.” It is certainly a miracle performed by the Prophet ﷺ.
His full name is 'Āmir bin 'Abdullāh bin Jarrāh bin Hilāl bin 'Uhaib bin Dabba bin Hārith bin Fīhr Qurashi. He became known by the nickname Abu 'Ubadah, the last part Jarrāh being the name of his grandfather instead of the father. He joins the genealogy of the Prophet ﷺ at his forefather, Fīhr. His father never accepted Islam and was killed at the hand of this son of his. He accepted Islam, at the invitation of Abu Bakr ﷺ at the age of 29. He is the ninth entrant into Islam. He died during the plague epidemic of ‘Amwās in 8 AH, approximately at the age of 58.

135. It was narrated from Hudhaifah that the Messenger of Allāh ﷺ said to the people of Najrān: “I will send a trustworthy man with you, who is indeed trustworthy.” The people craned their necks to see, and he sent Abu 'Ubadah bin Jarrāh. (Sahih)

Comments:

a. The Prophet ﷺ deputed Abu 'Ubadah bin Jarrāh ﷺ to collect the wealth agreed upon in the peace treaty. It was on this occasion that he spoke these words. Soon after, those people accepted Islam. (The Sealed Nectar, p. 452)

b. For offices involving financial responsibilities we should only appoint people who are trustworthy. Alongside other qualities, trustworthiness is the most important attribute for appointment to such offices.

136. It was narrated from 'Abdullāh that the Messenger of Allāh said to Abu 'Ubadah bin Jarrāh: “This is the trustworthy man of this Ummah.” (Sahih)
That is the reason why he is known as the “trustworthy man of this Ummah (community of the believers).”

(10/11) The Virtues Of 'Abdullâh Bin Mas'ud رضي الله عنه

His full name is Abdullâh bin Mas'ud bin Ghâfîl bin Habîb bin Shamkh bin Fâr bin Makhzum Al-Hadhâli, nicknamed Abu 'Abdul-Rahmân. His mother’s name was Umm 'Abd Wadd. He embraced Islam in its early phase, and says that he was the sixth entrant into Islam. He died in 32 AH in Al-Madinah at the age of 63. In keeping with his will he was buried at night.

137. It was narrated that ‘Ali said: “The Messenger of Allâh ﷺ said: ‘If I were to appoint anyone as my successor without consulting anyone, I would have appointed Ibn Umm ’Abd.’” (Da’îf)

There is no need to try to rationalize the purported comments because the Hadith itself is weak.

138. It was narrated from ‘Abdullâh bin Mas’ud that Abu Bakr and 'Umar gave him the glad tidings that the Messenger of Allâh ﷺ had said: “Whoever would like to recite the Qur'ân as fresh as when it was revealed, let him recite it like Ibn 'Umm 'Abd.’” (Sahîh)
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Comments:

a. The Hadith praises Abdullâh bin Mas‘ud for his manner of reciting the Qur‘ân. The expression ‘as fresh as when it was revealed’ means that Abdullâh bin Mas‘ud has a precise technique of producing the various sounds and words of the Qur‘ân without the slightest deviation from the established norm.

b. Just as it is important to read the Qur‘ân with understanding and follow its teachings, it is also essential and praiseworthy to recite it to the best of our ability. This shows the importance of learning the science of reciting the Qur‘ân with the accuracy of pronunciation and intonation.

139. It was narrated that ‘Abdullâh said: “The Messenger of Allah said to me: ‘The sign that you have been permitted to come in is that you raise the curtain and that you hear me speaking quietly, until I forbid you.’” (i.e. unless I forbid you).” (Sahih)

Comments:

‘Abdullâh bin Mas‘ud would most of the time keep himself in attendance with the Prophet, and was often called for various errands. That is why the rules of entry had been relaxed for him. Even slaves and slave girls have been exempted in the Noble Qur‘ân from seeking permission before entry, except on three occasions in the day and night. (24:58)

(11/11) The Virtues Of ‘Abbâs bin ‘Abdul-Muttalib

His full name is ‘Abbâs bin ‘Abdul-Muttalib bin Häshim bin ‘Abd Manâf bin Qusai bin Kilâb bin Murrah; nicknamed Abul-Fadl. He is Prophet’s uncle. His mother Natilah, bint Jâdib bin Kulaib was the first woman to clothe the Sacred House in silk. Abbâs was two years younger than the Prophet, and was the chief of the tribe of Quraisy in the pre-Islamic era, and performed the voluntary duty of providing water to the pilgrims. He lost his eyesight in old age. He died in Al-Madinah on Friday the 12th of Ramadân, at the age of 88, two years before the martyrdom of ‘Uthmân. 

It was narrated that ‘Abbâs bin ‘Abdul-Muttalib said: "We used to come across groups of Quraish who would be talking, but they would stop talking (when we approached). We mentioned that to the Messenger of Allah سُنُنَّا and he said: 'What is the matter with people who talk, then when they see a man from my family they stop talking? By Allah, faith will not enter a person's heart until he loves them for the sake of Allah and because of their closeness to me.'" (Da‘if)

Both the Ahâdîth quoted here are unauthentic. He is nevertheless a highly respected uncle and Companion of the Prophet سُنُنَّا. This by itself is no insignificant matter of prestige and honor.
(12/11) The Virtues Of Hasan And Al-Husain, The Two Sons Of 'Ali Bin Abu Tālib 

142. It was narrated from Abu Hurairah that the Prophet ﷺ said to Hasan: “O Allāh, I love him, so love him and love those who love him.” He said: “And he hugged him to his chest.” (Sahih)

Comments:
The Hadith affirms the excellence of Hasan ﷺ in that love for him is the means of getting the love of Allāh.

143. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever loves Hasan and Husain, loves me; and whoever hates them, hates me.’” (Hasan)

Comments:
a. Hasan and Husain were the beloved grand children of the Prophet of Allāh ﷺ. Love for the Prophet ﷺ, therefore, demands that we love all those whom the Prophet ﷺ loved.
b. Love for the Prophet’s family and the Companions is not a matter of mere lip service. The essence of love for them in fact lies in following their life examples.
144. It was narrated from Sa’eed bin Abu Râshid that Ya’la bin Murrah told them that they had gone out with the Prophet to a meal to which they had been invited, and Husain was there playing in the street. The Prophet came in front of the people and stretched out his hands, and the child started to run here and there. The Prophet made him laugh until he caught him, then he put one hand under his chin and the other on his head and kissed him, and said, “Husain is part of me and I am part of him. May Allâh love those who love Husain. Husain is a tribe among tribes.” (Hasan)

Another chain with similar meaning).

Comments:

a. It is a part of Sunnah to accept an invitation for the meal.

b. It is all right if young children play in a street.

c. It is a part of Sunnah to hold a child and kiss him on the face as an expression of love.

145. It was narrated that Zaid bin Arqam said: “The Messenger of Allâh said to ‘Ali, Fâtîmah, Hasan and Husain: ‘I am peace for those with whom you make peace, and I am war for those with whom you make war.’” (Da’îf)
Comments:

It is a weak Hadith.

The Virtues Of ‘Ammār bin Yāsir

His full name is ‘Ammār bin Yāsir bin ‘Āmir bin Mālik bin Kynānah bin Qais bin Husain bin ‘Ans, nicknamed Yaqzān. His mother’s name is Sumayyah. He embraced Islam with his parents in its early stage, and withstood tortures at the hands of the idolaters. He participated in the battle of Siffin on the side of ‘Ali and met his martyrdom at the age of 93, in the year 37 AH, at the hands of the Syrian army.

It was narrated that ‘Ali bin Abu Tālib said: “I was sitting with the Prophet, and ‘Ammār bin Yāsir asked permission to enter. The Prophet said: ‘Let him in, welcome to the good and the purified.’” (Hasan)

Comments:

a. “Purified” here means the one whom Allāh has blessed with sincerity, and has exempt from traits and manners unbecoming of a person possessed of complete faith.

b. It is also a part of good manners to warmly welcome one’s friends.
Allâh say: ‘Ammâr’s heart overflows with faith (Literally: up to the top of his bones.’” (Da‘īf)

Comments:

a. The Hadith is an affirmation of Ammâr’s being a sincere believer.
b. It is allowed to praise a person in his face if we are certain that it will not give him false vanity or pride.

148. It was narrated that ‘Aishah said: ‘The Messenger of Allâh Ḥusayn said: “Ammâr — no two things were shown to him but he chose the better of the two.”’ (Da‘īf)

Comments:

This and other similar Ahâdith have been taken to mean that, in the dispute between ’Ali and Mu‘âwiyyah, ’Ali’s position was nearer the truth because, in that battle, Ammâr had sided with ’Ali.

(14/11) The Virtues Of Salmân, Abu Dharr And Miqdâd

Salman: When asked about his genealogy, he replied: “I’m Salmân the son of Islam.” His family tree before Islam is as follows: Mâbah (or Rouzbeh) bin Budakhshân bin Moursalân bin Bahbudhân bin Firouz bin Sahrak. He is nicknamed ’Abdullâh, but was famous by his title Salmân Al-Khair. He was
born in a Zoroastrian family, then spent considerable time in getting Christian education and training, but was finally blessed with the creed of Islam.

Abu Dharr: His full name: Jundub bin Junādah bin Sufyān bin 'Ubaid bin Harām bin Ghifār Al-Ghifārī, was popularly known by his nickname Abu Dharr. He was the fourth or fifth among Muslims when he embraced Islam in Makkah. He died in Rabadhah in 23 AH. 'Abdullāh led his funeral prayer. He occupied a very high place in the attribute of piety and abstinance from worldly pleasures. He was completely averse to accepting official gifts and positions of authority. He was absolutely focused on aversion to this world and fondness for life in the next world.

Miqdād: His full name is Miqdād bin 'Amr bin Thālabah bin Matrud bin 'Amr bin Sa'd (according to Al-Istī'āb). He was an ally of Aswād bin 'Abd Yaghuth in the pre-Islamic era. Aswād had adopted him as his son. That is the reason why he became known as Miqdād bin Aswād in Makkah and elsewhere. He was the first to openly declare his Islam in Makkah. In the battle of Badr he only possessed a horse. He thus enjoys the honour of being the first horseman to take part in jihād for the sake of Allāh. He died during the caliphate of Uthmān at the age of seventy. His funeral prayer was led by 'Uthmān.

149. Ibn Buraidah narrated that his father said: "The Messenger of Allāh ﷺ said: 'Allāh has commanded me to love four people, and He told me that He also loves them.' He was asked: 'O Messenger of Allāh, who are they?' He said: "Ali is one of them," and he said that three times, 'and Abu Dharr, Salmān and Miqdād." (Da'īf)

150. It was narrated that 'Abdullāh bin Mas'ud said: "The first people to declare their Islam publicly were seven: The Messenger of Allāh ﷺ, Abu Bakr, 'Ammār and his mother..."
Sumayyah, Suhaib, Bilāl and Miqdād. With regard to the Messenger of Allāh, Allāh protected him through his paternal uncle Abu Talib. With regard to Abu Bakr, Allāh protected him through his people. As for the rest, the idolaters seized them and made them wear coats of chain-mail and exposed them to the intense heat of the sun. There was none of them who did not do what they wanted them to do, except for Bilāl. He did not care what happened to him for the sake of Allāh, and his people did not care what happened to him. Then they gave him to the children, who took him around in the streets of Makkah while he was saying, ‘‘Ahad, Ahad (One, One).’’ (Hasan)

Comments:

151. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘I have been tortured for the sake of Allāh as no one else has, and I have suffered fear for the sake of Allāh as no one else has. I have spent three days when Bilāl and I had no food that any living being

151 - خَلَفَ اللَّهُ عَلَيْهِ بِنْ مُحَمَّدٍ: خَلَفَ اللَّهُ عَلَيْهِ وَمَكَّنَّهُ،
عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ نَافِي، عَنْ آبِنِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهُ ﷺ: قَالَ أُوْفِيْتُ
فِي اللَّهِ وَمَا يُؤْثِرُ أَحَدٌ، وَلَدَّ أَحَدٌ فِي اللَّهِ
وَمَا يُخَافُ أَحَدٌ، وَلَدَّ أَحَدٌ عَلَى نَالَةٍ، وَمَا
لِي وَلَيْلَةَ يَطَّمُّ يَاكُلُّهُ ذَوُ كَيْدٍ، إِلَّا مَا وَارَى
could eat but that which could be concealed in the armpit of Bilâl.’”

(Hasan)

Comments:
The Prophet ﷺ endured the cruelties of the idolaters much before his Companions. This shows that anyone who invites the people to the path of truth, must demonstrate more fortitude and determination so that he becomes an exemplar for others.

(15/11) The Virtues Of Bilâl

His full name is Bilâl bin Rabâh the Abyssinian, nicknamed Abu 'Abdullâh or Abu 'Abdullâh. His mother’s name is Hamâmah. He was the Prophet’s Mu'adhhdhin and treasurer. He was a slave of Banu Jumah of Makkah. He embraced Islam at an early stage and endured great suffering at the hands of the idolaters. He died after reaching the age of sixty in the year 20 AH, in the territory of Syria.

152. It was narrated from Sâlim that a poet praised Bilâl bin 'Abdullâh and said: “Bilâl bin 'Abdullâh is better than any other Bilâl.” Ibn ‘Umar said: ‘You are lying. The Bilâl of the Messenger of Allâh is better than any other Bilâl.’” (Da’iff)

(16/11) The Virtues Of Khabbâb

His full name is Khabbâb bin Aratt bin Jandâlah bin Sa’d bin Khuzaimah Al-Tamim, nicknamed Abu 'Abdullâh or Abu Ahmad or Abu Yahya. He was enslaved in the days of pre-Islamic Ignorance (Jâhilîyyah) during the plundering of a certain tribe, and was sold in Makkah. Umm Anmâr bint Sibâ’ purchased him. He is the sixth among those who loudly proclaimed their Islam. The idolaters tortured him by making him lie over burning-hot stones that burned the flesh of his back. All these cruelties failed to break his determination. He died after a protracted illness at the age of seventy-
three in 37 AH. 'Ali led his funeral prayer. He was the first Companion to be buried in Kufah.

153. It was narrated that Abu Laila Al-Kindi said: "Khabbab came to 'Umar and said: 'Come close, for no one deserves this meeting more than you, except 'Ammar.' Then Khabbab started to show him the marks on his back where the idolaters had tortured him." (Da'iff)

Comments:

a. 'Umar seated Khabbab close to himself. This shows both his honour and esteem as well as 'Umar's love for him.

b. Muslim rulers must give due honor and respect to those who strive for the glory of the faith and endure torture and persecution for its sake.

154. It was narrated from Anas bin Mâlik that the Messenger of Allâh said: "The most merciful of my Ummah towards my Ummah is Abu Bakr; the one who adheres most sternly to the religion of Allâh is 'Umar; the most sincere of them in shyness and modesty is 'Uthmân; the best judge is 'Ali bin Abu Tâlib; the best in reciting the Book of Allâh is Ubayy bin Ka'b; the most knowledgeable of what is lawful and unlawful is Mu'âdh bin Jabal; and the most knowledgeable of the rules of inheritance (Farâ'id) is Zaid bin Thâbit. And every nation has a trustworthy guardian, and the trustworthy guardian of this Ummah is Abu 'Ubaidah bin Jarrâh." (Sahih)
155. Another chain with similar wording (as no. 154) but he said that Zaid was: “The most knowledgeable of them concerning the rules of inheritance.” (Sahih)

Comments: 154 & 155

a. The Hadith points out the special characteristics of certain Companions. Mention has been made here of the distinctive feature that characterizes each Companion, although the Companions were, in general terms, endowed with all such qualities.

b. A leader must be aware of the qualities of his associates and companions, so that he is able to entrust each one with the responsibility that he is best capable of performing.

(17/11) The Virtues Of Abu Dharr

156. It was narrated that 'Abdullâh bin 'Amr said: “I heard the Messenger of Allâh ﷺ say: ‘There is no one on earth, or under the sky, who speaks more truthfully than Abu Dharr.’” (Hasan)

Comments:

The Hadith does not mean that Abu Dharr ﷺ has outdone Abu Bakr ﷺ in superiority, since Abu Bakr ﷺ had many other virtues as well in which he was superior to Abu Dharr ﷺ.
The Virtues Of Sa’d Bin Mu‘adh

His full name is Sa’d bin Mu‘adh bin Nu’mân bin Imrâ’ul-Qais bin Zaid bin ‘Abdul Ashhal Al-Ansari, nicknamed Abu ‘Amr. His mother’s name was Kabshah bint Râfî’. He entered the fold of Islam by the preaching of Mus‘ab appointed by the Prophet to invite people to Islam in Al-Madinah. He met his martyrdom as a result of excessive bleeding from a wound received in the battle of Banu Quraizah. The Prophet himself led the funeral prayer for him. And when the Prophet returned from his burial, tears were seen trickling down to his beard. Sa’d died at the age of 37 in the month of Shawwâl 5 AH.

157. It was narrated that Barâ’ bin ‘Âzib said: “The Messenger of Allah was given a gift of a length of silk fabric. The people started passing it around to one another. The Messenger of Allah said: ‘Are you admiring this?’ They said: ‘Yes, O Messenger of Allah.’ He said: ‘By the One in Whose Hand is my soul! The handkerchief of Sa’d bin Mu‘adh in Paradise is better than this.’” (Sahih)

Comments:

a. The Hadith affirms that Sa’d bin Mu‘adh will not only be housed in Paradise, but will also receive superior blessings there.

b. Even the most extravagant article of this world cannot match the ordinary item of Paradise.

158. It was narrated that Jâbir said: “The Messenger of Allah said: ‘The Throne of the Most Merciful trembled upon the death of Sa’d bin Mu‘adh.’” (Sahih)

Comments:

After the battle, the Prophet, the commander, and the other leaders of the army, were all Seah to have taken part in the battle of Banu Quraizah, some of them were killed and others were wounded.

Comment:

The Prophet, the commander, was killed in the battle of Banu Quraizah.
Comments:

a. Even the Throne of the Most High swayed in delight when the blessed soul of Sa’d bin Mu’adh reached the heavens above.

b. The apparently lifeless and irrational objects in Allah’s creation are not really so. In fact even these objects have consciousness and feelings of their own that are beyond our perception.

(19/11) The Virtues Of Jarir Bin ‘Abdullâh Al-Bajali

His full name is Jarir bin ‘Abdullâh bin Jâbir bin Mâlik bin Nadr Al-Bajali, nicknamed Abu ‘Amr or Abu ‘Abdullâh. His mother’s name was Bajilâh bint Sa’d. He takes his family name Al-Bajali from her. He came to the Prophet ﷺ in the year 10 AH in Ramadan, and embraced Islam at his hands. He died in 51 or 54 AH.

159. It was narrated that Jarir bin ‘Abdullâh Al-Bajali said: “The Messenger of Allah ﷺ never refused to see me from the time I became Muslim, and whenever he saw me he would smile at me. I complained to him that I could not sit firmly on a horse, so he struck me on the chest with his hand and said: ‘0 Allah, make him firm and cause him to guide others and be rightly-guided.’” (Sahih)

Comments:

a. Jarir bin ‘Abdullâh was very handsome and tall. ‘Umar ﷺ used to call him ‘Yousuf of this Ummah.’

b. Jarir bin ‘Abdullâh enjoyed much closeness to the Prophet ﷺ.

c. Meeting someone with a smiling face is an indication of joy born of love for the person concerned. It is because a person feels happy when he meets his loved one. This also shows the happy and affable disposition of the Prophet ﷺ.

d. Horsemanship is an art which is essential for a fighter for the cause of Allah.
(20/11) The Virtues Of The People Of Badr

160. Râfi' bin Khadij said: "Jibril or an angel came to the Prophet ﷺ and said: 'How do you regard those among you who were present at Badr?' He said: 'They are the best among us.' He said: 'We think the same (of the angels who were present at Badr), they are the best of the angels.'" (Sahih)

Comments:

a. The Hadith is explicit on the superiority of those Companions who participated in the battle of Badr. According to a well-known Hadith the number of Companions who participated in the battle of Badr was 313 while other reports say it was 314 or 317 (see Fathul-Bâri, 364/7, H. 3956).

b. The angels have come down on occasions other than Badr as well. However, those who witnessed Badr are superior to others in rank.

c. Jihâd is a matter of great virtue. Hence, it is a thing of honor, not only for human beings, but also for the angels.

161. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'Do not revile my Companions, for by the One in Whose Hand is my soul! If any one of you were to spend the equivalent of Mount Uhud in gold, it would not equal a Mudd[k] spent by anyone of them, nor even half a Mudd.'" (Sahih)

Comments:

[k] A dry measure of two thirds of a kilogram (approx.)
Comments:
a. The Hadith is addressed to all those Muslims who come after the Companions. Even a vastly meritorious act of the late day Muslims would not, before Allāh, equal a seemingly petty act done by the Companions.
b. The reason why the deeds done by the Companions rank so high, is simply this that they made their sacrifices at a time when Islam was just laying its foundations.

162. It was narrated that Nusair bin Dhu’luq said: “Ibn ‘Umar used to say: ‘Do not revile the Companions of Muhammad, for the stay of anyone of them for a brief period (with the Prophet) is better than all the good deeds that anyone of you does in his lifetime.’” (Da’if)

(21/11) The Virtues Of The Ansār

The Arabic word Ansār is the plural of Nāsir which means a helper. When the Prophet ﷺ came from Makkah to Al-Madinah after emigration, the tribes of Aws and Khazraj believed in him and made an agreement of help and cooperation with him. It was in recognition of their meritorious act that the Prophet ﷺ gave them the title Ansār. (Bukhārī: 3776).

163. It was narrated that Barā’ bin ʿĀzib said: “The Messenger of Allāh ﷺ said: ‘Whoever loves the Ansār, Allāh will love him, and whoever hates the Ansār, Allāh will hate him.’” (One of the narrators) Shu’bāh said: “I said to ‘Adi: ‘Did you hear that from Barā’ bin ʿĀzib?’ He said: ‘It was to me that he narrated it.’” (Sahih)
Comments:
Hatred towards those devotees of Islam is indicative of hatred towards Islam, as well as towards the Messenger of Allāh ﷺ. It, therefore, follows that hatred towards the Helpers (Ansār) can only lodge in the heart of a hypocrite.

164. It was narrated from ‘Abdul-Muhaimin bin ‘Abbās bin Sahl bin Sa’d, from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “The Ansār are an inner garment and the people are an outer garment. If the people were to head towards one valley or a narrow mountain pass and the Ansār towards another, I would travel to the valley of the Ansār, and were it not-for the Hijrah, I would have been a man from among the Ansār.” (Sahih)

165. Kathir bin ‘Abdullāh bin ‘Amr bin ‘Awf narrated from his father, that his grandfather said: “The Messenger of Allāh ﷺ said: ‘May Allāh have mercy on the Ansār, and the children of the Ansār, and the grandchildren of the Ansār.’” (Da’if)

Comments:

a. Words of the Prophet ﷺ quoted above confirm not only the excellence of the Ansār, but also the fact that they occupied a very prominent status in the sight of the Prophet ﷺ.

b. The Hadith points out that just as Hijrah (emigration of the believers for the sake of Allāh) is a laudable act, extending help and assistance to the emigrants (Muhājir) is also an extremely meritorious act.

c. The Ansār are the best community second only to the Muhājir in Islam.
(22/11) The Virtues Of Ibn 'Abbās

His full name is Abdu'llah bin 'Abbās bin 'Abd-Muttalib bin Hāshim bin 'Abd Manāf Qurashi Hāshimi. He was the paternal cousin of the Prophet ﷺ and the maternal cousin of Khālid bin Walid ﷺ. Due to his amazingly vast knowledge, he was popularly known as the 'Sea of Knowledge' and the 'Learned Man of the Community'. He was born during the Prophet's period of confinement in a narrow tract known as the Valley of Abu Tālib, and died in the year 68 AH at the age of 71 in the city of Ta'if.

166. It was narrated that Ibn 'Abbās said: “The Messenger of Allāh ﷺ embraced me and said: ‘O Allāh, teach him wisdom and the (correct) interpretation of the Book.’” (Sahih)

Comments:

a. The word ‘wisdom’ used in the context of this Hadith means the knowledge of Hadith.

b. Allāh, the Glorified, accepted the prayer of His Messenger ﷺ, and bestowed upon Ibn 'Abbās ﷺ that high position in the exegesis (interpretation) of the Noble Qur'ān, such that he has come to be known as the Prince of the Exegetes.

c. Prayer for the bestowal of useful knowledge is the best prayer, because it is a treasure that brings honor in this world and earns higher ranks in the Hereafter.

Chapter 12. The Khawārij

Khawārij (literally those who go out or secede) are known by several names, such as (i) Hukmiyyah: So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'āwiya ﷺ under the plea that judgment rests only with Allāh; (ii) Haruriyah: Nicknamed as such because they were stationed at the place known as Harura'; (iii) Shurūt (Purchasers): So called because they thought that they had sold their lives for the pleasure of Allāh; and (iv) Mārjā'ah (Passers through): So named because they had strayed away from true faith.

167. 'Ubaidah narrated from 'Ali
bin Abu Tâlib, that he mentioned the Khawârij, and said: “Among them there will be a man with a defective hand, or a short hand, or small hand. If you were to exercise restraint (i.e. not become overjoyed), I would tell you of what Allâh has promised upon the lips of Muhammad ﷺ for those who kill them.” I (‘Ubaidah) said: “Did you hear that from Muhammad ﷺ?” He said: “Yes, by the Lord of the Ka’bah!” — three times.” (Sahih)

Comments:

a. The Prophet ﷺ has spoken about the Khawârij at some length, and the events happened exactly as he had described them. It is a proof of his prophethood.
b. The Hadith affirms the virtue of ’Ali ﷺ and his associates that waged a war against the Khawârij.
c. It is allowed to swear by Allâh for purposes of emphasis.

168. It was narrated that ’Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘At the end of time there will appear a people with new teeth (i. e., young in age), with foolish minds. They will speak the best words ever uttered by mankind and they will recite the Qur’ân, but it will not go any deeper than their collarbones. They will pass through Islam like an arrow passes through its target. Whoever meets them, let him kill them, for killing them will bring a reward from Allâh for those who kill them.” (Sahih)
Comments:

a. Innovation in religion, be it in belief or action, is a sign of lack of understanding or stupidity. In other words, only a person who either has no understanding of religion, or considers it imperfect and incomplete, indulges in acts of innovation.

b. The Qur’an ‘not going any deeper than the people’s collarbones’ would either mean that they would repeat the Qur’an by the tongues, but it would not create any effect upon them, or that they would be denied the true understanding of it.

c. An innovator considers his self-invented words and actions as true Islam. That is why he is deprived from the real face of Islam.

d. We must first try to instruct them into true Islam and make manifest their error. In case they refuse to see reason and become a source of misguidance for others, the Islamic government should treat them as traitors and crush their mischief by force.

169. It was narrated that Abu Salamah said: “I said to Abu Sa’eed Khudri: ‘Did you hear the Messenger of Allâh ﷺ mention anything about the Haruriyyah (a sect of Khawarij)?’ He said: ‘I heard him mention a people who would appear to be devoted worshippers: ‘Such that any one of you would regard his own prayer and fasting as insignificant when compared to theirs. But they will pass through Islam like an arrow passing through its target, then he (the archer) picks up his arrow and looks at its Iron head but does not see anything, then he looks at the shaft and does not see anything then he looks at the band: that which is wrapped around the Iron head where it is connected to the shaft, then he looks at the feather and is not sure whether he sees anything or not.’” (Sahih)
The Khawārij exerted great effort in the doing of devotional acts like prayers and fasting, so much so that even the Companions were amazed at their zeal and zest. But no amount of effort in the doing of acts of worship will be of any benefit if there are flaws in one's faith.

b. The Khawārij are certainly the people gone astray from the right path and lost touch with true Islam. The majority of the scholars, however, consider them just a misguided and rebellious lot.

170. It was narrated that Abu Dharr said: “The Messenger of Allāh ﷺ said: ‘There will be people among my Ummah (nation) after me who will recite the Qur'ān, but it will not go any deeper than their throats. They will pass through Islam like an arrow passing through its target, then they will never return to it. They are the most evil of mankind and of all creation.’” ’Abdullāh bin Sāmit said: “I mentioned that to Rāfi’ bin ‘Amr, the brother of Hakam bin ‘Amr Ghifari and he said: ‘I also heard that from the Messenger of Allāh ﷺ.’” (Sahih)

Comments:

a. Innovators are worse than animals.

b. The Hadith has been taken to mean that the group of innovators are part of the Ummah, which means that in worldly affairs they shall be treated like other Muslims. They are nevertheless a deviant and sinning lot.

171. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Some people among my Ummah will recite the Qur'ān, but they will pass through Islam like an arrow passing through its target.’” (Sahih)
172. It was narrated from Abu Zubair that Jābīr bin ‘Abdullāh said: “The Messenger of Allāh ﷺ was in Ji’rānah and he was distributing gold nuggets and spoils of war which were in Bilāl’s lap. A man said: ‘Do justice, O Muhammad! For you have not done justice!’ He said: ‘Woe to you! Who will do justice after me if I do not do justice?’ ‘Umar said: ‘O Messenger of Allāh! Let me strike the neck of this hypocrite!’ The Messenger of Allāh ﷺ said: ‘This man has some companions who recite the Qur’ān but it does not go any deeper than their collarbones. They will pass through Islām like an arrow passing through its target.’” (Sahih)

Comments:
a. To raise objections to an action or word of the Prophet ﷺ, or to find fault with it, or consider it impracticable — all these are the characteristics of the hypocrites. A true believer will never do any such thing.

b. The incident stands out as a shining example of the Prophet’s attribute of tolerance, clemency and patience for which reason he chose not to punish the man for his insolence.

173. It was narrated that Ibn Abu Awfa said: “The Messenger of Allāh ﷺ said: ‘The Khawārij are the dogs of Hell.’” (Sahih)
174. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There will emerge people who will recite the Qur'ân but it will not go any deeper than their collarbones. Whenever a group of them appears, they should be cut off (i.e. killed)." Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whenever a group of them appears, they should be killed' — (he said it) more than twenty times — 'until Dajjâl emerges among them.'" (Hasan)

Comments:

a. The Hadîth contains the indication that only a small number of people shall be influenced by the erroneous ideas of the Khawârij. The majority of the people shall not only stick to the right path with regard to this misguided group, but also fight them and liquidate them.

b. It seems that the Dajjâl (False Christ) will also try to misrepresent falsehood as truth in order to misguide the people. The Prophet 'Eisa ﷺ shall kill him and his associates.

175. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'At the end of time or among this nation (Ummah) there will appear people who will recite Qur'ân but it will not go any deeper than their collarbones or their throats. Their distinguishing feature will be their shaved heads. If you see them, or meet them, then kill them.'" (Sahîh)
Comments:
Some scholars consider it a Sound Hadith. Shaving the heads as the distinguishing feature of the Khawarij does not mean that anyone that shaves his head is necessarily a Khawarij. It only means that they did it as a habit. Among the noted Companions, 'Ali also used to regularly shave his head.

176. Abu Ghâlib narrated that Abu Umâmah said: "(The Khawarij) are the worst of the slain who are killed under heaven, and the best of the slain are those who were killed by them. Those (Khawarij) are the dogs of Hell. Those people were Muslims but they became disbelievers." I said: "O Abu Umâmah, is that your opinion?" He said: "Rather I heard it from the Messenger of Allah." (Hasan)

Comments:

a. The Hadith contains a strong condemnation of the Khawarij, and is categorical on the point that they are disbelievers and are of the people of Hell.

b. The Hadith confirms the heretical nature of their beliefs for which reason they have been declared as having gone out of the fold of Islam and entered the realm of disbelief.

c. Muslims fighting the Khawarij shall earn for themselves a higher rank and a distinctive position before Allah.

Chapter 13. Concerning Denial By The Jahmiyyah (i.e. Seeing Allâh In The Hereafter, etc.)

177. It was narrated that Jarir bin 'Abdullâh said: "We were sitting..."
with the Messenger of Allâh ﷺ. He looked at the moon, which was full, and said, ‘Indeed, you will see your Lord as you see this moon. You will not feel the slightest inconvenience and overcrowding in seeing Him. If you have the power not to be overcome and to say this prayer before the sun rises and before it sets, then do that.’ Then he recited: “And glorify the praises of your Lord, before the rising of the sun and before (its) setting.”[II] (Sahih)

Comments:

a. The Jahmiyyah sect takes its name from its progenitor Jahm bin Safwân. This heretical sect differs from the mainstream school of the People of the Sunnah in several conceptual matters.

b. The Hadîth affirms that the believers’ seeing their Lord on the Day of Resurrection and thereafter in Paradise is an undeniable fact. This is, however, not possible in this world for the simple reason that we, with our present body and its potential, are not capable to endure seeing Allâh with our mortal eyes.

c. It does not mean that the other three obligatory prayers have no significance. It only means that anyone who can regularly perform the Fajr and ‘Asr prayers is in a better position to perform other prayers as well. It is because Fajr is performed at a time when a person tends to be sleepy and lazy. As for the ‘Asr, it is the peak time for man’s occupation with his business and other worldly activities. That is why it needs much greater effort on the part of the man to perform them on time and in congregation. Anyone who does them well can also take care of other prayers with comparative ease.

d. Striking the similitude of the moon is also meant to convey the idea of Allâh’s being above and aloof from His entire creation.

\[\text{[II]} \text{Qaf 50:39.}\]
178. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Do you crowd one another in order to see the moon on the night when it is full?’ They said: ‘No.’ He said: ‘And you will not crowd one another in order to see your Lord on the Day of Resurrection.’” (Sahih)

179. It was narrated that Abu Sa‘eed said: “We said: ‘O Messenger of Allah! Will we see our Lord?’ He said: ‘Do you crowd one another to see the sun at midday when there are no clouds?’ We said: ‘No.’ He said: ‘Do you crowd one another to see the moon on the night when it is full and there are no clouds?’ We said: ‘No.’ He said: ‘You will not crowd one another to see Him, just as you do not crowd to see these two things.’” (Sahih)

Comments:
The believers shall be able to see Allah with as much ease as they can see the moon when it is full.

180. Waki’ bin Hudus narrated that his paternal uncle Abu Razin said: “I said: ‘O Messenger of Allah, will we see Allah on the Day of Resurrection? And what is the sign of that in His creation?’ He said: ‘O Abu Razin, do each of you not see the moon individually?’ I said: ‘Of course.'
He said: ‘Allāh is Greater, and that is His sign in His creation.’” (Hasan)

"فَأَلْعَمَّ،َ وَذَلِكَ آيَةٌ فِي حَلَيْهِ".

تخريج: [إسنادة حسن] أخرجه أبو داود، السنة، باب في الرؤية، ح: 2731 من حديث يعلى به، وصحبه الحاكِم، والذهبي.

Comments:
The phrase 'each one seeing (the moon) individually' is used to convey the idea that, notwithstanding the fact that those seeing Him shall be in multitudes, no one shall have any difficulty in seeing Him.

181. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "The Messenger of Allāh ﷺ said: ‘Allāh laughs at the despair of His slaves although He soon changes it.’[1] I said: ‘O Messenger of Allāh, does the Lord laugh?’ He said: ‘Yes.’ I said: ‘We shall never be deprived of good by a Lord Who laughs.’” (Hasan)

182. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "I said: ‘O Messenger of Allāh, where was our Lord before He created His creation?’ He said: He was above the clouds, below which was air, and above which was air and water. Then He created His Throne above the water.’” (Hasan)

[1] The calamity that gave rise to the despair.
Comments:
The word 'Amā' occurring in the Arabic sentence Kāna fi 'amā' could stand for the cloud. It could also mean 'something beyond human comprehension'. In other words, the answer to the question asked would be beyond the understanding of man. Anyhow, there was probably the need to rationalize the answer or justify the text if the Hadith were Sound, it is not. It is in fact a Weak "Hadith", (according to Shaikh Al-Bâni) which needs no rationalizing.

183. It was narrated that Safwân bin Muhriz Al-Mâzînî said: "We were with 'Abdullâh bin 'Umar when he was circumambulating the House; a man came up to him and said: 'O Ibn 'Umar, what did you hear the Messenger of Allâh say about the Najwa?' He said: 'I heard the Messenger of Allâh say: 'On the Day of Resurrection, the believer will be brought close to his Lord until He will cover him with His screen, then He will make him confess his sins. He will ask him: "Do you confess?" He will say: "O Lord, I confess." This will continue as long as Allâh wills, then He will say: "I concealed them for you in the world, and I forgive you for them today." Then he will be given the scroll of his good deeds, or his record, in his right hand. But as for the disbeliever or the hypocrite, (his sins) will be announced before the witnesses.'" (One of the narrators) Khâlid said: "At: 'before the witnesses' there is something.
These are the ones who lied against their Lord! No doubt! the curse of Allâh is on the wrongdoers.”

Comments:

a. The Hadîth contains the affirmation of Allâh’s attribute of speech. The People of the Sunnah hold the belief that Allâh speaks whatever He wills, whenever He wills and, to whoever He wills; and the addressee hears Him speak.

b. It speaks of a great bounty from Allâh which encourages the believers to hope for His mercy. It also mentions the disgrace of the sinners, regarding which the believers are to remain in constant fear of Allâh, since both hope and fear are the necessary ingredients of Îmân.

184. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘While the people of Paradise are enjoying their blessings, a light will shine upon them, and they will raise their heads, and they will see their Lord looking down upon them from above. He will say: “Peace be upon you, O people of Paradise.” This is what Allâh says in the Verse: “Salâm (peace be on you) – a Word from the Lord (Allâh), Most Merciful.”[2] He will look at them and they will look at Him, and they will not pay any attention to the delights (of Paradise) so long as they look at Him, until He will screen Himself from them. But His light

\[\text{That is: ‘They say’ as visible in the Verse.} \]

\[\text{Hud 11:18.} \]

\[\text{Yâ-Sîn 36:58.} \]
and blessing will remain with them in their abodes.’” (Da‘if)

Transliteration:

185. It was narrated that ʿAdi bin Hāṭim said: “The Messenger of Allāh ﷺ said: ‘There is no one among you but his Lord will speak to him without any intermediary between them. He will look to his right and will not see anything but that which he sent forth. Then he will look in front of him and will be faced with the Fire. So whoever among you can protect himself from the Fire, even by means of half a date, let him do so.’” (Sahih)

Comments:

a. The Hadith also contains the confirmation of Allāh’s attribute of speech.

b. Each person shall render his account by himself. No one in this world should, therefore, put his trust in some religious or divine person for intercession.

c. Virtuous deeds are a prerequisite for deliverance from Hell-fire.

d. Charity is also one of the means of securing deliverance from Allāh’s punishment.

186. Abu Bakr bin Qais Al-Ash’āri narrated that his father said: “The Messenger of Allāh ﷺ said: ‘Two gardens of silver, their vessels and everything in them;
and two gardens of gold, their vessels and everything in them, and nothing between the people and their seeing their Lord, the Blessed and Exalted, except the Veil of Pride covering His Face in the Garden of Eden (Jannat 'Adn)." (Sahih)

Comments:

a. The Hadith confirms the certainty of seeing Allāh.

b. The people of Paradise, once inside their abodes, shall be able to see their Lord — the only impediment being the Veil of His Pride. But when Allāh decides to shower His benevolence and mercy upon His servants, the screen will go and seeing will be made possible.

c. Countless and unmatched are the bounties of Allāh in Paradise. What we find mentioned in the Qur'ān and Hadith is only that which man can comprehend. Even the gold and silver in Paradise will be unlike the gold and silver of this world. They are superior beyond imagination.

187. It was narrated that Suhaib said: "The Messenger of Allāh ṣṣ recited this Verse: 'For those who have done good is the best reward and even more.'[3] Then he said: 'When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will cry out: "O people of Paradise! You have a covenant with Allāh and He wants to fulfill it." They will say: "What is it? Has Allāh not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and..."
saved us from Hell?" Then the Veil will be lifted and they will look upon Him, and by Allâh, Allâh will not give them anything that is more beloved to them or more delightful, than looking upon Him." (Sahih)

Comments:
a. Looking upon Allâh is the greatest and most pleasing bounty to be showered over the believers lodged in Paradise, and they will relish it more than anything else.
b. Admittance to the Paradise, in itself a blessing, will also be the means of having the pleasure of seeing their Lord.

188. It was narrated that 'Âishah said: "Praise is to Allâh Whose hearing encompasses all voices. The woman who disputed concerning her husband (Al-Mujâdilah) came to the Prophet when I was (sitting) in a corner of the house, and she complained about her husband, but I did not hear what she said. Then Allâh revealed: 'Indeed Allâh has heard the statement of her that disputes with you concerning her husband.'"[1] (Sahih)

Comments:
a. Inclusion of this Hadith in this chapter is intended to confirm Allâh's attribute of hearing. It may, however, be pointed out that Allâh's attributes are totally unlike human attributes. Even the slightest sound anywhere in the universe is not outside His hearing because, like other attributes, His attribute of hearing is also limitless.

b. The Prophet ﷺ only followed the ordainments of Allāh. He never permitted or prohibited anything except by Allāh’s command and permission. Therefore, he only gave the answer after he received the revelation from Allāh.

189. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘Your Lord wrote for Himself with His Own Hand before He created the creation: My mercy precedes My wrath.’” (Sahih)

Comments:
The Hadith confirms Allāh’s attributes of mercy and anger. It also mentions the Hand of Allāh. It is necessary to believe in all of these, even as they are mentioned without coining similitude or imputing resemblance to anything else. It is also not right to claim or suggest that Allāh’s Hand in reality symbolizes His attribute of power.

190. Talhah bin Khairāsh said: “I heard Jābir bin ‘Abdullāh say: ‘When ‘Abdullāh bin ‘Amr bin (Harām) was killed on the Day of Uhud, the Messenger of Allāh ﷺ met me, and said: ‘O Jābir, shall I not tell you what Allāh has said to your father?’ Yahya said in his Hadith: ‘And he said: ‘O Jābir, why do I see you broken-hearted?’ I (Jābir) said: ‘O Messenger of Allāh, my father has been martyred and he has left behind dependents and debts.’ He said: ‘Shall I not give you the glad tidings of that with which Allāh met your father?’ I said: ‘Yes, O Messenger of Allāh.’ He said: ‘Allāh never spoke to anyone except from behind a screen, but He spoke to your father...’"
directly, and He said: "O My slave! Ask something from Me and I shall give it to you." He said: "O Lord, bring me back to life so that I may be killed in Your cause a second time." The Lord, Clarified is He, said: "I have already decreed that they will not return to life." He said: "My Lord, then convey (this news) to those whom I have left behind." Allâh said: "Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision."[1] (Hasan)

Comments:

a. One should not say to a bereaved person anything that might increases his sorrow and give him pain.

b. The Hadîth confirms Allâh’s attribute of Speech.

c. After a man dies he enters the next world where it will be possible that Allâh will bless him with special attributes.

d. The Hadîth confirms the reality of a higher rank for the martyrs.

e. It is a proof of the high status of ‘Abdullah bin Harâm, that Allâh Himself asked him to decide and say what he wanted.

f. All links of men with this world are severed after death, and they can never go back to the world they have left behind. This categorical statement cuts at the root of the people’s belief in the transmigration of souls.

191. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: ‘Allâh will laugh at two persons — one of them kills the other, and both of them enter Paradise, for the first one fought in the cause of Allâh and was martyred, then his killer repented.

to Allâh and became Muslim, then he also fought in the cause of Allâh and was martyred.”’” (Sahîh)

Comments:

a. Allâh’s laughter is an expression of His pleasure. Therefore, pleasure is also an attribute of Allâh.

b. Only Allâh knows what the end of a man would be like. Even the most hardened criminal can be expected to receive Allâh’s guidance at some point in life. As such it is not proper to claim, as long as a person lives, that he will not accept guidance, and as such it is not right to stop inviting him to the right path until the last breath of his life.

192. Sa’eed bin Musayyab narrated that Abu Hurairah used to say: “The Messenger of Allâh ﷺ said: Allâh will seize the earth on the Day of Resurrection, and He will roll up the heavens in His Right Hand, then He will say, “I am the Sovereign. Where are the kings of the earth?”” (Sahîh)

Comments:

a. This confirms the reality of Allâh’s Hand. However, it is not allowed for anyone to invent a mental picture for such attributes of Allâh. It is, instead, necessary that we believe in however much we have been told about His attributes, and not commit the mistake of likening the Divine attributes to those of the created things.

b. The sky as it exists now shall cease to exist on the Day of Resurrection.

193. It was narrated that ‘Abbâs bin ‘Abdul-Muttalib said: “I was in Batnâ with a group of people, among whom was the Messenger of Allâh ﷺ. A cloud passed over
him, and he looked at it and said: 'What do you call this?' They said: 'Sahab (a cloud).' He said: 'And Muzn (rain cloud),' They said: 'And Muzn.' He said: 'And Anan (clouds).’ Abu Bakr said: ‘They said: ‘And Anan.’’ He said: 'How much (distance) do you think there is between you and the heavens?' They said: 'We do not know.' He said: 'Between you and it is seventy-one, or seventy-two, or seventy-three years, and there is a similar distance between it and the heaven above it (and so on)’ until he counted seven heavens. ‘Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between one heaven and another. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, and the distance between the top and the bottom of the Throne is like the distance between one heaven and another. Then Allâh is above that, the Blessed and Exalted.’’ (Da’iff)
heaven, the angels beat their wings in submission to His decree (with a sound) like a chain beating a rock. Then "When fear is banished from their hearts, they say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.'"[1] He said: 'Then the eavesdroppers (from among the jinn) listen out for that, one above the other, so (one of them) hears the words and passes it on to the one beneath him. The Shiḥāb (shooting star) may strike him before he can pass it on to the one beneath him and the latter can pass it on to the soothsayer or sorcerer, or it may not strike him until he has passed it on. And he adds one hundred lies to it, and only that word which was overheard from the heavens is true." (Sahih)

Comments:
a. Allāh’s speech consists of both sound and words, which the angels are able to hear.
b. Angels possess the consciousness and knowledge of Allāh’s greatness and pride. That is why they affirm their lowliness and humility on hearing the Words of Allāh. In fact, it behooves man to show greater humility than the angels because he has been given greater status.
c. Soothsayers and astrologers have their links with the evil spirits (satans). Soothsaying and astrology etc. are, therefore, rightly branded as satanic sciences. Muslims must not believe in them. They should even avoid studying them.

195. It was narrated that Abu Musa said: “The Messenger of Allāhstood up among us and
said five things. He said: ‘Allâh does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. The deed done during the day is taken up to Him before the deed done during the night, and the deed done during the night before the deed done during the day. His Veil is Light and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches.’” (Sahih)

Comments:

a. Sleep and rest are the needs of the creatures since they remedy the fatigue and weakness caused by work. Allâh, by contrast, is Ever Living and Sustainer of the entire creation. He is, therefore, exempt from both weariness and sleep.

b. One of the interpretations of lowering the Scales and raising them is that He, in His infinite wisdom, decreases in this life the provision for some and increases it for others.

c. Nothing in this mortal world can stand the glory of Allâh. That is why when Allâh manifested the splendor of His glory on the Mount of Sinai (i.e. the Tur), it could not stand it and was reduced to dust.

196. It was narrated that Abu Musa said: "The Messenger of Allâh ﷺ said: ‘Allâh does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. His Veil is Light and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches.’” Then Abu 'Ubaidah recited the Verse: ‘Blessed is whosoever is in the fire, (i.e. the light of Allâh) and whosoever is round about it! And
Glorified is Allāh, the Lord of all that exists.”[1] (Sahih)

Comments:

a. It was not a worldly fire but, as mentioned in Sahih Muslim, the Light of Allāh. The Arabic expression Hijābuhu nur or Hijābuhu nār means His Veil is Light or Fire.

b. 'And whosoever is roundabout the fire' means the Prophet Musa ﷺ and the Angel Jibril ﷺ (Tabari’s Commentary, 11/165).

197. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The Right Hand of Allāh is full and that is never affected by the continuous spending, night and day. In His Other Hand is the Scale, which He raises and lowers. Have you seen what Allāh has spent since He created the heavens and the earth? And that has not decreased what is in His Hands in the slightest.’” (Sahih)

Comments:

a. The Hadith contains the mention of “Hand” as well as “Hands” for Allāh. This is also one of those phenomena (attributes) that needs unquestioning literal faith without searching for resemblance in this world. The Qur’ān speaks of the two Hands of Allāh at several places (e.g. Sūd. 38:75).

b. This Hadith describes Allāh’s Hand as ‘right’. The Arabic text, in fact, contains the word Yamin that contains the sense of Barakah (blessing). A Hadith in Sahih Muslim (H. 1827) says that both His Hands are Yamin. Therefore, to describe one of Allāh’s Hands as right or blessed does not mean that the other Hand is not so. The truth is that both His Hands are blessed.

198. It was narrated that ‘Abdullāh bin ‘Umar said: “I heard the Messenger of Allāh ﷺ say, when he was on the pulpit ‘The Compeller will seize the
heavens and the earths in His Hand’ and he clenched his fist and began to open and close it. Then He will say: ‘I am the Compeller! Where are the tyrants? Where are the arrogant?’’ He said, the Messenger of Allâh ﷺ was turning to his right and to his left, until I saw the pulpit moving from below and I thought: ‘What if it falls with the Messenger of Allâh ﷺ on it?’” (Sahih)

Comments:

a. The Hadîth gives us an idea of Allâh’s attribute of greatness and pride inasmuch as this universe, however vast it might be, is no more than a particle of dust before Him.

b. It is allowed to make an occasional show of anger in religious sermons and admonitions.

199. Nawwâs bin Sam‘ân Al-Kilâbi said: “I heard the Messenger of Allâh ﷺ say: ‘There is no heart that is not between two of the Fingers of the Most Merciful. If He wills, He guides it and if He wills, He sends it astray.’ The Messenger of Allâh ﷺ used to say: ‘O You Who makes hearts steadfast, make our hearts steadfast in adhering to Your religion.’ And he said: ‘The Scale is in the Hand of the Most Merciful; He will cause some peoples to rise and others to fall until the Day of Resurrection.’” (Sahih)
Comments:

a. The author has included this Hadith to prove the attribute of the Fingers for Allâh. With regard to all such Ahâdith the unanimous view of the pious predecessors is that we must have faith in them without imputing any kind of resemblance in them to anything in the world.

b. Giving guidance is the prerogative of Allâh alone. We must, therefore, keep asking Him for guidance and steadfastness in our adhering to faith.

c. Making someone high or low or enduing someone with honor and the other with disgrace, is sometimes decreed by Allâh in consequence of man’s acts of commission or omission. At other times it is a test and trial from Allâh, and it is on the basis of his conduct in these tests and trials that man earns his high or low grades with Allâh.

200. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘Allâh smiles at three things: a row in the prayer, a man who prays in the depths of the night, and a man who fights’. I think he said, ‘behind the battalion.’” (Da’if)

201. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ used to appear before the people during the Hajj season and say: ‘Is there any man who can take me to his people, for the Quraysh have prevented me from conveying the speech (i.e. the Message) of my Lord.’” (Saîîh)
Comments:

‘Appearing before the people’ (i.e. his meeting the people) was in the hope of finding a person or tribe from amongst the people coming from all parts of the Arab world at the time of Hajj that could help him in his preachings, and thwart the designs of his opponents, so that the people could comprehend the truth and accept it.

202. It was narrated from Abu Dardā’ that the Prophet said concerning the Verse: “Every day He is (engaged) in some affair.”[1] “His affairs include forgiving sins, relieving distress, raising some people and bringing others low.” (Hasan)

203. It was narrated from Mundhir bin Jarir that his father
said: "The Messenger of Allâh ﷺ said: 'Whoever introduces a good practice that is followed, he will receive its reward and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive its sin and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.'" (Sahîh)

Comments:

a. 'Introducing a good practice' means that a need was being felt for an act of virtue but no one was practising it, or else introducing a good practice would mean reviving the implementation of a Sunnah that had since been abandoned, and when someone revived it, others also took to following it. It would also apply to the situation where one devises a new methodology for the promotion of a proven act of virtue. Declaring an action as good and giving it currency in the society on the basis of one's own subjective opinion is a form of innovation (Bid'ah) which will attract retribution or punishment instead of recompense or reward from Allâh.

b. 'Introducing an evil practice' means a situation where a man did an evil act which was non-existent in the society. Then, taking the cue from him, others also started doing the same. The Prophet ﷺ has warned against it.

c. People engaged in the work of Da'wah (calling people to the right path) must be on their guard lest they themselves start doing an act or inviting others to do something, on the basis of some weak or spurious Hadith, not proved from the sound sources. If they do so, not only will their entire labor go to waste but they shall also have to carry on their shoulders the burden of the sins of others who followed them in that act.

d. Crediting the reward or punishment for deeds done by a person to his account is an automatic operation, by the will of Allâh, in which the person concerned has no say either way. It is, therefore, meaningless to argue in support of the concept of the transference of the reward of one man's actions to another. If such a philosophy of transference were accepted, then, by the same token, the transference of a person's sins to others will also have to be accepted.
204. أُخِرِجَ بِهِ [إن شاء الله] أن_abd al-walid b. 'abd al-aziz_، who encouraged the people to give charity to him. A man said: 'I have such and such,' and there was no one left in that gathering who did not give him something in charity, to a greater or lesser extent. The Messenger of Allah ﷺ said: 'Whoever initiates a good practice that is followed, he will receive a perfect reward for that, and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive the complete burden of sin for that, and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.' (Sahih)

205. أُخِرِجَ بِهِ [إن شاء الله] أن_Aanas_، that the Messenger of Allah ﷺ said: "Every caller who invites people to misguidance and is followed, will have a burden of sin equal to that of those who follow him, without that detracting from their burden in the slightest. And every caller who invites people to true guidance and is followed, will have a reward equal to that of those who follow him, without that detracting from their reward.
The term 'misguidance' as used here includes things like idolatry, innovation, sinful acts and all those actions that are forbidden in Islam. As such, anyone who invites the people, or persuades them, or cooperates with them in the doing of such acts, will receive the burden of sins equivalent to that of those who follow it. 'Guidance', on the other hand, includes things like believing in the Oneness of Allâh, following the Prophet’s Sunnah, doing the obligatory duties, and avoiding all things that are sinful or evil. Therefore, anyone who invites others to the doing of such virtuous acts will receive a reward equivalent to the reward of all those who followed him in those matters.

206. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever calls people to true guidance, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest. And whoever calls people to misguidance, will have a (burden of) sin equal to that of those who follow him, without that detracting from their sins in the slightest." (Sahih)

207. It was narrated that Abu Juhaifah said: "The Messenger of Allâh ﷺ said: ‘Whoever introduces a good practice that is followed after him, will have the reward for that and the equivalent of their reward, without that detracting from their reward in the slightest. Whoever introduces an evil practice that is followed after him, will bear the
burden of sin for that and the equivalent of their burden of sin, without that detracting from their burden in the slightest.'" (Saḥīḥ)

**Chapter 15. One Who Revives A Sunnah That Had Died Out**

209. Kāthīr b. 'Abdullāh b. ‘Amr b. ‘Awf Al-Muzānī said: “My father told me, narrating from my grandfather, that the Messenger of Allāh ﷺ said: ‘Whoever revives a Sunnah of mine, which people then act upon, will have a reward equivalent to that of those who act upon it, without that detracting from their reward in the slightest. And whoever introduces an innovation (Bid‘ah) that is acted upon, will have a burden of sins equivalent to that of those who act upon it, without that detracting from the burden of those who act upon it in the slightest.’” (Da‘īf)
210. Kathir bin 'Abdullāh narrated from his father, that his grandfather said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever revives a Sunnah of mine that dies out after I am gone, he will have a reward equivalent to that of those among the people who act upon it, without that detracting from their reward in the slightest. Whoever introduces an innovation (Bid’ah) with which Allāh and His Messenger are not pleased, he will have a (burden of) sin equivalent to that of those among the people who act upon it, without that detracting from their sins in the slightest.’” (Da’if)

Comments:

a. The term ‘dying Sunnah’ means an action or deed perfectly in order in the sight of Islam—be it an enjoined duty or a compulsory or desirable act—that was neglected by the people out of their indolence or ignorance. And ‘reviving’ it means promoting it in the society once again.

b. The Hadīth holds out a stern warning to those who try to promote innovations in the society and also invite others to indulge in them.

Chapter 16. The Virtue Of One Who Learns The Qur’ān And Teaches It

211. It was narrated that 'Uthmān bin 'Affān said that the Messenger of Allāh ﷺ said: (According to one of the narrators) Shu'bah (he) said: ‘The best of you’ (and according to) Sufyān (he) said: “The most excellent of you is the one who
learns the Qur'ān and teaches it.”

(Sahih)

212. It was narrated that 'Uthmān bin 'Affān said: “The Messenger of Allāh ﷺ said: ‘The most excellent of you is the one who learns the Qur'ān and teaches it.’” (Sahih)

Comments:
a. The test of a person’s excellence, in consideration with Allāh, lies in his good deeds, although the general criterion in the world is to measure up the value and worth of a person by the yardstick of his wealth, his good looks and his status in the society, which is an incorrect criterion.
b. Learning and teaching the Qur’ān means learning and teaching the reading of the Qur’ān along with its rules of recitation, articulation and intonation, as well as its meaning and interpretation. And since Hadith is but the explication of the Qur’ān, anyone who learns the science of Hadīth and teaches it, is also included in that roll of honor.
c. A person not following the teachings of the Qur’ān has no share in that honor, as proved from other Ahādīth.

213. Mus‘ab bin Sa‘d narrated that his father said: “The Messenger of Allāh ﷺ said: ‘The best of you is one who learns the Qur’ān and teaches it.’” Then he (Mus‘ab) took me (the narrator) by the hand and made me sit here, and I started to teach Qur’ān.” (Da‘īf)
Comments:

a. ‘Āsim whose name appears in the chain of the narrators of this Hadīth is the well known Imām (authority) in the science of the Qur’ān recitation.

b. The man gifted with the capacity to do some noble work should be advised and encouraged to occupy himself in it for the benefit of the Muslim Ummah, as well for the sake of his own prosperity in this world and the next.

214. It was narrated from Abu Musa Al-Ash’ārī that the Prophet (S) said: “The likeness of the believer who recites the Qur’ān is that of a citron, the taste and smell of which are good. The likeness of a believer who does not read the Qur’ān is that of a date, the taste of which is good but it has no smell. The likeness of a hypocrite who reads the Qur’ān is that of sweet basil, the smell of which is good but its taste is bitter. And the likeness of a hypocrite who does not read the Qur’ān is that of a colocynth (bitter apple), the taste of which is bitter and it has no smell.” (Sahih)

Comments:

a. Both reciting the Noble Qur’ān and implementing its teachings are acts of great virtue, and are both required of all of us. Recitation being an outward quality has been likened to the sweet smell of the fruit. Implementation, on the other hand, is an internal phenomenon, since it includes qualities like deep-rooted faith, sincerity of purpose, love and fear of Allāh, as well as righteousness of conduct and piety. As such it has been likened to the taste of the fruit.

b. Both faith and conduct of a hypocrite are sour, but his recitation of the Qur’ān could be of benefit to others. That is the reason why he is likened to a flower whose sweet smell is sensed from afar, but its bad taste makes it unfit to eat.
215. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Allâh has His own people among mankind.’ They said: ‘O Messenger of Allâh, who are they?’ He said: ‘The people of the Qur’ân, the people of Allâh and those who are closest to Him.’” (Hasan)

Comments:
The term ‘people of the Qur’ân’ means the reciters, the memorizers and the learners of the meaning of the Qur’ân, in the light of the Ahâdîth of the Prophet ﷺ, as well as those who apply the teachings of the Qur’ân in their daily lives, and also those who carry its message to others.

216. It was narrated that ‘Ali bin Abu Tâlib said: “The Messenger of Allâh ﷺ said: ‘Whoever reads the Qur’ân and memorizes it, Allâh will admit him to Paradise and allow him to intercede for ten of his family members who all deserved to enter Hell.’” (Da’if)

تخريج: [إسناده ضعيف جدًا] أخرجه النسائي في الكبرى في فضائل القرآن، ح: 456، والحاكم: 551/1 من حديث ابن مهدي به، وصحبه المتمم، والبصري.

217. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Learn the Qur’ân, recite it and go to bed, for the likeness of the Qur’ân and the one who learns it and acts upon it is that of a sack filled with musk, which spreads its fragrance.
everywhere. And the likeness of one who learns it then goes to bed with it in his heart is that of a sack that is tied up from which no fragrance comes out." (Hasan)

218. It was narrated that Nâfî' bin 'Abdul-Hârirî met 'Umar bin Khattâb in 'Usfân, when 'Umar had appointed him as his governor in Makkah. 'Umar asked: "Whom have you appointed as your deputy over the people of the valley?" He said: "I have appointed Ibn Abza over them." 'Umar said: "Who is Ibn Abza?" Nâfî' said: "One of our freed slaves." 'Umar said: "Have you appointed a freed slave over them?" Nâfî' said: "He has great knowledge of the Book of Allâh, is well versed in the rules of inheritance (Farâ'id) and is a (good) judge." 'Umar said: "Did not your Prophet say: 'Allâh raises some people (in status) because of this Book and brings others low because of it?'" (Sahih)

Comments:

The Hadith only mentions the Book of Allâh. It, however, goes without saying, that in order to qualify for the title of a scholar of the Book, one also has to be well versed in the science of Hadith, since Hadith is both the theoretical interpretation and the practical application of the Qur'ân.

219. It was narrated that Abu Dharr said: "The Messenger of
Allah said to me: 'O Abu Dharr! For you to come out in the morning and learn one Verse from the Book of Allah is better for you than praying one hundred Rak'ah, and for you to come out and learn a matter of knowledge, whether it is acted upon or not, is better for you than praying one thousand Rak'ah.'" (Da'if)

Chapter 17. The Virtue Of The Scholars, And Encouragement To Seek Knowledge

220. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'When Allah wills good for a person, He causes him to understand the religion.'" (Sahih)

Comments:

a. Only a person well versed in the rules of Shari'ah concerning all important matters of life can achieve the blessings of this world and the next. This underlines the importance and need of acquiring the knowledge of religion.

b. It also highlights the lofty position of teachers of religion. However, the only people capable of delivering this knowledge to the people after the passing away of the Prophet are the scholars of religion. The Messenger of Allah was himself a teacher, as the Qur'an says: "And he (the Prophet) will instruct them in the Book and wisdom" (2:129).

The term Hikmah (translated as wisdom), used in the Qur'an, stands for the understanding of the religion, namely the laws and rules of the Islamic jurisprudence.
221. It was narrated that Yunus bin Maisarah bin Halbas said: “I heard Mu’awiyah bin Abu Su’fyan narrating that the Messenger of Allah ﷺ said: ‘Goodness is a (natural) habit while evil is a stubbornness (constant prodding from Satan). When Allah wills good for a person, He causes him to understand the religion.’” (Hasan)

Comments:

a. The expression “Goodness is a (natural) habit” means that the knowledge of the straight path is already ingrained in human nature. Thus, a person possessed of upright nature has no difficulty treading the straight path.

b. “Evil is a stubbornness” means that a person treading the path of sin is all the time contending with himself. The inciting soul pulls him to the ways of sin and tries to keep him from repentance, while his conscience tries to keep him from the ways of sin.

222. It was narrated that Ibn ‘Abbás said: “The Messenger of Allah ﷺ said: ‘One Faqih (knowledgeable man) is more formidable against the Shaitân than one thousand devoted worshippers.’” (Da’if)

223. It was narrated that Kathîr bin Qais said: “I was sitting with Abu Dardâ’ in the mosque of Damascus, when a man came to him and said: ‘O Abu Dardâ’, I have come to you from Al-Madinah, the city of the Messenger of Allah ﷺ, for a
Hadīth which I have heard that you narrate from the Prophet ﷺ.
He said: 'Did you not come for trade?' He said: 'No.' He said: 'Did you not come for anything else?' He said: 'No.' He said: 'I heard the Messenger of Allāh ﷺ say: “Whoever follows a path in the pursuit of knowledge, Allāh will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinār or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share.”' (Daʿīf)

تخريج: [إسناده ضعيف] آخره أبو داود، العلم، ح: 3641 باب في فضل العلم، من حديث عبد الله بن داود، والتمذي، ح: 2826 وقال: [أوليس إسناده عندي متصل؟، صحيحه.

ابن حبان ﺪ داود ضعيف وكذا شيخه، وللحديث شواهد كثيرة ضعيفة.

Comments:
a. Scholars of religion must either sit in the mosques in order to impart knowledge to the people, or hold sessions at conveniently located places where everyone—rich or poor, high or low—can reach them and profit by their teaching.

b. It is a praiseworthy act if a man travels from one city or town to another, in order to gain knowledge from a learned man.

c. All the creatures of Allāh love and pray for the prosperity of the man who undertakes a journey in pursuit of knowledge.

d. It is a matter of great honor for the scholars of religion to be termed as the spiritual heirs of the Prophets. The honor, however, puts on their shoulders a heavy burden of responsibility to (i) make plain the essence of truth, (ii) invite the people to accept it, (iii) try to wean them away from falsehood.
and, (iv) never allow greed or fear to distract them from the doing of their duty. They should, in short, try to emulate the example of the Prophets of Allāh who were the embodiments of fortitude, sincerity of purpose, and commitment to their mission of preaching the message of Islam among the people.

224. It was narrated that Anas bin Mālik said: "Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines." (Da'īf)

Comments:
The expression ‘Every Muslim’ means both men and women, since following the laws of Shari'ah is the bounden duty of both sexes. It is, therefore, essential for both men and women to know the permissible from the prohibited in Islam. The Prophet ﷺ also taught the tenets of our faith and its demands to both the sexes alike.

225. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever relieves a Muslim of some worldly distress, Allāh will relieve him of some of the distress of the Day of Resurrection, and whoever conceals (the faults of) a Muslim, Allāh will conceal him (his faults) in this world and on the Day of Resurrection. And whoever relieves the burden from a destitute person, Allāh will relieve him in this world and the next. Allāh will help His slave so long as His slave helps his brother. Whoever follows a path in pursuit of knowledge, Allāh will make easy for him a path to Paradise. No people gather in one of the
houses of Allâh, reciting the Book of Allâh and teaching it to one another, but the angels will surround them, tranquility will descend upon them, mercy will envelop them and Allâh will mention them to those who are with Him. And whoever is hindered because of his bad deeds, his lineage will be of no avail to him.’’ (Sahih)

Comments:

a. The Hadith confirms the fact that each and every action done by man shall have its appropriate reward or recompense from Allâh.

b. Not all the retribution or recompense for the deeds of man is necessarily postponed by Allâh till the next world, since some of the punishment or reward is also given in this world.

c. The Hadith holds out the inducement for such virtuous deeds as helping the believers in their hour of distress, concealing their faults and failures and doing one’s bit to create ease for his brethren-in-faith. All of this is meant to build relationships between the Muslims on the foundation of mutual love and well-wishing.

d. Educational gatherings are like receptacles for the special mercies from Allâh. It is, therefore, important that one punctually attends and not miss his lessons in the Qur'ân and Hadith study circles, or in the religious institutions.

e. It is a matter of great honor for the seekers of knowledge, that Allâh approvingly mentions them to the angels with Him. It means that the pursuit of knowledge is an important means of gaining nearness to Allâh.

226. It was narrated that Zirr bin Hubaish said: “I went to Safwân bin ‘Assâl Al-Murâdı and he said: ‘What brought you here?’ I said: ‘I am seeking knowledge.’ He said: ‘I heard the Messenger of Allâh ﷺ say: “There is no one who goes out of his house in order to seek knowledge, but the angels lower their wings in approval of his action.”’’ (Hasan)
227. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever comes to this mosque of mine, and only comes for a good purpose, such as to learn or to teach, his status is like that of one who fights in jihâd in the cause of Allâh. Whoever comes for any other purpose, his status is that of a man who is keeping an eye on other people’s property.'"

(Hasan)

Comments:

a. The purpose of building a mosque is not only to use it as a place for worshipping the One and Only God, but also to use it as a center for the propagation of Islam, and as a school for imparting and receiving knowledge and education.

b. Engaging in the teaching of religious sciences is also a form of jihâd, since the real purpose of fighting in the cause of Allâh is to extricate the people from the misguided darkness of disbelief into the radiant light of Islam. So, if there were no centers for teaching and learning, it would be a difficult task to educate the new converts to Islam, which would nullify the very purpose of jihâd.

228. It was narrated that Abu Umâmah said: "The Messenger of Allâh ﷺ said: 'You must acquire this knowledge before it is taken away, and its taking away means that it will be lifted up.' He joined his middle finger and the one that is next to the thumb like this, and said: 'The scholar and the seeker of knowledge will share the reward, and there is no good in..."
the rest of the people.'" (Da'if)

229. It was narrated that ʿAbdullāh bin ʿAmr said: "The Messenger of Allāh Ἔ came out of one of his apartments one day and entered the mosque, where he saw two circles, one reciting Qur'ān and supplicating to Allāh, and the other learning and teaching. The Prophet Ἔ said: 'Both of them are good. These people are reciting Qur'ān and supplicating to Allāh, and if He wills He will give them, and if He wills He will withhold from them. And these people are learning and teaching. Verily I have been sent as a teacher.' Then he sat down with them." (Da'if)

Chapter 18. He Who Conveys Knowledge

230. It was narrated from Zaid bin Thābit that the Messenger of Allāh Ἔ said: "May Allāh cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'"
(One of the narrators) ‘Ali bin Muhammad added to it: “There are three things because of which hatred does not enter the heart of a Muslim: Sincerity in doing an action for the sake of Allâh; being sincere towards the rulers of the Muslims; and adhering to the Jamâ’ah (main body) of the Muslims.” (Hasan)

**Comments:**

a. The Hadîth speaks of the honor and esteem of those who engage themselves in acquiring the knowledge of Hadîth and conveying it to others. It says that the Messenger of Allâh ﷺ himself has praised those that are engaged in this laudable task.

b. The Hadîth mentions one of the benefits of learning the Ahâdîth, which is contained in the fact that at times it happens that a man knows the Hadîth, but is incapable of exercising his independent judgment, or deducing the rules of Shari’ah that could be derived from it. But the same Hadîth lights up with another man when it reaches him, and he is either able to draw various rules of Shari’ah from it, or draw more rules from it than were done by the first conveyor of the Hadîth.

c. ‘Adhering to the Jamâ’ah’ means not to create dissensions in the community, and avoid doing things that could do harm to the Muslims and good to their opponents.

231. Muhammad bin Jubair bin Mut’im narrated that his father said: “The Messenger of Allâh ﷺ stood up at Khâif in Mina and said: ‘May Allâh cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.’” (Hasan)

Other chains with similar wording.
232. 'Abdur-Rahmān bin 'Abdullāh narrated from his father that the Prophet ﷺ said: “May Allāh cause his face to shine, the man who hears a Hadith from us and conveys it, for perhaps the one to whom it is conveyed may remember it better than the one who (first) hears it.”’ (Sahih)

Comments:

a. The Hadith contains the glad tiding that each age, even after the age of the Companions, shall have its preservers (memorizers) of Ahādīth, regardless of whether their number is more or less.

b. Memorizing the Ahādīth is generally taken to mean learning them by heart, although the term would also include preserving them in black and white.
234. Bahz bin Hakim narrated from his father that his grandfather Mu‘âwiyyah Al-Qushairi said: “The Messenger of Allâh ﷺ said: ‘Let the one who is present convey to the one who is absent.’” (Hasan)

Comments:
The expression ‘Those who are absent’ also includes those who, being present somewhere else at that time, were not able to hear the Prophet’s word first hand. It also includes those that were to come after that period, but had the benefit of hearing the words of the Prophet ﷺ from the lips of the Companions ﷺ.

235. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Let those of you who are present convey it to those of you who are absent.” (Da‘if)

236. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘May Allâh cause to flourish a slave (of His) who hears my words and understands them, then he conveys them from
There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do." (Hasan)

Chapter 19. One Who Opens the Door To Good

It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ said: ‘Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those in whose hands Allāh places the keys to good, and woe to those in whose hands Allāh places the keys to evil.’” (Da’if)

It was narrated from Sahl bin Sa’d that the Messenger of Allāh ﷺ said: “This goodness contains many treasures, and for those treasures there are keys. So glad tidings to the one whom Allāh makes a key to good and a lock for evil, and woe to the one whom Allāh makes a key to evil and a lock to good.” (Da’if)
Chapter 20. The Reward Of One Who Teaches The People

239. It was narrated that Abu Dharr said: "I heard the Messenger of Allâh ﷺ say: 'Everyone in the universe, in the heavens and on earth, prays for forgiveness for the scholar, even the fish in the sea.'" (Da'îf)

Comments:

a. 'Everyone in the heavens' means the angels, and 'on earth' means Allâh's creation on earth, namely animals, minerals, insects, birds and sea creatures, etc. The presence of a virtuous man on earth is a blessing for all the creatures.

b. The Hadith confirms the high place of honor and status of teachers and preachers before Allâh. Conveyance of Allâh's Message and propagating it could be done either through word of mouth, or writing, or formal teaching, provided that the promised honor will only go to a person if he is also acting upon the knowledge he is delivering to others.
240. Sahl bin Mu‘adh bin Anas narrated from his father that the Prophet ﷺ said: “Whoever teaches some knowledge will have the reward of the one who acts upon it, without that detracting from his reward in the slightest.” (Hasan)

Comments:
It is because giving knowledge to others is also a form of preaching. The reward of one who engages in inviting others to the path of virtue has already been mentioned under Ahādīth 205 and 206.

241. ‘Abdullāh bin Abi Qatādah narrated that his father said: “The Messenger of Allāh ﷺ said: ‘The best things that a man can leave behind are three: A righteous son who will pray for him, ongoing charity whose reward will reach him, and knowledge which is acted upon after his death.’” (Hasan)

Another chain with similar meaning.

Comments:

a. Children, both sons and daughters, are the priceless gifts of God. The best way to pay one’s thanks to Allāh for these gifts is to give the children good education and breeding, so that they grow into good Muslims and useful
members of the society.

b. ‘Ongoing charity’ means doing things whose benefit endures for a long period of time. For instance, it is an act of ongoing charity to make provision of water to the people in a place of scarcity. Another example would be the teaching of the skills of a trade or profession to an unemployed person, so that he is able to earn his livelihood through lawful means.

c. Teaching a branch of knowledge to someone or doing some useful scholarly work, is also an act of virtue whose reward shall endure. Works compiled by the scholars of *Ahādīth* and other scholars also fall in that category; their reward shall also continue to flow to the compilers as long as the people keep benefiting by them.

242. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur’ān that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.’”

*(Da’iff)*

**Comments:**

The *Hadith* only mentions a few acts of virtue that would attract Allāh’s mercy and form a basis for the forgiving of a person’s sins and the raising of his status after his death, as though the occurrence of his good deeds were still continuing.

It may be noted that all the acts of virtue mentioned in the *Hadith* are those that the dying person had himself performed during his lifetime. Acts like the reading of the Qur’ān or performing the prayers on the dead person’s behalf do not figure in the list.
243. It was narrated from Abu Hurairah that the Prophet said: "The best of charity is when a Muslim man gains knowledge, then he teaches it to his Muslim brother." *(Da‘if)*

244. It was narrated from Shu‘ayb bin ‘Abdullāh bin ‘Amr that his father said: "The Messenger of Allāh was never seen eating while reclining or making two men walk behind him." *(Sahih)*

Other chains with the same meanings.

Comments:

a. It is a sign of vanity or pride on the part of a man that he walks in front and makes others walk behind him. It means that the person concerned...
thinks himself superior to others and cannot bear others to walk alongside himself.
b. Some people follow the custom that if a 'holy' man or an elderly person is sitting on a couch, they will not share the couch with him but sit on the ground. This is again a bad custom, since there is more humiliation in it than in walking behind someone.

245. It was narrated that Abu Umâmah said: “The Prophet walked on a very hot day towards Baqi' Al-Gharqad (graveyard of Al-Madinah), and the people were walking behind him. When he heard the sound of their shoes, it affected his soul so he sat down until he made them go ahead of him, lest that make him feel too proud.” (Da‘if)

Comments:
a. What we learn from this Hadith is that it is all right, that of the people, some walk in front of the revered person and others behind him. What is forbidden is that all of them walk behind him.
b. It is no offense to the dignity of the revered person that people walk in front of him.
Chapter 22. Taking Care Of The Seekers Of Knowledge

247. Abu Sa‘eed Al-Khudri narrated that the Messenger of Allâh ﷺ said: “People will come to you seeking knowledge. When you see them, say to them, ‘Welcome, welcome,’ in obedience to the injunctions of the Messenger of Allâh ﷺ, and instruct them in knowledge.”

(One of the narrators said) “I said to Al-Hakam: ‘What is ‘Iqnuhum?’ He said: ‘Instruct them.’” (Da‘if)

Comments:

a. Blessed are the seekers of the knowledge as given by the Prophet ﷺ, because these are the people who have been declared as deserving of a warm welcome by the Prophet ﷺ himself. It is true that other arts and sciences do not fall in that category, yet the learning of them is also the need of the society.

b. It is the duty of the scholars of religion to treat their students with kindness and love, and make them aware of the place of honor occupied by the religious sciences, so that the students feel inspired to learn them with zeal and passion, and bear with patience the hardships, if any, faced by them in their acquisition of that knowledge.

248. It was narrated that Ismâ’il said: “We entered upon Hasan to inquire after him until we filled the house. He tucked up his legs,[1] then he (Hasan) said: ‘We entered upon Abu Hurairah to

[1] Tucked up his legs: i.e., he was sitting with his legs stretched out in front of him, but when they entered he tucked up his legs (to sit cross-legged) as a sign of respect, good manners and giving them space.
inquire after him until we filled the house. He (Abu Hurairah) tucked up his legs and said: “We entered upon the Messenger of Allâh ﷺ until we filled the house. He was lying on his side, but when he saw us he tucked up his legs then he said: ‘After I am gone, there will come to you people seeking knowledge. Welcome them, greet them and teach them.’” (Maudu)

A narrator said: By Allâh! we came across some people who did not welcome us, greet us, nor teach us until we used to go to them, then they treated us rudely.

**Comments:**

Shaikh Alбánî has described it as a fabricated ‘Hadith’. Obviously, Al-Hasan Basri is a successor of the Companions. His only teachers were the Companions and their venerable successors. It is, therefore, hard to believe that they treated their disciples inappropriately.

249. It was narrated that Abu Hârun Al-Abdi said: “When we came to Abu Sa’eed Al-Khudri, he would say: ‘Welcome, in accordance with the injunction of the Messenger of Allâh ﷺ, for the Messenger of Allâh ﷺ said to us: “The people will follow you; they will come to you from all parts of the earth seeking to understand the religion. So when they come to you, take care of them.”’ (Da’if)
Chapter 23. Gaining Benefit
From Knowledge And Acting
In Accordance With It

250. It was narrated that Abu Hurairah said: “One of the supplications that the Prophet used to say was: ‘Allâhumma, inni a’udhu bika min ilmin là yanfa’u, wa min du’â’în là yusma’u, wa min qalbin tà yakhsa’u, wa min nafsin là tashba’u’ [O Allâh, I seek refuge with You from knowledge that is of no benefit, from a supplication that is not heard, from a heart that does not fear (You) and from a soul that is not satisfied].’”

(Sahih)


Comments:

a. Beneficial knowledge for which the supplication has been made in the Hadith, is that knowledge which is also acted upon, since it is the virtuous deeds that are of benefit to a person not only in this world but also in the next.

b. ‘A supplication that is not heard’ means a prayer that is not answered. ‘Seeking refuge from it’ means praying to Allâh to answer all of one’s supplications, and enable him to articulate his supplications with all its precedent conditions, so that they are met with approval. ‘A soul that is not satisfied’ means a soul craving for worldly riches and fame, and position of authority. Yearning for more and more knowledge and not resting satisfied with the present, is the happy trait of a man’s character. That is why we have been commanded to pray to Allâh thus: “O my Lord! Increase me in knowledge.” (20:114)

251. It was narrated that Abu Hurairah said: “The Messenger of Allâh used to say: ‘Allâhumma, ansfu’ni bima ‘allamani, wa ‘allimni mà yanfa’uni, wa zidni ‘ilman. Wa’l-hamdu Lillihi ‘nla kulli hâl. [O Allâh, benefit me by that which You have taught me, and teach me that which will benefit me,
and increase my knowledge. Praise is to Allah in all circumstances." (Da‘if)

Comments:
Alongside the prayer for grant of useful knowledge, the supplication also includes prayer to the effect that Allah make beneficial the knowledge already granted by Him to the supplicating servant.

252. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever acquires knowledge by which the pleasure of Allah is sought, but he only acquires it for the purpose of worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection.’” (Hasan)

Another chain with similar wording.

Comments:

a. ‘Not to be able to smell the fragrance of Paradise’ means that the person under reference shall be far away from Paradise and, not to speak of the sight of Paradise, he shall not even get a scent of it. It so happens in the world that the scent reaches where even the sound cannot. Being so far away from Paradise obviously means that he shall straightaway go to Hell. May Allah protect us all from this!

b. Learning the religious sciences for purposes of material gains has been condemned, because a person with this characteristic would certainly misrepresent the laws of the Shari‘ah for worldly gains, since his sole intention would be to deceive the people and get them to serve his selfish
designs. Thus, instead of guidance, he will make himself a carrier of misguidance.

c. Acquiring the knowledge of worldly sciences with the purpose of being able to earn one's livelihood through lawful means is not included in this condemnation.

253. It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: "Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, will be in Hell." (Da'if)

تخريج: [إسناد ضعيف] حماد ضعيف وشيخه مجهول (تقرير)، وللحديث شواهد عند الرمذي، ح: 2654.

Comments:

a. Anyone who acquires knowledge without sincerity of intention is generally prompted by such motives as have been mentioned in the Hadith. His evil intention, therefore, will drive him to Hell.

b. There are people who either want to be more and more famous among the population, and also wish that many titles are added to their names both in speech and writing. Or else their aim is to secure a high position in a religious or political organization. With these aims in view, they use various tactics for the glorification of self, and the degradation of other scholars. The main reason behind all this is their lack of sincerity.

254. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish, and do not choose the best seat in a gathering, due to it (i.e. the knowledge which you have learned) for whoever does that, the Fire, the Fire (awaits him)." (Da'if)

255. It was narrated from Ibn 'Abbâs that the Prophet said: "There will be some people among my Ummah (nation) who will gain knowledge of the religion, and they will recite Qurân, and will say: 'We come to the rulers so that we may have some share of their worldly wealth, and we will make sure that our religious commitment is not affected,' but that will not be the case. Just as nothing can be harvested from the Qatâd except thorns, so nothing can be gained from being close to them except (sins).'" (Da‘if)

(One of the narrators) Muhammad bin As-Sabbâh said: "It is as if he meant, 'except sins.'"

تخريج: [إسناده ضعيف] * الوُلِيدَ بن مسلم فئة لكنه كثير التدليس والنسوية* (تقريب)

256. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Seek refuge with Allah from the pit of grief.' They said: 'O Messenger of Allah, what is the pit of grief?' He said: 'A valley in Hell from which Hell itself seeks refuge four hundred times each day.' It was said: 'O Messenger of Allah, who will enter it?' He said: 'It has been prepared for reciters of the Qurân who want to show off their deeds. The most hateful of reciters of the Qurân to Allah are those who visit the rulers.'" (Da‘if)

It was narrated that 'Abdullāh bin Mas'ūd said: “If the people of knowledge had taken care of it and presented it only to those who cared for it, they would have become the leaders of their age by virtue of that. But they squandered it on the people of wealth and status in this world in order to gain some worldly benefit, so the people of wealth and status began to look down on them. I heard your Prophet ﷺ say: ‘Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allāh will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly issues,
Allāh will not care in which of these valleys he is destroyed.” (Da’īf)
Another chain with similar wording.

Comments:

a. The Hadith tells us that a man must keep an eye on the gains and losses of the Hereafter, even in matters mundane and temporal. A true believer thus sacrifices his worldly benefits for his gains in the Hereafter. Consequently, he relishes, rather than grieve over his worldly losses and sacrifices, and thus becomes secure from all worldly concerns.

b. Neglecting the Hereafter has its evil consequences, even in this world, to the extent that anyone who does it, is always plagued by worries and concerns. He falls into grief at anything that he loses, while a true believer maintains his patience and fortitude for the simple reason that he hopes of a better reward in the Hereafter.

258. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Whoever seeks knowledge for a reason other than for the sake of Allāh, or intends it for a purpose other than for the sake of Allāh, let him take his place in Hell.” (Da’īf)

259. It was narrated that Hudhaifah said: “I heard the Messenger of Allāh ﷺ say: ‘Do not acquire knowledge in order to show off before the scholars, or to argue with the foolish, or to attract people’s attention, for
whoever does that will be in Hell.’” *Da’if*

Chapter 24. One Who Is Asked About Knowledge But He Conceals It

261. It was narrated from Abu Hurairah that the Prophet ﷺ said: “There is no man who memorizes knowledge then conceals it, but he will be brought forth on the Day of Resurrection bridled with reins of fire.” *(Hasan)*

Another chain with similar wording.

تخريج: [ضعيف] قال البصري: "هذا إسناد ضعيف، بل يشير إلى ميمنة متروك منهم.

وتشهد بن سوار ضعيف (تقريب)، وللحديث شواهد منها الحديث السابق، ح: 254."

260. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: ‘Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people’s attention, Allah will admit him to Hell.’” *Da’if*

تخريج: [ضعيف] قال البصري: "هذا إسناد ضعيف لاتفاقهم على ضعف عبد الله بن سعيد.

هو متروك كما في التقريب، وله شواهد منها، ح: 254، 259.

Another chain with similar wording.

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كتاب الشّر匀ه

السّماع، أو نصرفوا عُجْوَة النَّاسِ إِلَيْهِمْ،
فَمَنْ قَعَلَ ذلِكَ، فْهُوَ في النَّارِ.

وأشارت بن سوار ضعيف (تقريب)، وللحديث شواهد منها، ح: 254.

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هو متروك كما في التقريب، وله شواهد منها، ح: 254، 259.
Comments:
a. Imâm Khattibi is reported as saying: The knowledge under reference is the knowledge that is essential for each Muslim to have, for example the formula of ritual prayer, etc. The warning does not apply to the sciences of secondary importance, such as the knowledge of grammar, logic, philosophy and so on.
b. Reply to a questioner may be avoided if there is reason to believe that the questioner will put that knowledge to unlawful uses.
c. If questions are put to a person in order to test his knowledge, he must be given adequate opportunity to answer according to his knowledge, and no one else should try to help him in that, otherwise the very purpose of the examination will be failed.

262. It was narrated that ʿAbdur-Rahmân bin Hurmuz Al-Aʿraj heard Abu Hurairah say: “By Allâh, were it not for two Verses in the Book of Allâh, I would never have narrated anything from him, meaning from the Prophet ﷺ, were it not for the Words of Allâh: Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.”[1] (Sahih)

Comments:

Ahādīth reported in the Books of Hadith from Abu Hurairah are more numerous than those reported by any other Companion. Reasons for this are as follows:

1. Emigrant Companions devoted part of their time to trade activities etc, in order to earn sustenance for themselves and their families through legitimate means. Moreover, most of the Helpers were cultivators, a profession which naturally took up a lot of their time. Abu Hurairah, however, belonged to the group known as Ahlus-Suffah (People of the Platform). He was not concerned about earning his bread. Instead, he devoted all his time to the acquisition of knowledge, by which reason oftentimes he even had to go hungry.

2. Abu Hurairah did not seek knowledge from the Prophet alone. He even turned to other Companions for the knowledge of Ahādīth etc. in times when the Prophet was either inside his house or busy with other things.

3. Abu Hurairah enjoyed another point of distinction. The Prophet had made a special supplication to Allāh to grant him good retentive memory. (Bukhari:118 & Muslim: 6085). The Verses mentioned in the body of the Hadith speak of the sin of concealing knowledge, and the dire punishment awaiting those guilty of it, especially when it is necessary to reveal it.

263. It was narrated that Jābir said: “The Messenger of Allāh said: ‘When the last people of this Ummah curse the first, (at that time) whoever conceals a Hadith will be concealing what Allāh has revealed.’” (Maudū')

264. Yusuf bin Ibrāhīm said: ‘I heard Anas bin Mālik say: “I heard the Messenger of Allāh say:’
say: “Whoever is asked about knowledge and conceals it, will be bridled on the Day of Resurrection with reins of fire.” (Hasan)


Comments:
a. The term 'concealing' as used here applies to a situation where a person knew the law of the Shari'ah but abstained from narrating it, for the benefit of others, without any reasonable excuse.
b. This confirms the handing down of dire punishment for those who conceal their knowledge.

265. It was narrated that Abu Sa'eed Khudri said: “The Messenger of Allâh ﷺ said: ‘Whoever conceals knowledge which Allâh has made beneficial for mankind’s affairs of religion, Allâh will bridle him with reins of fire on the Day of Resurrection.’” (Da’if)

تُخَرِّجُ: [إسناد ضعيف جدًا] قال البوصيري: «هذا إسناد ضعيف، فيه محمد بن داود، كذبه أبو زعير وغيره ونسب إلى وضع الحديث».

266. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever is asked about knowledge that he has and he conceals it, will be bridled on the Day of Resurrection with reins of fire.’” (Hasan)

تُخَرِّجُ: [حسن] الكرمسي بين الحديث، ولمحديه علامة على أبي داود، ح: 3158; وانظر،
It is also an act of sin to give out a law of Shari'ah without knowledge, simply on the basis of one's personal opinion. It is, however, a different matter if one gives an opinion based on one's independent judgment after he has done his best, but failed to find the answer either in the Qur'ân or in the Sunnah.
(1) The Chapters Of Purification And Its Sunnah

Comments:

a. The Arabic word *Tahârah* literally means:
   (i) to be cleansed of all filth, and
   (ii) to be blameless in word and deed.

b. In the context of the Islamic law, *Tahârah* means:
   (i) to remove the impurity of *Hadath Asghar* (minor impurity caused by passing wind or urine, or relieving oneself) by making *Wudu’* (ablution), and
   (ii) to remove the impurity of *Hadath Akbar* (major impurity caused by sexual discharge) by making *Ghusl* (full bath).

The first practical lesson that we learn in Islam is the lesson of *Tahârah* (cleanliness). In fact, it is a prerequisite ordained by the Messenger of Allâh \( 
\) for the validity of the ritual prayer (*Salâ*) offered by a believer.

When comparing this elevated system of purification and cleanliness in Islam with the practices of other religions, it is no wonder that these people feel amazed at the decent system of purity advocated and practised in Islam. According to a famous report, a Jew once said tauntingly to the Companion *Salman Fârîsi*: “It is said that your Prophet even teaches you how to secure purity after relieving oneself?” The Companion answered in a tone of perfect self-assurance and ease, “Yes, our Prophet teaches us everything, even the rules of purification after relieving oneself.

Chapter 1. The Quantity Of Water Required For Ablution And Bath In A State Of Sexual Impurity

267. It was narrated that *Safinah* said: “The Messenger of Allâh \( 
\) used to perform ablution with a *Mudd* (of water) and bath with a *Sa’*.”\(^{[1]} \) (*Sahîh*)

\(^{[1]}\) *Mudd* is a measure of two thirds of a kilogram (approx.), while *Sa’* equals 4 *Mudd* (3 kilograms approx.).
It was narrated that 'Aishah said: “The Messenger of Allâh used to perform ablution with a Mudd (of water) and bath with a Sâ’.” (Sahih)

It was narrated from Jâbir that the Messenger of Allâh used to perform ablution with a Mudd (of water) and bath with a Sâ’. (Sahih)

‘Abdullâh bin Muhammad bin ‘Aqil bin Abu Tâlib narrated from his father that his grandfather said: “The Messenger of Allâh said: ‘A Mudd is sufficient for the ablution and a Sâ’ is sufficient for the bath.’ A man said: ‘It is not sufficient for us.’” He (the narrator) said: “It was sufficient for one who is better than you and had more hair” meaning the Prophet. (Sahih)

Comments:

By answering so, ‘Aqil means to say that if excessive use of water is intended to secure purification and cleanliness, then the Prophet presented a perfect example of it. If it means taking extra caution, then the
Prophet  was more God-fearing and pious than anyone else. If you mean to say that you have more hair, then the Prophet’s hair was not less than yours. Therefore, your excessive use of water was either the result of your inclination for doubting and satanic whisperings, or of your disposition to extravagance, which must be avoided.

Chapter 2. Allâh Does Not Accept Salât (Prayer) Without Purification

271. It was narrated that Usâmah bin ‘Umair Al-Hudhali said: “The Messenger of Allâh ﷺ said: ‘Allâh does not accept any prayer without purification and He does not accept any charity from Ghulul.’”[1] (Sahih)

Another chain with similar wording.

Comments:

The Arabic word Tahârah (cleanliness) or Tahrur here means Wudu (ablution) and Ghusl (bath). It is a prerequisite for the ritual prayer that the worshipper be free of both the minor and major impurities in addition to any other apparent filth. And just as one is required to be mindful of the lawful and the unlawful mode of expenditure, he must also be cautious about the lawful and unlawful ways of earning his wealth.

272. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Allâh does not accept any prayer without

[1] Ghulul refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.
purification, and He does not accept any charity from Ghulul."

(Sahih)

Chapter 3. The Key To Prayer Is Purification

275. It was narrated from Muhammad bin Al-Hanafiyyah that his father said: "The Messenger of Allâh ﷺ said: ‘The key to prayer is purification, its opening is to say ‘Allâhu Akbar’ and its closing is to say As-salâmû 'alaikum.’" (Hasan)
Comments:

a. Just as no lock is opened without a key, there is also no entering into prayer without freedom from minor and major impurities. This shows that cleanliness is a prerequisite for prayer.

b. Pronouncing the formula of Allâh’s greatness (Allâhu Akbar) signals the banning of all things incompatible with prayer. This is why the formula pronounced at the start of the prayer is called Takbir At-Tahrîm (formula of prohibition).

c. All restrictions imposed by the utterance of the Takbir At-Tahrîm are waived when the worshipper, at the close of his prayer utters the words As-salâmu 'alaikum. That is why this action is known as Tahlîl (legalizing or loosening), which means that all those things that were specifically prohibited during the prayer are now permissible again.

276. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: “The key to prayer is purification, its opening is to say Allâhu Akbar and its closing is to say As-salâmu 'alaikum.” (Hasan)

Chapter 4. Maintaining One’s Ablution

277. It was narrated that Thawbân said: “The Messenger of Allâh ﷺ said: ‘Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is Salât (prayer) and that no one maintains his ablution except a believer.’” (Hasan)
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Comments:

a. ‘Adherence to the righteousness’ means adherence to the path of Islam.

b. ‘You will not be able to do all acts of virtue’ means none of you would be able to stick to the path of virtue in a manner that all deviations and shortcomings are banished from your life. Nor is it possible for you to offer your obeisance and remembrance to Allâh as would be commensurate with His supernal glory and majesty.

c. Maintenance of ablution or the nullification of it, is a state of being which no one else but the person concerned would generally know, and it could easily be kept hidden from others. It could only be taken due care of by the firm belief that, no matter whether others know it or not, Allâh surely knows it.

d. İmân is a matter of the heart. It finds expression in actions and deeds. And we have been told that the most important of all virtuous deeds is the prayer. Obligatory prayer (Salâh) is of so much importance that it has been described as a dividing line between belief and disbelief. No wonder then, that prayer has been described as the highest attribute of the pious and the foremost condition for prosperity in the Hereafter.

278. It was narrated that 'Abdullâh bin 'Amr said: “The Messenger of Allâh ( ﷺ) said: ‘Adhere to righteousness even though you will not be able to do all acts of virtue. Know that among the best of your deeds is prayer and that no one maintains his ablution except a believer.’”

(Hasan)

279. It was narrated that Abu Umâmah said, in a Marfu’ Hadîth:[1] “Adhere to righteousness and it is a blessing if you are able to do so. Know that the best of your deeds is prayer and that no one maintains his ablution except a believer.” (Da’îf)

[1] That is, a Traceable Hadîth attributed to the Prophet ( ﷺ).
Chapter 5. Ablution Is Half Of Faith

280. It was narrated from Abu Malik Ash'ari that the Messenger of Allâh ﷺ said: “Performing ablution properly”¹ is half of faith, saying Al-Hamdu Lillâh fills the Scale (of good deeds), saying Subhân-Allâh and Allâhu Akbar fills the heavens and the earth, prayer is light, Zakât is proof, patience is brightness and the Qur'ân is proof for you or against you. Every person goes out in the morning to sell his soul, so he either frees it or destroys it.” (Sahih)

Comments:

a. The term Scale here means the side of the Scale that weighs the good deeds done by a man. The formula Al-Hamdu Lillâh (praise is to Allâh) is not only an expression of praise for Allâh, but also an affirmation of the fact that He is the possessor of all those sublime attributes that are commensurate with His glory and majesty. Not only this, all the praiseworthy qualities found anywhere in the creatures are also created and invested in the creatures by Him. This is another aspect of His magnificence, deserving all praise.

b. Subhân-Allâh Glorified is Allâh means that Allâh is exempt from all those matters, actions and attributes that are unbecoming His majesty and glory.

c. Prayer has been dubbed as light because it keeps the worshippers from

¹ Performing ablution properly means either covering all required areas completely, or, washing them three times, and the scholars have elaborated upon it. See no. 426.
indulging in acts of sin.

d. Giving Zakāt (obligatory sharing of wealth with the poor) is a proof that the man in question is sincere in his profession of faith.

e. Patience means (i) perseverance in obeying Allāh's commands and steadfastness in the doing of good, (ii) adhering to the principle of piety in the face of worldly temptations of lust and sin, and (iii) abstaining from falling prey to evils, like bewailing and grieving over mishaps and misfortunes, as well as keeping away from other acts of sin.

f. Man's salvation in the Hereafter is linked to his deeds. This has been illustrated in the Hadith by means of a parable, which says that when man starts his day, open before him are both the options — of good and of evil. Now, it is for the man to decide whether to sell his soul to Allāh or to the Devil. Thus, anyone who chooses the path of virtue and does good deeds, he certainly secures his salvation. But the one who surrenders his reins to Satan and does his biddings, brings about his own ruin.

Chapter 6. The Reward For Purification

281. It was narrated that Abu Hurairah said: "The Messenger of Allāh said: 'When anyone of you performs ablution and does it well, then he comes to the mosque for no other purpose than prayer, he does not take one step but Allāh will raise him one degree (in status) thereby, and remove one sin from him thereby, until he enters the mosque.'" (Sahih)

Comments:

a. Greater reward is promised for those who perform their ablution and do it well.

b. Sometimes when a man comes to the mosque, his intention is to meet someone or to do some other necessary work. In addition to that, he also performs his prayer in the mosque. Of course this does not decrease his reward of the prayer, but if his coming out from the house were solely for the purpose of the prayer, his reward would be much more.

c. It is much more preferable to come to the mosque having performed the ablution at one's home, or shop, or office.
282. It was narrated from 'Abdullāh As-Su'abīḥī that the Messenger of Allāh ﷺ said: “Whoever performs ablution and rinses his mouth and nose, his sins will exit through his mouth and nose. When he washes his face, his sins will exit from his face, even from beneath his eyelids. When he washes his hands, his sins will exit from his hands. When he wipes his head, his sins will exit from his head, and even from beneath his toenails. Then his prayer and his walking towards the mosque will earn extra merit for him.” (Sahih)

Comments:

a. The exiting of the sins means the forgiving of sins by Allāh.

b. Sins forgiven through ablution are generally the minor sins. Major sins are forgiven through sincere repentance, or else Allāh in His infinite mercy may pardon them. However, in case the sins had a bearing on the rights of others, their forgiveness depends upon remedying those grievances, or on being pardoned by the aggrieved party or parties.

283. It was narrated that 'Amr bin 'Abasah said: “The Messenger of Allāh ﷺ said: ‘When a person performs ablution and washes his hands, his sins exit through his hands. When he washes his face, his sins exit through his face. When he washes his forearms and wipes his head, his sins exit through his forearms and head. When he washes his feet, his sins exit through his feet.’” (Hasan)
Comments:

Sins of the hands are the sins of acts either neglected or committed by the hands. Likewise, the sins of the face are the sins related to uttering improper words, or giving ear to things that were not fit to be heard, and so on. If it is just a mistake or slip on the part of the person concerned, then it is a minor sin that would be removed through ablution. In case it is a deliberate and preplanned act, then it is a major sin for which repentance is an essential requirement.

284. ‘Abdullāh bin Mas’ūd said:

“It was said: ‘O Messenger of Allāh, how will you recognize those whom you have not seen of your Ummah?’ He said: ‘From the blazes on their foreheads and feet, like horses with black and white traces (which make them distinct from others) which are the traces of ablution.’” (Hasan)

Another chain with similar wording.

Comments:

a. This shows the excellence of the followers of the Prophet ﷺ, since their distinguishing mark would be a blazing light on their parts of the body washed in ablution.

b. The blaze of light on the parts of body would be generated by the performance of ablution. It means that the Muslims neglecting their prayer shall be deprived of this blessed glow, so they would be indistinguishable from non-Muslims. There can be no greater misfortune for a person calling himself a Muslim, that the Prophet ﷺ refuses to recognize him as such.
285. Humrân the freed slave of 'Uthmân bin 'Affân said: “I saw 'Uthmân bin 'Affân sitting in Maqá'ida. He called for water and he performed ablution, then he said: ‘I saw the Messenger of Allâh sitting in this place where I am sitting, performing ablution as I have done. Then he said: “Whoever performs ablution as I have done, his previous sins will be forgiven.”’ And the Messenger of Allâh said: “And do not be conceited (due to this great virtue).” (Sahih)

Another chain with similar wording.

Comments:

‘Do not be conceited or deceived’ means that the promise of such a great reward for an act of virtue might make you contented, or neglectful of other virtuous deeds or, maybe, you start taking the acts of sin lightly under the illusion that the ablution would wash off all of your sins. This kind of contentment is in itself an act of sin. Nor should anyone allow the illusion to go into his head that he is the most virtuous or blameless of all his fellow human beings.

Chapter 7. Tooth Stick

286. It was narrated that Hudhaifah said: “Whenever the
Messenger of Allâh ﷺ got up for prayer at night to pray Tahâjud (night optional prayer), he would clean his mouth with the tooth stick.” (Sahih)
not, however, a prerequisite for the validity of ablution.

c. The words 'At every time of prayer' means that if the tooth stick was not used before ablution it would have been ordered to use it just before entering the prayer.

288. It was narrated that Ibn 'Abbas said: "The Messenger of Allah used to pray in the night (Qiyamul-Lail) two Rak'ah by two, then when he finished he would use the tooth stick." (Da'if)

Comments:

a. As regards the prayer of Tahajjud, the Prophet used to perform two Rak'ah units by two, until he made a total of eleven Rak'ahs including the Witr prayer.

b. As has already been mentioned, the Prophet often used a tooth stick even while preparing for the prayer of Tahajjud (see H. 286). Here it is mentioned that he used to do it even after each two Rak'ah.

289. It was narrated from Abu Umama that the Messenger of Allah said: "Use the tooth stick, for the tooth stick purifies the mouth and is pleasing to the Lord. Jibril never came to me but he advised me to use the tooth stick, until I feared that it would be made obligatory for me and my Ummah. Were it not that I fear that it would be too difficult for my Ummah, I would have enjoined it upon them. And I use the tooth stick until I fear that I may make the front of my mouth sore.' (i.e. my gums) (or cause my teeth to fall out due to brushing them so often)." (Da'if)
290. It was narrated from Miqdām bin Shuraih bin Hānī that his father said: "I said to 'Aishah: 'Tell me, what was the first thing that the Messenger of Allah did when he entered upon you?' She said: 'The first thing he would do would be to use the tooth stick.’’ (Ṣaḥīḥ)

Comments:

a. This shows that even outside the prayer timings the Prophet used the tooth stick quite frequently.

b. Some of the scholars of Fiqh (jurisprudence) have added certain conditions with regard to the use of the tooth stick. They say, for example, that the tooth stick must be of the length of one span, or that one must not do it without drenching it in water, and so on. Nothing of these assertions is supported by any evidence or proof.

291. It was narrated that 'Ālī bin Abu Tālib said: "Your mouths are the paths of the Qur'ān, so perfume them with the tooth stick.” (Ḍaʿīf)

Comments:

a. It is a Mawquf (Discontinued) Ḥadīth since it is the saying of a Companion, not of the Prophet. Nevertheless, the merits of the tooth stick are proved even from Marfu’ (Traceable) Aḥādīth, i.e. from Aḥādīth traceable back to the Prophet in ascending order.

b. ‘Mouths are the paths of the Qur’ān' means that, mouths are the media in reciting the noble words of the Qur’ān. It is, therefore, necessary that the mouths be in a state of purity at the time of the recitation of the Noble Book.
Chapter 8. The *Fitrah*
(Natural Inclination Of Man)

292. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: The deeds connected to the *Fitrah* are five (or five things are connected to the *Fitrah*): circumcision, shaving the pubic hairs, clipping the nails, plucking the armpit hairs and trimming the mustache.’” (Sahih)

Comments:
a. *Fitrah* means the things that are part of a religion which are in perfect harmony with the demands of nature and, therefore, part of the Sunnah and Shari’ah of all the Prophets of Allah that have gone before.
b. Circumcision means to remove the prepuce (the foreskin or the fold of skin that covers the head of the male organ) so that the head of the organ is bared. The process has great medical advantage because the filth collected inside the foreskin, if not removed, might breed various diseases.
c. Plucking the hair of the armpit is a Sunnah of the Prophet ﷺ. The act of plucking keeps the hair from growing again for a considerable period of time although shaving it also serves the purpose of achieving purity.
d. Nails, if left to grow, also tend to collect filth. It is, therefore, in the interest of cleanliness that they be clipped.
e. Growing the mustache was a custom of the non-Arab polytheists. Arabs also contracted this evil habit from them. The Prophet ﷺ enjoined that it be closely trimmed, but the Hadith only speaks of trimming, and not of shaving it.

293. It was narrated that `Aishah said: “The Messenger of Allah ﷺ said: ‘Ten things are connected to the *Fitrah*: trimming the mustache, letting the beard grow, using the tooth stick, rinsing out the nostrils with water, clipping the nails, washing the joints, plucking the armpit hairs, shaving the pubic hairs, washing the private parts with water.’” (Sahih)
(One of the narrators) Zakariyyā said: “Mus‘ab said: ‘I have forgotten the tenth thing, but it may have been rinsing out the mouth.’” (Sahih)

Comments:

a. ‘Letting the beard grow’ means that, unlike the mustache, it should not be trimmed or shaved. Shaving the beard is unlawful and the person doing it is a transgressor, since he violates the dictates of those Ahādīth that make the growing of beard mandatory.

b. Finger joints also collect filth. One, therefore, needs to be particular about cleaning them well during ablution. Similarly, the other parts of body that are more likely to collect filth need special attention during a bath. It is necessary because, if no special care is taken, bath water at times fails to reach those spots, and the bath remains incomplete.

294. It was narrated from ‘Ammār bin Yāsir that the Messenger of Allāh ḡṣ said: “Part of the Fitrah is rinsing out the mouth, rinsing out the nostrils, using the tooth stick, trimming the mustache, clipping the nails, plucking the armpit hairs, shaving the pubic hairs, washing the joints, washing the private parts and circumcision.” (Da‘īf)

Another chain with similar wording.

The Arabic word Intidāh used in the Hadith means the sprinkling of water.
on the lower garment. But the narrator also used the word \( \text{Istinja}' \) to clarify that it means 'washing the private parts'. The rationale of the action lies in the fact that, if perchance a drop of urine trickles down the body unintentionally, the person concerned should not feel unduly bothered about it, but persuade himself that the dampness is from the water sprinkled on the lower garment. Anyhow, it is \( \text{Allāh} \) who knows best.

295. It was narrated that Anas bin Mālik said: “We were given a time limit with regard to trimming the mustache, shaving the pubic hairs, plucking the armpit hairs and clipping the nails. We were not to leave that for more than forty days.” (\( \text{Sahīh} \))

Comments:
The acts must be performed as and when considered necessary. But even if delayed, the delay must not be for more than forty days, otherwise it shall be counted as sin. It should not, however, be construed that it is forbidden to do these acts in less than forty days.

Chapter 9. What Is To Be Said When Entering The Toilet

296. It was narrated that Zaid bin Arqam said: "The Messenger of \( \text{Allāh} \) said: ‘These Hushush (waste areas) are visited (by devils), so when anyone of you enters, let him say: ‘Allāhumma inni a’udhu bika minal-khubthi wa’l-khabā’ith (O \( \text{Allāh} \), I seek refuge with You from male and female devils).’’” (\( \text{Sahīh} \))

Other chains with similar wording.
Comments:

a. 'Male and female devils' means the devils among the Jinn, that take pleasure in teasing humans just for fun.

b. The devils, of impure disposition as they are, only like unclean places. That is why they frequent the toilets.

c. The supplication quoted above must be recited before entering the washroom or lavatory. (See Bukhārī 142.) It is against the rules of decency to articulate supplications inside the lavatory with the tongue. In case a person is going to relieve himself in an open field, let him pronounce the supplication before undressing himself.

297. It was narrated that 'Ali said: "The Messenger of Allāh (ﷺ) said: 'The screen between the jinn and the nakedness of the sons of Adam is that when a person enters the Kānīf, he should say: Bismillāh (in the Name of Allāh)."" (Da‘īf)

Comments:

It means that it is also necessary to say Bismillāh along with the abovementioned supplication in Hadith 296. Alternatively, one may first say Bismillāh, then recite the supplication.

298. It was narrated that Anas bin Mālik said: "Whenever the
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Messenger of Allāh  entered the toilet, he would say: ‘A’udhu Billāhi mina-l-khubbithi wa’l-khabā’ith (I seek refuge with Allāh from male and female devils).’” (Sahih)

خِيَّرَة: أخْرِجُ مَسْلَمًا، الْحَيْضَةُ، بَابِ ما يَقُولُ إِذَا أُوْدِ دَخُولِ الْخِلَاةِ، حَ: ٣٧٥، مِنْ حَدِيقَتِ إِسْمَاعِيْلٍ وَجَزَهُ بِهِ.

299. It was narrated from Abu Umāmah that the Messenger of Allāh  said: “None of you should fail to say, when he enters his toilet: ‘A‘lāhumma inni a‘udhu bi-minar-rijsin-najis, al-khabithil-mukhbith, ash-Shaitanir-rajim (O Allāh, I seek refuge with You from the filthy and impure, the evil one with evil companions, the accursed Shaitān).’” (Da‘if)

Another chain with a slightly different wording from Ibn Abi Maryam who mentioned similar, but he did not say in his narration: “Minar-rijsin-najis (From the filthy and impure)” he only said: “Minar-khabithil-mukhbith, ash-Shaitanir-rajim (From the evil one with evil companions, the accursed Shaitān)”


Chapter 10. What Is To Be Said When Exiting The Toilet

300. Yusuf bin Abi Burdah narrated: “I heard my father say: ‘I entered upon ‘Āishah, and I heard her say: “When the

(المعجم ١٠) - بَابُ مَا يَقُولُ إِذَا خَرَجَ مِنِّ الْخِلَاةِ (التَّحْفَةِ ١٠)

٣٠٠ - حَدَّثَنا أَبُو بُكْرُ بْنُ أَبِي سَبِيْلٍ حَدَّثَنَا

نَجَيْسُ بْنُ أَبِي [الْبَكْرِ] حَدَّثَنَا إِسْرَائِيْلُ:
Messenger of Allâh ﷺ exited the toilet, he would say: *Ghufrânaka* (I seek Your forgiveness).’” *(Sahîh)*

Another chain with similar wording.

Comments:

a. Asking forgiveness from Allâh after relieving oneself is recommended, because clearly the person concerned was unable to recite words of the remembrance of Allâh during that period of time. Imputing this failure by the person to himself, although for reasons involuntary, is a part of etiquette and respect for the Creator. Hence the appeal for forgiveness. Another likely explanation is that freeing the body of impurity is a great favor from Allâh which must be acknowledged and thanked for. And since we cannot thank our Benevolent Lord as much as we should, we ask Him for forgiveness.

b. The supplication under reference is to be offered after exiting the toilet. In case the person had used an open field for the purpose, the prayer should be offered by the person after he has properly dressed up himself.

301. It was narrated that Anas bîn Mâlik said: “When aver the Prophet ﷺ exited the toilet, he would say: ‘*Al-hamdu lillâhî adhhaba annial-adha wa ‘afâni* (Praise is to Allâh Who has relieved me of impurity and given me good health).’” *(Da’îf)*

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب ما يقول الرجل إذا خرج من الخلاء، ح: 301 من حديث إسرائيل بن، وحسبه الترمذي، ح: 7، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.
Chapter 11. Remembering

Allâh Before Entering The Toilet, And (Removing) Rings In The Toilet

302. Urwah narrated from ‘Âishah that the Messenger of Allâh ﷺ used to remember Allâh in all circumstances. (Sahih)

Comments:

a. ‘Remembering Allâh in all circumstances’ means that the Prophet ﷺ used to remember Allâh at all times regardless of whether he was in a state of ablution or not. What we infer from the Hadith is that, in order to remember Allâh with the tongue, we do not have to follow all those rules of purity that are a prerequisite for the ritual prayer.

b. ‘In all circumstances and times’ could also mean that, unlike the prayer that is undesirable (Makruh) to perform at certain hours, there is no such restriction on engaging in the remembrance of Allâh.

303. It was narrated from Anas bin Mâlik that when the Prophet ﷺ entered the toilet, he would take off his ring. (Da’îf)

Comments:

The Hadith is not only weak but Munkar (Denounced) as well. An authentic Hadith has only this; that the Prophet ﷺ had a silver ring made for himself, but later on he took it off. (See Sunan Abu Dâ’ûd, 19). We cannot, therefore, say for sure as to whether or not the Prophet ﷺ used to take off...
his ring while entering the toilet. Anyhow, etiquette demands that a ring or a book with Allah's Name inscribed or written in it must not be taken inside the lavatory.

Chapter 12. It is Undesirable (Makruh) To Urinate In The Place For Washing

304. It was narrated that ‘Abdullāh bin Mughaffal said: "The Messenger of Allah ﷺ said: 'None of you should urinate in his wash area for most of the insinuating thoughts come from that.'" (Da’īf)


"Ali bin Muhammad At-Tanāfīsī said: 'This (prohibition) applies to cases where the ground (in the place used for washing) was soft. But nowadays this does not apply, because the baths you use now are built of plaster, Sārūj[3] and tar; so if a person urinates there then pours water over it, that clears it away, and that is fine.'"

Comments:

When all is said and done, it must still be considered a part of the manners and respect for the Sunnah of the Noble Prophet ﷺ that we avoid urinating in the wash area.

[1] i.e., doubts about whether the urine has touched him and made him impure.
[2] That is Ibn Mājah, being a statement from one of the manuscripts.
Chapter 13. Urinating While Standing

305. It was narrated from Hudhaifah that the Messenger of Alläh came to the garbage dump of some people and he urinated on it standing up. (Sahih)

Comments:

a. The best way to urinate is to do it in a sitting position. It was a part of the Prophet’s normal practice to urinate while sitting.

b. On this occasion the Prophet is reported to have urinated in the standing position. Maybe, his intention was to show to the Ummah that this was also permissible, so that a hard pressed man, obliged to do so, does not suffer from guilt-consciousness. There is also the possibility that the Prophet himself was faced with a situation where he feared to defile his clothes if he did it in a sitting position, or maybe he found it too difficult to sit down at that hour. However, Alläh knows best of all. It is nevertheless essential that all of us take due precaution lest a splash of urine should defile our clothing.

306. Shu’bah narrated from ‘Ásim, from Abu Wá’il, from Mughirah bin Shu’bah that the Messenger of Alläh came to the garbage dump of some people and urinated standing up. (Hasan)

Shu’bah said: “That day, ‘Ásim said: ‘Amash reported this from Abu Wá’il, from Hudhaifah,[2] but he did not remember it (correctly). So I asked Mansur about it, and he narrated it to me from Abu Wá’il, from Hudhaifah, that the Prophet came to a

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[2] That is the chain for the preceding narration.
dump of some people and urinated standing."

Chapter 14. Urinating While Sitting

307. It was narrated that 'Aishah said: "If anyone tells you that the Messenger of Allâh urinated while standing, do not believe him, for I (always) saw him urinating while sitting down." (Hasan)

Comments:

Denial by 'Aishah is based on her personal knowledge and observation, because inside the house, the Prophet always urinated in the sitting position and inside the toilet. In the preceding Hadith, however, Hudhaifah described what he had seen at the outside, of which the Mother of the Believers was not aware. Both of them are, therefore, right in their respective descriptions.

308. It was narrated that 'Umar said: "The Messenger of Allâh saw me urinating while standing, and he said: 'O 'Umar, do not urinate standing up.' So I never urinated whilst standing after that." (Da'if)

309. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh forbade us to urinate
while standing." (Daʿif)
I heard Muhammad bin Yazid, Abu ʿAbdullāh,\(^1\) say: "I heard Ahmad bin ʿAbdūr-Rahmān Al-Makhzūmī say: ‘Suṭyān Ath-Thawrī said concerning the Ḥadīth of ʿAishah – ‘I (always) saw him urinating whilst sitting down’ – a man knows more about that (about such matters) than she.’ Ahmad bin ʿAbdūr-Rahmān said: 'It was the custom of the Arabs to urinate standing up. Do you not see that in the Ḥadīth of ʿAbdūr-Rahmān bin Hasānah it was said: ‘He sits down to urinate as a woman does.’"\(^2\)

**Comments:** 308 & 309

Both the above Ḥadīth are Weak. As such no cognizance can be taken of them, and no interdiction on urinating in the standing position can be proved from them. There is, however, no doubt that the Prophet's normal practice was to urinate in the sitting position. As such the believers should follow this practice. The main issue in this context is to avoid defiling one's clothes from the splash of urine. Failure to take care of that is not pardonable, since there are strict warnings against it in the Ḥadīth of the Prophet.

**Chapter 15. It Is Undesirable (Makruh) To Touch The Penis And To Clean Oneself With The Right Hand**

310. ‘Abdullāh bin Abu Qatādah said: 'My father told me that he heard the Messenger of Allāh \(^{3}\) say: 'When anyone of you

\(^1\) That is, Ibn Mājah.
\(^2\) See no. 346.
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urinates, let him not touch his penis with his right hand nor clean himself with his right hand.'" (Sahih)

Another chain with similar wording.

Comments:

It is one of the features of the Islamic culture that purity and cleanliness occupy such a prominent place in it. The culture even teaches us as to how we are to cleanse ourselves after satisfying relieving ourselves. This Hadith, in particular, gives us the useful direction that we are not to use the right hand for cleaning the secret parts of our body, or even for touching those parts.

311. It was narrated that 'Uqbah bin Suhbân said: "I heard 'Uthmân bin 'Affân say: 'I never sang a song or told a lie or touched my penis with my right hand after I swore on oath of allegiance to the Messenger of Allah to that effect.'" (Da'íf)

312. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'When anyone of you cleans himself, he should not clean himself with his right hand. Let him clean himself with his left hand.'" (Hasan)
Chapter 16. Cleaning Oneself
With Stones, And The
Prohibition Of Using Dung
And Bones

313. It was narrated that Abu Hurairah said: "The Messenger of
Allāh ﷺ said: 'I am to you like a
father to his son, and I teach you.
So when you go to relieve
yourselves, do not face the Qiblah
or turn your backs towards it.' He
ordered us to use three pebbles,
and he forbade us to use dung
and bones, and he forbade
cleaning oneself with the right
hand." (Hasan)

Comments:

a. It is not allowed for a person going out to urinate or relieve himself, either
to sit facing the Qiblah, or turning his back towards it. Scholars consider the
ruling applicable to the open areas and fields, since sitting inside the
lavatory with the back turned towards the Qiblah is proved from the Sunnah
of the Prophet ﷺ himself. (Bukhārī: 148 & Muslim: 266)

b. Prophet’s order to use three pebbles for cleansing is meant to ensure greater
degree of purity. In case one is using water for purification, then there is no
need to use the pebbles or lumps of clay. Interdiction on the use of dung
and bones for purification stems from the fact that Allāh has willed that
they be the food of the jinns.

314. It was narrated from
‘Abdullāh bin Mas’ud: "The
Messenger of Allāh ﷺ went to
the toilet and said: 'Bring me three
stones.' So I brought him two
stones and a piece of dung. He
took the two stones and threw the
dung away, saying: 'It is
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comments:

We can deduce from the Hadith that in case only two stones or lumps of clay are available, they are enough for the purpose, although it is preferable to use three lumps or stones for purification.

315. It was narrated that Khuzaimah bin Thabit said: "The Messenger of Allah (ﷺ) said: 'For cleaning yourself you need three stones, no one of them being dung.'" (Da'i')

Comments:
The term Raji' used in the Hadith includes both the dung and the excrement. Here it has been translated as dung. And since even the dung is ruled out for the purpose of cleaning, interdiction on the use of human excrement can very well be understood or surmised.

316. Salmân said that one of the idolaters said to him, while they were making fun of him: "I see that your companion (the Prophet ﷺ) is teaching you everything, even how to relieve yourselves?" He said: "Yes indeed. He has ordered us not to face the Qiblah (prayer direction) nor to clean
ourselves with our right hands, and not to be content with anything less than three stones, which are not to include any excrement or bones.”  

(Sahih)

Comments:

a. The religion of Islam is in perfect harmony with nature. Hence it is that it has not neglected any aspect of human life. Even on matters often considered as taboo there is enough guidance for us in Islam.

b. The four things that form part of the lavatory etiquette mentioned by Salmán Al-Fārīsī conclusively prove the superiority of the Islamic culture over others. The concept of reverence for respective Qiblah is there in other faiths as well, but the detailed instructions in the matter that exist in Islam are missing in them. Avoiding to face, while defecating, the Qiblah that is used as direction for the prayers, clearly demonstrates the reverence that Muslims attach to it. No such concept of reverence for the Qiblah is in evidence either among the Jews or the Christians. Particularizing the left and right hands for different purposes is also the specialty of the Islamic culture.

Chapter 17. The Prohibition Of Facing The Qiblah When Defecating Or Urinating

317. `Abdullāh b. Hārith b. Jaz' Az-Zubaidī said: 'I am the first one who heard the Prophet say: 'No one among you should urinate facing towards the Qiblah,' and I am the first one who told the people of that.'  

(Sahih)
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Messenger of Allâh ﷺ forbade the person who went to the Ghu‘ît[1] to face the Qiblah. He said: ‘Face towards the east or the west.’”[2] (Sahîh)

Comments: 317 & 318:
As will be evident from the Ahâdîth of the next chapter, the interdiction only applies to open places. In cases where the toilets are constructed facing that direction, it is allowed to sit in them. However, it is preferable not to make them facing towards the Qiblah initially.

319. It was narrated that Ma‘qil bin Abu Ma‘qil Al-Asadi, who was a Companion of the Prophet ﷺ, said: “The Messenger of Allâh ﷺ forbade us from facing either of the two Qiblah[3] when defecating or urinating.” (Da‘îf)

320. It was narrated from Jâbir bin ‘Abdullâh: “Abu Sa‘eed Al-Khudri narrated to me, that he bears witness that the Messenger of Allâh forbade facing the Qiblah when defecating or urinating.” (Sahîh)

[1] Ghu‘ît refers to defecation, and to the hole in which one defecates.
[2] This applied specifically to the people of Al-Madinah because the Qiblah for them was towards the south.
Comments:
The expression 'He bears witness' means that he bears the testimony that the Prophet ﷺ did forbid facing the Qiblah while urinating or defecating. The tone of the speech used by the narrator has been adopted to make the narration more forceful. It is also meant to convey the idea that the narrator has heard it firsthand from the Prophet ﷺ, without the intervention of any other Companion.

321. It was narrated that Jābīr heard Abū Sa‘eed Al-Khudri say: “The Messenger of Allāh ﷺ forbade me from drinking while standing and from urinating while facing the Qiblah.” (Sahih)

The expression 'He bears witness' means that he bears the testimony that the Prophet ﷺ did forbid facing the Qiblah while urinating or defecating. The tone of the speech used by the narrator has been adopted to make the narration more forceful. It is also meant to convey the idea that the narrator has heard it firsthand from the Prophet ﷺ, without the intervention of any other Companion.

Comments:
The Hadith forbids the people from drinking water in the standing position. Some of the scholars take this prohibition as not punishable, which means that drinking water while standing up, although permissible, is by no means the best option.

Chapter 18. Permission Concerning That In The (Constructed) Toilet And Permitting It Anywhere Except In The Desert

322. ‘Abdullāh bin ‘Umar said: “People say: ‘When you sit to relieve yourself, do not face the Qiblah.’ But one day I climbed up onto the roof of our house, and I saw the Messenger of Allāh ﷺ sitting on two bricks (to relieve himself), facing the direction of Baitul-Maqdis (Jerusalem).” This...
is a Hadīth narrated by Yazīd b. Harūn. (Sahīh)

Comments:

a. This was the apartment of the Mother of the Believers Hafsah the sister of the narrator of the Hadīth ‘Abdullāh b. ‘Umar. (see Bukhārī: 148) The narrator described the house as his own because it was his sister’s house.

b. The words ‘I saw the Messenger of Allāh’ does not mean that Ibn ‘Umar saw the Prophet without a screen covering him. The fact of the matter is that the toilet wall being not very high he was able to see the Prophet’s head, which indicated that the Prophet was sitting with his back towards the House of Allāh and face towards the Baitul-Maqdis (Jerusalem). As for the mud bricks, Ibn ‘Umar already knew that they were there. (See Fathul-Bāri (Eng.) p. 28/1).

323. It was narrated that Ibn ‘Umar said: “I saw the Messenger of Allāh in his (constructed) toilet, facing towards the Qiblah.” (Da‘īf)

(One of the narrators) ‘Īsā said: “I told that to Sha‘bī, and he said: ‘Ibn ‘Umar spoke the truth and ‘Abū Hurairah spoke the truth. As for the words of ‘Abū Hurairah, he said: “In the desert do not face the Qiblah nor turning one’s back towards it.” As for the words of Ibn ‘Umar, he said: “In the (constructed) toilet there is no Qiblah so turn in whatever direction you want.”
Another chain with similar wording.

324. It was narrated that 'A'ishah said: "Mention was made in the presence of the Messenger of Allāh  of some people who did not like to face towards the Qiblah with their private parts.\(^1\) He said: 'I think that they do that. Turn my seat (in the toilet) to face the Qiblah.'"(Da'īf)

Another chain with similar wording.

325. It was narrated that Jābir said: "The Messenger of Allāh forbade facing the Qiblah when urinating. But I saw him, one year before he died, facing the Qiblah (while urinating)."(Hasan)

Comments: 324 & 325

Jābir's narration seems to suggest that the prohibition on facing the Qiblah was subsequently abrogated. But if the prohibition may be taken as applying only to the open fields, or it be construed that facing the Qiblah is

\(^1\) i.e., when relieving themselves.
permissible although avoiding it is preferable, then the question of abrogation will not arise.

Chapter 19. Cleaning Oneself After Urinating

326. It was narrated from 'Eisa bin Yazdād Al-Yamānī that his father said: "The Messenger of Allah ﷺ said: 'When anyone of you urinates, let him squeeze his penis three times (to remove the remaining urine drops).’’ (Da’īf)

Another chain with similar wording.

Chapter 20. One Who Urinates And Does Not Use Water

327. It was narrated that 'Āishah said: "The Prophet ﷺ went out to urinate, and 'Umar followed him with water. He said: 'What is this, O 'Umar?' He said, 'Water.' He said: 'I have not been commanded to perform ablution every time I urinate. If I did that it would have become a Sunnah.'” (Da’īf)


عبد الله بن يحيى التوحّم الله، وهو ضعيف كما في الترقيم.
Chapter 21. Prohibition Of Urinating In The Middle Of The Street

328. Abu Sa‘eed Al-Himyari narrated that Mu‘adh bin Jabal used to narrate something that the Companions of the Messenger of Allah had not heard, and he used to keep quiet about what they had heard. News of this report reached ‘Abdul-lah bin ‘Amr, and he said: “By Allah, I never heard the Messenger of Allah say this, and Mu‘adh will put you into difficulty with regard to relieving yourself.” News of that reached Mu‘adh, so he met with him (‘Abdullâh). Mu‘adh said: “O ‘Abdullâh! Denying a Hadith from the Messenger of Allah is hypocrisy, and its sin is upon the one who said it (if it is not true). I did indeed hear the Messenger of Allah say: ‘Beware of the three things which provoke curses: Relieving oneself in watering places, in places of shade and in the middle of the street.’” (Da‘îf)
329. It was narrated that Jābir bin ‘Abdullah said: "The Messenger of Allāh ﷺ said: ‘Beware of stopping to rest and praying in the middle of the road, for it is the refuge of snakes and carnivorous animals, and beware of relieving yourselves in the middle of the road, for this is an act that provokes curses.’” (Da‘if)

330. Sālim narrated from his father that the Prophet ﷺ forbade praying in the middle of the road, or defecating there, or urinating. (Da‘if)

331. It was narrated that Mughirah bin Shu‘bah said: "Whenever the Prophet ﷺ went to relieve himself, he would go far away.” (Hasan)
Comments:
Hiding the private parts from the view of others is mandatory at all times. Therefore, it would be best to take shelter behind a tree or wall provided that there is no forbidding factor there, namely the tree is not used as a resting place by the people.

332. It was narrated that Anas said: “I was with the Prophet on a journey. He went away to relieve himself, then he came and called for water and performed ablution.” (Da’if)

Comments:
1. This Hadith is again about going away from the view of others for purposes of relieving oneself.
2. Defecation and urination are the nullifiers of ablution. Therefore, if one feels the need for doing ablution for certain acts, let him do it. Otherwise, performing ablution is not necessary.

333. It was narrated from Ya’la bin Murrah that when the Prophet went to relieve himself, he would go far away. (Hasan)

Comments:
This hadith is used to support the necessity of going far away when relieving oneself. It highlights the importance of privacy and避除他人视线.

334. It was narrated that ‘Abdur-Rahmân bin Abu Quråd said: “I went for Hajj with the Prophet, and he went far away to relieve himself.” (Hasan)
335. It was narrated that Jābir said: “We went out on a journey with the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ would not relieve himself until he had disappeared and could not be seen by anyone.” (Da‘īf)

336. It was narrated from Bilāl bin Al-Hārith Al-Muzani that when the Messenger of Allāh ﷺ wanted to relieve himself, he would go far away. (Hasan)

Chapter 23. Looking For A Place To Defecate Or Urinate

337. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Whoever uses stones to clean himself, let him use an odd number of stones. Whoever does that which has done well, and whoever does not, there is no harm in it. Whoever uses a toothpick should spit out [whatever he removes] and whoever removes [the particle of food] by dislodging it with his tongue should swallow it.
Whoever does that has done well, and whoever does not, there is no harm in it. Whoever goes to the toilet should conceal himself, and if he cannot find anything except a pile of sand (behind which to conceal himself), then he should use that, for the Shaitān plays with the backside of the son of Adam. Whoever does that has done well, and whoever does not, there is no harm in it.” (Da‘īf)

A similar report was narrated by ‘Abdul-Mālik bin As-Sabbāh with a similar chain, with the additional words: “Whoever applies kohl to his eyes, let him add it an odd number of times. Whoever does that has done well, and whoever does not, there is no harm in it. And whoever dislodges (a particle of food from between the teeth) by dislodging it with his tongue, let him swallow it.” (Da‘īf)

It was narrated from Ya‘la bin Murrah that his father said: “I was with the Prophet ﷺ on a journey, and he wanted to relieve himself. He said to me: ‘Go to those two small date-palm trees and tell them: “The Messenger of Allāh ﷺ orders you to come together.’” So they came together and he concealed himself behind them, and relieved himself. Then
he said to me: ‘Go to them and tell them: “Go back, each one of you, to your places.”’ So I said that to them and they went back.”

(Hasan)

Comments:

It is one of the miracles of the Prophet ﷺ that, for his sake, Allâh moved the trees from their places, then made them go back where they were before. It is also noteworthy that the Messenger of Allâh did not address the trees himself directly, but the message was conveyed through a Companion, and the trees obeyed him. This is a supernatural happening (a sort of miracle or Karâmah) performed by a Companion.

340. It was narrated that ‘Abdullâh bin Ja‘far said: “The thing that the Prophet ﷺ most liked to conceal himself behind when relieving himself was a hillock or a stand of date-palm trees.” (Sahih)

Comments:

It is in order to relieve oneself behind a tree, provided that it is not a fruit tree. Dates are picked at a certain time of the year from the tree. Therefore, no one has any need to go to it and pluck its fruit in other seasons. As regards the shade, the date-palm garden is good for the purpose but the individual tree is not considered worthwhile for it. Nevertheless, trees of small height, not yet attained the stage of bearing fruit are good providers of shade.

341. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ turned towards a mountain pass and urinated, until I took pity on him because of the
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way he parted his legs when he urinated." (Da‘if)

Chapter 24. The Prohibition Of Gathering Or Talking In The Toilet

342. It was narrated from Abu Sa‘eed Khudri that the Messenger of Allah ﷺ said: “No two people should converse while relieving themselves, each of them looking at the private parts of the other, for Allah, the Mighty and Sublime, hates that.” (Da‘if)

Other chains with similar wording.

Comments:
a. There is some weakness in this chain of the Hadith. Nevertheless this very Hadith is also reported on the authority of ‘Abdullāh bin ‘Umar ﷺ and Jābir
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which is considered sound. (Sahih Al-Jami' As-Saghir: 6013)

b. A person who has uncovered his private parts must avoid conversing with the others, it being against the principle of modesty. That is why it is tantamount to inviting the wrath of Allâh.

c. Talking together is prohibited because in order to do it the persons concerned shall have to sit close to each other which means uncovering themselves before others.

Chapter 25. The Prohibition Of Urinating into Standing Water

343. It was narrated from Jâbir that the Messenger of Allâh forbade urinating into standing water. (Sahih)

344. It was narrated that Abu Hurairah said: "The Messenger of Allâh said: 'No one among you should urinate into standing water.'" (Hasan)

345. It was narrated that Ibn 'Umar said: "The Messenger of Allâh said: 'No one among you should urinate into standing water.'" (Da'if)

Comments:

a. 'Standing water' means still water in a pond etc., that is not flowing. If people make a habit of urinating in such waters, they shall turn dirty and...
unfit for other uses.

b. What we infer from the Hadith is that it is not, as a rule, impermissible to urinate in the running water of a stream or river, still it would be best to avoid it, since doing so would be against the principle of cleanliness and purity.

Chapter 26. Strict Rulings Concerning Urination

346. It was narrated that 'Abdur-Rahmán bin Hasanah said: "The Messenger of Allâh ﷺ came out to us holding a small shield in his hand. He put it down, then he sat down and urinated towards it. Some of the people said: 'Look at him, he urinates like a woman!' The Prophet ﷺ heard that and said: 'Woe to you! Do you not know what happened to one of the Children of Israel? If any urine touched any part of their clothes, they would cut that out with scissors. He told them not to do that, so he was tormented in his grave.'" (Da’if)

Another chain with similar wording.

Comments:

a. While urinating in an open place, a person must be particular about screening, which could be had either from a tree or a wall etc., or from any other thing available to the person concerned. A case in point is that of the shield which the Prophet ﷺ used for the purpose.

b. Inviting the people to an act of sin, or dissuading them from following some virtuous habit, or doing something good, is a deadly crime punishable even in the grave before the Day of Resurrection.

c. The Hadith confirms the reality of torment in the grave.

347. It was narrated that Ibn 'Abbâs said: "The Messenger of..."
Allāh الTenant passed by two new graves, and he said: ‘They are being punished, but they are not being punished for anything major. One of them was heedless about preventing urine from getting on his clothes, and the other used to walk about spreading malicious gossip.’’’
(Sahih)

Comments:

a. The Hadith again confirms the reality of torment in the grave.

b. ‘Preventing urine from getting on the clothes’ means taking due care to prevent any drops of urine from defiling the body or the clothes, and doing proper cleaning of the concerned part after urination with soil or water.

c. ‘Not being punished for anything major’ means that it was by no means a difficult task to guard against the drops of urine. What was needed was just a little bit of precaution in the matter.

d. The Arabic word Nanninah translated here as ‘malicious gossip’ means carrying the word spoken by one person to another with the intention of creating dissension and bad blood between them. Even if the news thus carried is true, to transmit it with an evil intention is a major sin. In case the report thus carried is false, the seriousness of the crime increases manyfold.

348. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘Most of the torment of the grave is because of urine.’” (Hasan)

349. Bahr bin Marrār narrated that his grandfather Abu Bakrah said: “The Messenger of Allāh ﷺ passed by two graves, and he
Chapter 27. A Man Who Is Greeted While He Is Urinating

350. It was narrated that Muhājir bin Qunfudh bin ('Umair) bin Judh‘ān said: “I came to the Prophet ﷺ when he was performing ablution and greeted him with the Salām, but he did not return (the greeting). When he had finished his ablution he said: ‘Nothing prevented me from returning your greeting but the fact that I did not have ablution.’”

(Da‘īf)

Another chain with similar wording.

Comments:

Greeting someone with Salām or returning it is an act of remembering Allāh. And although the remembrance of Allāh is permitted even when one is not in a state of ablution, it is better to be in the state of ablution. The Prophet ﷺ delayed the returning of the greeting for adopting the better course.
351. It was narrated that Abu Hurairah said: "A man passed by the Prophet while he was urinating, and greeted him with the Salam, but he did not return the greeting. When he finished, he struck the ground with his palms and did dry ablution (Tayammum), then he returned the greeting." (Da‘if)

Comments:
This chain of narration has weakness in it. However, another authentic source also report a similar happening.

352. It was narrated from Jābir bin ‘Abdullāh that a man passed by the Prophet while he was urinating, and greeted him with the Salam. The Messenger of Allāh said to him: ‘If you see me in this situation, do not greet me with the Salam, for if you do that I will not respond to you.’” (Hasan)

Comments:
It is not allowed for a defecating or urinating person to return someone’s greeting. It is, therefore, better that he be not greeted in such a situation. And Allāh knows best.

353. It was narrated that Ibn ‘Umar said: “A man passed by the Prophet while he was urinating and greeted him with the Salam, and he did not return the greeting.” (Sahih)
Chapter 28. Cleaning Oneself 
With Water (Istinjāʻ)

354. It was narrated that ‘Aishah said: “I never saw the Messenger of Allâh ﷺ come out of the toilet without first (cleansing himself) with water.” (Da‘if)

Comments:

a. This shows that the Prophet’s normal practice was to clean himself with water, since it is the best method of securing cleanliness.

b. In the outside, he mostly cleaned himself with pebbles, but even there he sometimes carried water with him.

355. Abu Sufyân said: “Abu Ayyub Al-Ansârî, Jábir bin ‘Abdullâh, and Anas bin Mâlik told me that when this Verse: “In it (the mosque) are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure.”[1] was revealed, the Messenger of Allâh ﷺ said: ‘O Ansâr! Allâh has praised you for your cleanliness. What is the nature of your cleanliness?’ They said: ‘We perform ablution for prayer and we take bath to cleanse ourselves of impurity due to sexual activity, and we clean ourselves with water (after urinating). He said: ‘This is what it is. So adhere to it.’” (Hasan)

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Comments:

a. The Hadith confirms that using water for cleaning is better than relying only on pebbles.

b. According to some scholars, the mosque referred to in the Qur’anic Verse is the Prophet’s Mosque, while others take it to mean the mosque of Qubā’.

356. It was narrated from ‘Āishah that the Prophet used to wash his private parts three times. Ibn ‘Umar said: “We did that and we found it to be a healing and a means of purification.” (Da‘if)

Another chain with similar wording.

357. It was narrated that Abu Hurairah said: “The Messenger of Allāh said: ‘The (following) was revealed about the people of Qubā’: ‘In it (the mosque) are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure.’”[1] He said: ‘They used to clean themselves with water (after urinating), and this Verse was revealed concerning them.’” (Hasan)

Comments:

It is reported in *Sahih Muslim* from Abu Sa'eed Al-Khudri that when he enquired the Prophet about the mosque referred to in the Qur'anic Verse, he answered that it was the one known as the Prophet's Mosque (*Muslim*: 3221). Nevertheless even the Qub'a Mosque was founded by the Prophet himself. As such this one can also be described as the 'mosque founded on piety'.

Chapter 29. One Who Rubs His Hand On The Ground After Cleaning Himself

358. It was narrated from Abu Hurairah that the Prophet relieved himself, then he cleaned himself (with water) from a pot made of brass, then he wiped his hand on the ground. *(Hasan)*

Another chain with similar wording.

Comments:

Rubbing the earth on one's hand while washing ensures better purity. The use of soap etc., for the purpose being done these days is also in order. It is not, however, mandatory. Mere washing the hand with water is enough.

359. Ibrahîm bin Jarîr narrated from his father that the Prophet of Allah entered a thicket and relieved himself, then Jarîr brought him a small water skin from which he cleaned himself, then he wiped his hand in the dirt. *(Hasan)*

Comments: [حسن] أخرجه الحنفي. 45/1، الطهارة، باب ذلك اليد بال أرض بعد الاستنجاء، ح: 51 من حديث أبان بن، وصحبه ابن خزيمة: 1/47، وح: 89، إبراهيم صدوق لكنه لم يسمع
Chapter 30. Covering Vessels

360. It was narrated that Jābir said: "The Prophet commanded (us) to tie up our water skins and cover our vessels." (Sahih)

Comments:

All containers of water or food must be duly covered in order to prevent dust or insects sneaking into them, mainly because some of the insects could be dangerous. Particularly at night time the insects etc., come out of their hiding and possibly enter food and drink items. Hence the order to especially keep the vessels covered at night. (Bukhāri: 5623)

361. It was narrated that 'Āishah said: "I used to cover three vessels for the Messenger of Allāh at night: A vessel (of water) for his ablution, a vessel for his tooth stick and a vessel for his drink." (Da'īf)

362. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh never entrusted his purification to anyone nor his charity that he had given to anyone; he would be the one to
Chapter 31. Washing A Vessel That Has Been Licked By A Dog

363. It was narrated that Abu Razin said: ‘I saw Abu Hurairah hitting his forehead with his hand and saying: “O people of Iraq! Do you claim that I would tell a lie against the Messenger of Allâh so that it may be more convenient for you and a sin upon me?” I bear witness that I heard the Messenger of Allâh say: ‘If a dog licks the vessel of anyone of you, let him wash it seven times.’” (Da’if)

Comments:

a. If a dog licks a vessel, it must be washed seven times.

b. In addition, along with washing, it is also necessary to rub the vessel in question with dust.

c. The dog saliva contains rabies that cannot be cleaned by just one wash. As for dust, it contains germ-killing properties. That is why the sacred law of Islam has, of all the animals, particularised this method of cleaning only for the licking of dogs.

364. It was narrated from Abu Hurairah that the Messenger of Allâh said: “If a dog licks the vessel of anyone of you, let him wash it seven times.” (Sahih)
365. It was narrated from 'Abdullāh bin Mughaffal that the Messenger of Allāh ﷺ said: 'If a dog licks a vessel, wash it seven times and rub it with dust the eighth time.’” (Sahih)

366. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'If a dog licks the vessel of any one of you, let him wash it seven times.’” (Hasan)

367. It was narrated from Kabshah bint Ka'b, who was married to one of the sons of Abu Qatādah, that she poured water for Abu Qatādah to perform ablution. A cat came and drank the water, and he tilted the vessel for it. She started looking at it (in surprise) and he said: “O
daughter of my brother, do you find it strange? The Messenger of Allāh  said: ‘They (cats) are not impure, they are of those who go around among you.’” (Sahīh)

Comments:
a. What is left by the cat after drinking, is not impure.
b. Islam is a religion of facility and ease. Since we cannot take as much precaution from the cats as we can from the dogs, rules of purity from them are more lenient than from dogs.

368. It was narrated that ‘Aīshah said: “The Messenger of Allāh  and I used to perform ablution from a single vessel, when the cat had drunk from it beforehand.”” (Da‘īf)

Comments:
A husband and wife can perform ablution from a single vessel.

369. It was narrated from Abu Hurairah that the Messenger of Allāh  said: “Cats do not invalidate the prayer, because they are one of the things that are useful in the house.” (Hasan)

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[1] If they walk in front of the worshipper.
Chapter 33. Concession
Regarding Water Left Over
From A Woman’s Ablution

370. It was narrated that Ibn ‘Abbas said: “One of the wives of the Prophet saw a bath from a large vessel, then the Prophet came and had a bath or ablution, and she said: ‘O Messenger of Allâh, I was sexually impure.’ He said: ‘Water does not become impure.’” (Da’if)

Comments:
We know from the Hadith that it is allowed for a man to perform ablution from the water left over by a woman in a vessel after taking her bath. It is, therefore, all the more acceptable for a man to perform ablution from the water left over by the woman after performing her ablution.

371. It was narrated from Ibn ‘Abbas that one of the wives of the Prophet saw a bath to cleanse herself from sexual impurity, then the Prophet performed ablution and had a bath with the water left over from her ablution.” (Da’if)

372. It was narrated from Ibn ‘Abbas, from Maimunah the wife of the Prophet, that the
Prophet performed ablution with the water left over after she had taken a bath to cleanse herself from sexual impurity. *(Da‘if)*

Comments:

The foregoing *Ahâdith* did not mention the name of the Mother of the Believers concerned. This *Hadîth* has indicated that she was Maimunah.

Chapter 34. The Prohibition Of That (i.e. Performing Ablution With The Leftover Water)

373. It was narrated from Hakam bin ‘Amr that the Messenger of Allah forbade men to perform ablution with the water left over by a woman. *(Hasan)*

Comments:

Imâm Ibn Mâjah has expressed the view that the truth is on the side of the first while the second is an illusion. Exact translation of the report is as follows: Abu ‘Abdullâh Ibn Mâjah said, “The first (narration) is correct, and the second (narration) is Wahm (an error).” It could also be construed from this that the ruling described in the previous chapter allowing both the husband and wife to have a bath from the water left over by each other, while the prohibition to do so as mentioned in the following chapter is not correct.

374. It was narrated that ‘Abdullâh bin Sarjis said: “The Messenger of Allah forbade men to perform ablution with the water left over by a woman, and...
women to perform ablution with water left over by a man, however both (spouses) may start their ablutions at the same time." (Sahih)

Abu Abdullâh Ibn Mâjah said: "The first (narration) is correct, and the second (narration) is Wahm (an error).

Another chain with similar wording.

375. It was narrated that ‘Ali said: "The Prophet and his wife would take a bath from one vessel, but neither of them would have a bath with the leftover water of the other." (Da’îf)

Comments:
The fact of the matter is that both the husband and wife can have a bath together as well as use the water left over by each other for having a bath.

Chapter 35. A Man And Woman Taking Bath From A Single Vessel

376. It was narrated that ‘Aishah said: "The Messenger of Allâh and I would take a bath from a single vessel." (Sahih)
Comments:

'Taking a bath from a single vessel' means that each one of the couple is taking water from the same vessel and having the bath individually. This is perfectly in order.

377. It was narrated from Ibn 'Abbās that his maternal aunt Maimunah said: "The Messenger of Allāh ﷺ and I used to take a bath from a single vessel." (Sahih)

378. It was narrated from Umm Hānī that the Prophet ﷺ and Maimunah took a bath from a single vessel, a large bowl in which there were some traces of dough. (Da'if)

379. It was narrated that Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ and his wives used to take a bath from a single vessel." (Hasan)
Chapter 36. A Man And Woman Performing Ablution From A Single Vessel

380. Zainab the daughter of Umm Salamah narrated from Umm Salamah that she and the Messenger of Allâh ﷺ used to take a bath from a single vessel. (Sahih)

381. It was narrated that Ibn 'Umar said: “Men and women used to perform ablution from a single vessel during the time of the Messenger of Allâh ﷺ.” (Sahih)

Comments:
It was discussed in the previous chapter that both husband and wife can take water from a single vessel and have a bath together. By the same analogy they can also perform ablution together. Ahâdîth of this chapter have further established the permissibility of it.

Men and women performing the ablution together could also mean their being mutually Mahram (near relations forbidden to marry each other).

382. It was narrated that Umm Subyah Al-Juhaniyyah said: “Often my hand would touch the hand of the Messenger of Allâh ﷺ while performing ablution from a single vessel.” (Hasan)

Abu 'Abdullâh bin Mâjah said: “I heard Muhammad say: ‘Umm Subyah was Khawlah bint Qais. I mentioned that to Abu Zur'ah, and he said: “It is true.”
Chapter 37. Performing Ablution with Nabidh

384. It was narrated from 'Abdullâh bin Mas'ûd that on the night of the jinn, the Messenger of Allâh ﷺ said to him: "Do you have water for ablution?" He said: "No, I have nothing but some Nabidh[1] in a vessel." He said: "Good dates and pure water. (i.e., there is no harm from the mixing of the two)." So he performed ablution with it. This is the narration of Wâki'. (Da'if)

[1] Water in which grapes or dates are soaked, but not fermented.

385. It was narrated from 'Abdullâh bin 'Abbâs that on the Night of the Jinn the Messenger of Allah said to Ibn Mas'ûd: "Do you have water?" He said: "No, only some Nabîdîh in a large water skin." The Messenger of Allah said: "Good dates and pure water." (i.e., there is no harm from the mixing of the two) pour it for me." He said: "So I poured it for him and he performed ablution with it." (Da'îf)

Comments:
Some of the scholars take their cue from this 'Hadîth' and declare it lawful to perform ablution from it. However, the Hadîth being 'Weak' no ruling can be based on it.

Chapter 38. Ablution With Seawater

386. It was narrated that Mughirah bin Abu Burdah, who was from the tribe of Banu 'Abdud-Dâr, said that he heard Abu Hurairah say: "A man came to the Messenger of Allah and said: 'O Messenger of Allah, we travel by sea and carry a small amount of water with us. If we use it for ablution, we will become thirsty. Can we perform
ablution with seawater? The Messenger of Allâh ﷺ said: ‘Its water is a means of purification, and its dead meat is permissible. (i.e. the fish found dead in the sea).’” (Sahih)

Comments:
a. The Prophet ﷺ has clarified that seawater is both pure and a purifier. It can, therefore, be used for ablution and other purposes.
b. ‘The dead meat of the sea’ means the meat of the sea animal. And just as it is a lawful food if caught alive, it is also lawful if it dies inside the sea or outside it after capture. It is, however, best to avoid eating the animals that can live on both land and sea. And Allâh knows best.

387. It was narrated that Ibn Firâsi said: “I was fishing and I had a vessel with me in which I kept water, and I used seawater for ablution. I mentioned that to the Messenger of Allâh ﷺ and he said: ‘Its water is a means of purification, and its dead meat is permissible.’” (Da‘îf)

Another chain with similar wording.

388. It was narrated from Jâbir that the Prophet ﷺ was asked about seawater, and he said: “Its water is a means of purification, and its dead meat is permissible.” (Hasan)

Another chain with similar wording.
Chapter 39. A Man Who Asks For Help With His Ablution And Water Is Poured On Him

389. It was narrated that Mughirah bin Shu‘bah said: “The Prophet went out to relieve himself and when he came back, I met him with a water skin and poured water for him. He washed his hands and his face, then he went to wash his forearms but his garment was too tight, so he brought his arms out from underneath his garment and washed them, then he wiped over his leather socks, then he led us in prayer.” (Sahih)

(المعجم ٣٩ - باب الرجلي يستعين على وضوؤه في قضب عليه (التحفة ٣٩)

Comments:

a. Accepting service from those younger than oneself is quite in order even if the service belongs to an area connected with the rituals of worship.

b. The Hadith proves the permissibility of Mash (wiping) on socks.

c. The rest of the parts must be washed even though one might find it somewhat difficult, as was done by the Prophet when he washed his forearms, although he had difficulty removing his garment.

390. It was narrated that Rubai‘ bint Mu‘áwwidh said: “I brought a basin of water to the Prophet .

(المعنى ٣٩٠ - حدثنا محمد بن يحيى: حدثنا
and he said: 'Pour it,' so I poured it and he washed his face and forearms, then he took fresh water and wiped his head, front and back, and then he washed his feet. He washed each part three times." (Da'if)

Comments:
a. Rubai'  is among the younger female Companions of the Prophet  which is to say she was a minor during the lifetime of the Prophet . She belong to the Helpers' tribe of Banu Najjar. Her father Mu'awwidh bin 'Afra' had participated in the battle of Badr.

b. It is part of Sunnah to wipe the entire head. This is what we mean by the expression ‘wiped his head, front and back’. There is no proof that the Prophet  wiped half or one fourth of his head. It is, however, proved that the Prophet  first wiped part of the head, then completed the remainder part of it on his turban.

c. The original order in respect of the feet is washing them. Wiping them is only allowed if one is wearing socks while the feet had been washed for ablution before putting them on.

391. It was narrated that Safwān bin 'Assāl said: "I poured water for the Prophet  on journeys and as a resident, when he performed ablution." (Da'if)

392. Umm 'Ayyash, the slave woman of Ruqayyah, the daughter of the Messenger of Allāh  said: "I used to help the Messenger of Allāh  perform ablution, when I was standing and he was sitting." (Da'if)
Chapter 40. When A Man Wakes Up From Sleep, Should He Put His Hand In The Vessel Before Washing It?

393. Sa'eed bin Musayyab and Abu Salamah bin 'Abdur-Rahmân narrated that Abu Huraira used to say: ‘The Messenger of Allâh said: ‘When anyone of you wakes up from sleep, he should not put his hand into the vessel until he has poured water on it two or three times, for none of you knows where his hand spent the night.’” (Sahih)

Comments:

a. The commandment covers both night and day. The Hadith mentions the word ‘night’ because people mostly sleep at night.

b. ‘Pouring water on the hand two or three times’ is meant to ensure purity of the hand beyond any shred of doubt. However, if washing once serves the purpose, it would suffice.

394. It was narrated from Sâlim from his father that the Messenger of Allâh ﷺ said: ”When anyone of you wakes up from sleep, he should not put his hand into the vessel until he has washed it.” (Sahih)
The Chapters Of Purification ...

في الإفطار حتى يُغسل له.

تخريج: [صحيح] أخرجه الدارقطني: 1/149، ح: 142، وصححه البصري على شرط مسلم، إسناده في نظر، والحديث السابق شاهد له.

395. It was narrated that Jābir said: "The Messenger of Allāh ﷺ said: 'When anyone of you gets up from sleep and wants to perform ablution, he should not put his hand into the vessel he used for ablution until he has washed it, because he does not know where his hand spent the night or where he put it.'" [(One of the narrators) Abu Ishāq said: "What is correct is that it is narrated from Jābir, from Abu Hurairah." ] (Hasan)


وقال إسناد حسن، وقال البصري: هذا إسناد صحيح، راجه له نافتر # أبو الزيبر المكي مشهور بالتدلية (طبقات المدنين / المردية الثالثة) وعنعن، وللحديث شاهد.

Comments:

Although Hadith 393 mentions the washing of hands ‘two or three times’ the scholars hold the order to wash more than once to be recommended rather than mandatory.

396. It was narrated that Hārith said: "Ali called for water, and he washed his hands before putting them in the vessel, then he said: 'This is what I saw the Messenger of Allāh ﷺ doing.'" (Hasan)

تخريج: [حسن] لزه شواهد عند البيهقي: 1/149 وغيره، وانظر، ح: 95 لعله، وفيه على الآخرين، فالسنر ضعيف، وحسن بالشواهد.

Chapter 41. Concerning
Saying 'Bismillāh' When
Performing Ablution

397. It was narrated from Abu
Sa’eed that the Messenger of Allâh ﷺ said: “There is no ablution for one who does not mention the Name of Allâh (before doing it).” (Hasan)

Comments:
Basing their opinion on the words of the Hadith, some of the scholars consider it obligatory to say Bismillâh before starting the ablution, while others regard it as a Sunnah.

398. It was narrated that Abu Sa’eed bin Zaid said: “The Messenger of Allâh ﷺ said: ‘There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allâh (before it).’” (Hasan)

399. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allâh (before it).’” (Da’if)
The Chapters Of Purification ...

Chapter 42. Starting On The Right In Ablution

401. It was narrated from 'Aishah that the Messenger of Allâh liked to start on the right when purifying himself, when combing his hair and when putting on his footwear. (Sahih)
The Chapters Of Purification... 315

Comments:

'Starting on the right hand' is the golden principle for the deeds done with one hand, e.g., shaking hands, taking and giving things, and writing etc. Some of the scholars have, in the light of this Hadith, even stated that we should wear our watches on the right hands.

402. It was narrated that Abu Hurairah said: "The Messenger of Allah [S.A.W.] said: 'When you perform ablution, start on the right.'" (Da’if)

Another chain with similar wording.

Chapter 43. Rinsing The Mouth And Sniffing Up Water Into The Nostrils With One Handful Of Water

403. It was narrated from Ibn ‘Abbás that the Messenger of Allah [S.A.W.] rinsed his mouth and sniffed water up into his nostrils from one scoop of water. (Sahih)
Comments:
a. The Hadīth means; let one hold water in his hand, then put part of it into the mouth to rinse it, and enter the rest in the nose to clean it, without the need to take separate water for the nose. The process may be repeated three times.
b. It is also allowed that a person first rinse the mouth three times, then sniff water up into the nostrils three times.

404. It was narrated from 'Ali that the Messenger of Allāh performed ablution and he rinsed his mouth three times, and sniffed water up into his nose three times, from one handful. (Sahih)

405. It was narrated that 'Abdullāh bin Zaid Al-Ansārī said: "The Messenger of Allāh came to us and asked us for water for ablution. I brought water to him and he rinsed his mouth and sniffed water up into his nostrils from one handful." (Sahih)

Chapter 44. Going To Extremes In Sniffing Water Up Into The Nostrils and blowing it out

406. It was narrated that Salamah bin Qais said: "The Messenger of Allāh said to me: 'When you perform ablution, clean your nose, and when you use pebbles to clean yourself after defecating, use an odd number.'" (Sahih)
The Chapters Of Purification... 317

Comments:

a. The Hadith is clear on the point that mere passing water into the nose is not enough. If necessary, the nose should be thoroughly cleaned.

b. It is better to use three pebbles for cleaning after defecation.

407. It was narrated from ʿAsim bin Laqit bin Sabrah that his father said: “I said: ‘O Messenger of Allāh! Tell me about ablution.’ He said: ‘Perform ablution properly[1] and sniff water up into your nostrils thoroughly, unless you are fasting.’” (Sahih)

Comments:

The Arabic expression Asbighil-Wudu’ means doing the ablution so attentively and thoroughly that no part of the body meant to be washed remains dry. Thus, rubbing and washing each part thrice is also part of the completion of ablution.

408. It was narrated that Ibn ʿAbbās said: “The Messenger of Allāh ﷺ said: ‘Sniff up water into the nostrils thoroughly, two or three times.’” (Hasan)

Comments:

409. It was narrated that Abu Huraɪrah said: “The Messenger of Allāh ﷺ said: ‘Whoever performs ablution, let him clean his nose, and whoever uses pebbles to clean himself after defecating, let him use an odd number.’” (Sahih)

410. It was narrated that Thābit bin Abī Saftiyah Ath-Thumālī said: “I asked Abu Ja’far: Was it narrated to you from Jābir bin ‘Abdullāh that the Prophet ﷺ performed ablution washing each part once?’ He said: ‘Yes.’ I said: ‘And each part twice, and each part thrice?’ He said: ‘Yes.’” (Sahih)

Chapter 45. Concerning Ablution Washing Each Part Once

411. It was narrated that Ibn ‘Abbās said: “I saw the Messenger of Allāh ﷺ performing ablution, taking one handful (of water) at a time.” (Sahih)
412. It was narrated that `Umar said: “I saw the Messenger of Allâh ﷺ during the campaign of Tabuk performing ablution, washing each part once.” (Da`if)

413. It was narrated that Shaqiq bin Salamah said: “I saw `Uthmân and `Ali performing ablution, washing each part three times, and they said: ‘This is how the Messenger of Allâh ﷺ used to perform ablution.’” (Hasan)

Another chain with similar wording.

414. It was narrated that Ibn `Umar performed ablution...
washing each part three times, and he attributed that to the Prophet (Sahih)

415. It was narrated from 'Aishah and Abu Hurairah that the Prophet did ablution washing each part three times. (Hasan)

416. It was narrated that 'Abdullah bin Abi Awfa said: "I saw the Messenger of Allah performing ablution, washing each part three times, and wiping his head once." (Sahih)

Comments:
The Hadith proves that, unlike other parts that are washed three times each, the head must be wiped only once.

417. It was narrated that Abu Malik Ash'ari said: "The Messenger of Allah used to perform ablution washing each part three times." (Sahih)
418. It was narrated from Rabi' bint Mu'āwwidh bin 'Afrā' that the Messenger of Allāh ﷺ performed ablution washing each part three times. (Hasan)

Chapter 47. What Was Narrated Concerning Ablution; Washing Each Part Once, Twice Or Thrice

419. It was narrated that Ibn 'Umar said: ‘The Messenger of Allāh ﷺ performed ablution washing each part once. He said: ‘This is the ablution of the person from whom Allāh will not accept his prayer without it.’ Then he performed ablution washing each part twice, and he said: ‘This is the ablution that Allāh appreciates.’ Then he performed ablution washing each part three times, and said: ‘This is how ablution is performed properly, and this is my ablution and the ablution of the Close Friend of Allāh, Ibrāhim. Whoever performs ablution like this, then on completing it says: ‘Ashhadu an lā ilāha illallāh, wa ashhadu anna Muhammadan ‘abduhu wa rasuluhu’ (I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is His servant and his Messenger), eight gates of Paradise will be opened to...
him and he may enter through whichever one he wants." (Da'if)

Comments:
The chain of transmission in the Hadith is weak on account of the presence of Zaid Al-'Ammi and 'Abdur-Rahim in it. However, its contents are proved from other Ahadith.

420. It was narrated from Ubayy bin Ka'b that the Messenger of Allah called for water and performed ablution washing each part once. He said: "This is the minimum requirement of ablution" or he said: 'The ablution of one who, if he does not perform this ablution, Allah will not accept his prayer.' Then he performed ablution washing each part twice, and he said: 'This is the ablution of one who, if he performs it, Allah will give him two shares of reward.' Then he performed ablution washing each part three times, and said: 'This is my ablution and the ablution of the Messengers who were sent before me.'" (Da'if)

Chapter 48. Concerning Moderation In Ablution And Avoiding Extravagance

421. It was narrated that Ubayy bin Ka'b
bin Ka'b said: “The Messenger of Allâh ﷺ said: ‘There is a devil for ablution who is called Walâhân, so be on guard against the insinuating thoughts (Waswâs) about water.’” [1] (Da’îf)

422. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that a Bedouin came to the Prophet ﷺ and asked him about ablution. He showed him how to perform it washing each part of the body three times. Then he said: ‘This is ablution, and whoever does more than this, has done evil, transgressed the limits and wronged himself.’” (Hasan)

Comments:

a. An effective method of teaching is to demonstrate the subject through action. Teachers must make use of this method for explaining practical matters.

b. ‘Doing more than this’ means to wash a part more than thrice.

from an old water skin, and he did a brief ablution. Then I got up and did the same as he had done.” (Sahih)

Comments:
a. Children must be made to join voluntary acts of worship in order to habituate them.

b. Using more water than needed in ablution is wrong. Having a brief ablution with a small quantity of water is enough.

424. It is narrated that Ibn ‘Umar said: “The Messenger of Allâh saw a man performing ablution, and he said: ‘Do not be extravagant, do not be extravagant (in using water).’” (Maudū’)

425. It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allâh passed by Sa’d when he was performing ablution, and he said: ‘What is this extravagance?’ He said: ‘Can there be any extravagance in ablution?’ He said: ‘Yes, even if you are on the bank of a flowing river.’” (Da’īf)

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Chapter 49. What Was
Narrated Concerning
performing Ablution
Properly

426. It was narrated that Ibn 'Abbás said: "The Messenger of Allāh ﷺ commanded us to perform ablution properly."[1] (Hasan)

427. It was narrated from Abu Sa'eed Khudri that he heard the Messenger of Allāh ﷺ say: "Shall I not tell you of something by means of which Allāh expiates for sins and increases good deeds?" They said: "Yes, O Messenger of Allāh." He said: "Perform ablution properly despite difficulties, increasing the number of steps one takes towards the mosque and waiting for the next prayer after prayer." (Hasan)

Comments:

427. It was narrated from Abu Sa'eed Khudri that he heard the Messenger of Allāh ﷺ say: "Shall I not tell you of something by means of which Allāh expiates for sins and increases good deeds?" They said: "Yes, O Messenger of Allāh." He said: "Perform ablution properly despite difficulties, increasing the number of steps one takes towards the mosque and waiting for the next prayer after prayer." (Hasan)

Comments:

a. Virtuous deeds wash off the sins of man, provided that the deeds are done with sincerity and are in conformity with the Sunnah of the Prophet ﷺ.
b. "Increasing the number of steps towards the mosque" means going to the

[1] 'Us' refers to the people of his family. This is part of a longer narration clarifying that, recorded through the same chain, by Tirmidhi: no. 1701 and Ahmad: 1:225 and others.
mosque to join the congregational prayers even if the mosque is at some distance from home.

c. ‘Waiting for the next prayer after prayer’ means (i) not to get so much bogged down in worldly affairs as to be forgetful of the obligation of prayer or (ii) fail to do it in proper time.

428. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Sins are expiated by well-performed ablution despite difficulties, increasing the number of steps one takes towards the mosque, (and waiting for the next prayer after prayer).” (Hasan)

Comments:
The words ‘Increasing the number of steps one takes towards the mosque’ seem to suggest that it is more meritorious and rewarding if one walks his way to the mosque than to ride a conveyance. And Allah knows best.

Chapter 50. Concerning Running The Fingers Through The Beard (When Performing Ablution)

429. It was narrated that ‘Ammâr bin Yâsir said: “I saw the Messenger of Allah ﷺ running his fingers through his beard.”’ (Da’if)

Comments:

Imám Ibn Qayyim has said that the Prophet ﷺ ran his fingers through his beard only occasionally, not regularly. (Zādul-Ma‘ād; p. 68/1) However, there is no proof to support the view that he did it ‘only occasionally’. On the contrary, some of the Ahādīth explicitly enjoin the doing of it, which means that doing it ‘consistently’ is preferable. And Allâh knows best.

430. It was narrated from ’Uthmân that the Messenger of Allâh ﷺ performed ablution and ran his fingers through his beard. (Hasan)

Comments:

The Hadîth indicates that running the fingers through the beard is a part of Sunnah.

431. It was narrated that Anas bin Mâlik said: “When the Messenger of Allâh ﷺ performed ablution, he ran his fingers through his beard and separated his fingers (to let water run through them) twice.” (Da‘îf)

Comments:

هذا إسناد ضعيف لضعف حي بن كثير وشيخه.

432. It was narrated that Ibn ‘Umar said: “Whenever the Messenger of Allâh ﷺ performed ablution, he rubbed the sides of his face then run his fingers through his beard from beneath.” (Da‘îf)
433. It was narrated that Abu Ayyub Al-Ansārī said: "I saw the Messenger of Allāh ﷺ performing ablution and he ran his fingers through his beard." (Sahih)

Chapter 51. What Was Narrated Concerning Wiping The Head

434. 'Ammr bin Yahya narrated that his father said to 'Abdullāh bin Zaid who was the grandfather of 'Ammr bin Yahya: "Can you show me how the Messenger of Allāh ﷺ used to perform ablution?" 'Abdullāh bin Zaid said: "Yes." So he called for water, poured it over his hands and washed his hands twice. Then he rinsed his mouth and sniffed water up into his nostrils three times. Then he washed his face three times and his arms up to the elbows twice. Then he wiped his head with his hands, from front to back. He started at the front of his head, then went with them to the nape of his neck, then he brought them back, returning them to the place he started, then he washed his feet." (Sahih)
Comments:

a. It is in order to wash some of the parts twice and others thrice during ablution. However, the head is to be wiped only once.

b. Wiping the ears is also a part of wiping the head.

c. 'He went with his hands to the nape of his neck, then he brought them back' means that the Prophet did the passing of hands from the front of the head to the nape of the neck and back to the place he had started, as one continued action, not two separate actions.

435. It was narrated that 'Uthmân bin 'Affân said: "I saw the Messenger of Allâh performing ablution and he wiped his head once." (Sahîh)

Comments:

This means that, unlike other parts which the Prophet washed two or three times, he wiped his head only once.

436. It was narrated from 'Ali that the Messenger of Allâh wiped his head once. (Sahîh)

437. It was narrated that Salamah bin Akwa' said: "I saw the Messenger of Allâh performing ablution, and he wiped his head once." (Sahîh)

438. It was narrated that Ar-Rubâ’î bint Mu‘awwidh bin ‘Afrâ’...
said: “The Messenger of Allâh ﷺ performed ablution and wiped his head twice.” (Da’îf)

ابن مَحَمَّد، قَالَ: حَدَّثَنَا وَكِيْلُ، عَنْ سُفَيْنَةَ،
عَنْ عَبْدِ اللَّهِ بْنِ مَحْمُودَ بْنِ غَفِيلٍ، عَنْ الزَّرْقَعِ
يَّبُن مَعْوَدٍ بْنِ عُفْرَةَ قَالَ: تَوَضَّأَ رَسُولُ اللَّهُ
فَقَسَحَ رَأْسَهُ مَرَّتَينَ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح: 121. من حديث ابن عقيل به مطولاً، ومنع الحديث: أنه بدأ ببئنم (فهذه مرة) ثم بمؤخر رأسه (وهذه مره ثانية) ف ابن عقيل تقدم، ح: 390.

Comments:
‘Wiped his head twice’ means that once Prophet ﷺ took his hands from the front to the back, and then from the back to the front.

Chapter 52. Concerning Wiping The Ears

439. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ wiped his ears, putting his forefingers in his ears and wiping the back of them with his thumbs, so he wiped them inside and out. (Sahih)

440. It was narrated from Rubâ‘î bint Mu‘âwâwîd bin ‘Afrâ that the Prophet ﷺ performed ablution and wiped his ears inside and out. (Hasan)


تخريج: إسناد الحديث شاده، انظر الحديث الآتي (442).

441. It was narrated that Rubâ‘î bint Mu‘âwâwîd bin ‘Afrâ said: “The Prophet ﷺ performed ablution, and he put his fingers in
the (holes) inside of his ears.”

(Hasan)

442. It was narrated from Miqdâm bin Ma’dikarib that the Messenger of Allâh ﷺ performed ablution and he wiped his head and his ears, inside and out.

(Hasan)

Chapter 53. The Ears Are Part Of The Head

443. It was narrated that ‘Abdullâh bin Zaid said: “The Messenger of Allâh ﷺ said: ‘The ears are part of the head.’”

(Hasan)

Comments:

a. The Hadîth means that just like we wipe the head, we must also wipe the ears. The ears are not to be washed like the face. Therefore, while washing the face the ears must not be washed.

b. The water taken for wiping the head should also be used for the wiping of the ears. No additional water needs to be taken for wiping the ears.

444. It was narrated from Abu Umâmâh that the Messenger of Allâh ﷺ said: “The ears are part of the head.” He used to wipe his
head once, and he used to wipe over the inner corners of the eyes (that are close to the nose). (Hasan)

Chapter 54. Running The Fingers Of One Hand Between The Fingers Of The Other (And The Toes)

445. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘The ears are part of the head.’” (Hasan)

446. It was narrated that Mustawrid bin Shaddâd said: “I saw the Messenger of Allâh ﷺ performing ablution, and he ran his little finger between his toes.” (Sahih)

Another chain with similar wording.

Comments:

More often than not the part between the two fingers or toes remains dry.
because the water fails to get there as it should. We must, therefore, run our wet finger between them. The next Hadith specifically speaks about running the wet finger between the fingers of the hands.

447. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘When you get up for prayer, perform ablution properly and make the water run between your toes and your fingers.’” (Hasan)

448. ‘Âsim bin Laqît bin Sabirah narrated that his father said: “The Messenger of Allâh ﷺ said: perform ablution properly and let the water run between your fingers.” (Sahîh)

449. ‘Ubaidullâh bin Abu Râfî` narrated from his father that whenever the Messenger of Allâh ﷺ performed ablution, he moved his ring. (Da`îf)

Chapter 55. Washing The (Heels and) Achilles’ Tendon

450. It was narrated that
'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ saw some people performing ablution, and their heels were dry. He said: 'Woe to the heels because of Hell-fire, perform ablution properly!'" (Sahih)

Comments:

a. The Hadith confirms that the feet must be washed for ablution. Wiping them would not do. Wiping the feet is permitted if (i) one has put on the socks after performing the ablution or (ii) there is some injury on the foot and water is likely to aggravate or harm it.

b. Particular care must be taken for washing those parts where water does not get easy access, lest they remain dry.

c. A believer can also be consigned to Hell-fire due to an act of sin committed by him but the punishment shall not be interminable, whereas punishment for disbelievers and polytheists shall be without end. The Arabic word 'Wail' means ruin, destruction, perdition.

451. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Woe to the heels because of Hell-fire.'" (Sahih)

452. It was narrated that Abu Salamah said: "Áishah saw 'Abdur-Rahmân performing ablution, and she said: Perform ablution properly, for I heard the Messenger of Allâh ﷺ say: 'Woe to the Achilles' tendon because of Hell-fire.'" (Hasan)
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Comments:

The Hadith contains the word 'Arāqīb, which is the plural of 'Urqub meaning the back part of the ankle joint which is above the heel. It is thus clear that the feet must be washed along with the ankle joints and their back.

453. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Woe to the heels because of Hell-fire.” (Sahih)

454. It was narrated that Jābir bin ‘Abdullāh said: “I heard the Messenger of Allāh ﷺ say: ‘Woe to the Achilles’ tendon because of Hell-fire.’” (Sahih)

455. It was narrated from Khālid bin Walīd, Yazīd bin Abu Sufyān, Shurahbīl bin Ḥasanah and ‘Amr bin ‘Ās that they all heard the Messenger of Allāh ﷺ say: “Complete the ablution. Woe to the heels because of Hell-fire.” (Sahih)
Chapter 56. Washing The Feet

456. It was narrated that Abu Haiyah said: "I saw 'Ali performing ablution and he washed his feet up to the ankles, then he said: 'I wanted to show you how your Prophet purified himself.'" (Sahih)

Comments:
The fact of washing the feet is proved from the reports of many Companions. It is rather the case that anyone of the Companions who has described the Prophet's way of performing the ablution has also mentioned the fact of his washing the feet. And since the Shiite scholars deny it, the Compiler of the book has quoted a Hadith to prove that 'Ali himself used to wash his feet during ablution.

457. It was narrated from Miqdâm bin Ma'dikarîb that the Messenger of Allah performed ablution; so he washed his feet three times. (Sahih)
458. It was narrated that Rubai' said: "Ibn 'Abbás came to me and asked me about this Hadith" meaning the Hadith, that she had narrated, saying that the Messenger of Allâh ḥ performed ablution and washed his feet. "Ibn 'Abbâs said: 'The people are insisting on washing their feet, but I do not find anything in the Qur'ân except (the injunction to) wipe them.'" (Da'iif)

Comments:
Ibn 'Abbâs ḥ said it on the basis of an irregular reading of the Noble Qur'ân. The fact of the matter is that the regular reading of the Qur'ân only mentions 'washing', not wiping the feet.

Chapter 57. Ablution In Accordance With The Commands Of Allâh The Most High

459. It was narrated that Jâmi' bin Shaddâd – Abu Sakhrah – said: "I heard Humrân telling Abu Burdah in the mosque that he had heard 'Uthmân bin 'Affân narrating that the Prophet ﷺ had said: 'Whoever performs ablution perfectly as Allâh has enjoined, then his prescribed prayer will serve as expiation for what is between them.'"[1] (Sahîh)

Comments:

Comments:

Ahādīth of this nature must not delude one into thinking that any amount of sins a worshipper commits, no harm shall come to him after that, since failure to observe the proper etiquettes of the prayer and lack of submissiveness and humility on his part would drastically lessen the chances of his sins being forgiven.

460. ‘Ali bin Yahya bin Khallād narrated, from his father, from his paternal uncle Rifa‘ah bin Rāfi‘ that he was sitting with the Prophet ﷺ who said: ‘No person’s prayer is complete until he performs ablution properly as Allāh has commanded him, washing his face, his arms up to the elbows, wiping his head and his feet up to the ankles.’” (Sahih)

Comments:

a. Deficiency in the performance of ablution has its consequence on the prayer, which does not warrant its complete reward.

b. The complete formula of ablution is the same as discussed at some length in the preceding Ahādīth.

Chapter 58. Sprinkling Water After Ablution

461. It was narrated from Hakam bin Sufyān Ath-Thaqafi that he saw the Messenger of Allāh ﷺ perform ablution then take a handful of water and sprinkle it over his private area to remove any doubts about urine drippings. (Hasan)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلاة، باب صلاة من لا يقم صلبه في الركوع والسجود، ح: 858 من حديث حجاج، وصححه الحاكم، والذهبي.

Comments:

(المعجم 58) - باب ما جاء في التضحية بعد الوضوء (المجلة 8)
Comments:

a. The action (sprinkling water over the private parts) is not a part of ablution. It is, however, a part of the Prophet’s Sunnah.

b. The rationale behind the action, as stated by the scholars of religion, is that the doing of it deters any apprehension in the mind of the person that some urine droppings might have trickled into his clothes.

462. Usâmah bin Zaid narrated that his father Zaid bin Hârithah said: “The Messenger of Allâh ἡį said: ‘Jibrîl taught me (how to perform) the ablution, and he ordered me to sprinkle water underneath my garment, lest a drop of urine leak out after the ablution.’” (Da’îf)

Other chains with similar wording.

Comments:

It is a Weak Ḥadîth. It is, however, proved from other Ahûdîth as well that the Angel Jibrîl ἡį had taught the Prophet ἡį the correct method of performing ablution.

463. It was narrated that Abu Hurâirah said: “The Messenger of Allâh ἡį said: ‘When you perform ablution, sprinkle water.’” (Da’îf)

Comments:

This Ḥadîth is a weak Ḥadîth. It is, however, proved from other Ahûdîth as well that the Angel Jibrîl ἡį had taught the Prophet ἡį the correct method of performing ablution.
464. It was narrated that Jābir said: “The Messenger of Allāh ﷺ performed ablution and sprinkled his private part.” (Hasan)

Chapter 59. Drying Oneself With A Cloth After Ablution Or The Bath

465. Umm Háni‘ bint Abu Tālib narrated that when it was the year of the Conquest (of Makkah), the Messenger of Allāh ﷺ got up to perform a bath and Fātīmah screened him. Then he took his garment and wrapped himself in it (such that it became like the towel used to dry oneself). (Sahih)

Comments:

Even while there is a small cloth on the body, it is preferable to have further screen or cloth on the body in the bathroom during the bath. Nevertheless, it is quite in order to have a bath without any cloth on the body in the bathroom.

466. It was narrated that Qais bin Sa‘d said: “The Prophet ﷺ came to us and we gave him water to perform a bath.” Then we brought him a Warsiyyah[1] cloth, and he wrapped himself in it. It is as if I can see the marks of the

[1] Dyed with Wars: memecyclon tinctoria, a plant from Yemen used as a liniment and yellow dye.
Wars on the folds of his stomach.”
(Da’if)

467. Ibn ‘Abbás narrated that his maternal aunt Maimunah said: “I brought a piece of cloth (for drying) to the Messenger of Allâh when he performed a bath to cleanse himself from sexual impurity. He refused it and began to shake off water.” (Sahîh)

Comments:
The Prophet returned the cloth, which was not needed by him, (i) to exclude the impression that using something like it was obligatory, as also (ii) to spare the believers any embarrassment in the event of the nonavailability of any such cloth.

468. It was narrated from Salmân Al-Fârsi that the Messenger of Allâh performed ablution, then he turned inside out the woolen garment that he was wearing and wiped his face with it. (Da’if)

Chapter 60. What Is To Be Said After Ablution

469. It was narrated from Anas...
bin Mālik that the Prophet ﷺ said: “Whoever performs ablution and does it well, then says three times: ‘Ashhadu an lā ʾilāha illāllāh wahdahu lā shārika lahu, wa ashhadu anna Muhammadan ʿabduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allāh alone, without no partner, and I bear witness that Muhammad is His slave and His Messenger),’ eight gates of Paradise will be opened for him; whichever one he wants he may enter.” (Daʿīf)

Another chain with similar wording.

Comments:

Zaid Al-ʿAmmi’s name among the narrators makes this chain of transmission weak. But reciting the blessed words once is proved from authentic Ahādīth.

470. It was narrated that ʿUmar bin Khattāb said: “The Messenger of Allāh ﷺ said: ‘There is no Muslim who performs ablution and does it well, then says: Ashhadu an lā ʾilāha illāllāh, wa ashhadu anna Muhammadan ʿabduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is His slave and Messenger),’ (except that) eight gates of Paradise will be opened for him, and he will enter through whichever one he wants.’” (Sahīh)
Comments:

It goes without saying that only one door is enough for entry, but to make it more is meant to make the incomer feel more honored and happy. And Allah knows best.

Chapter 61. Ablution Using Brass

471. It was narrated that ‘Abdullāh bin Zaid, the Companion of the Prophet ﷺ, said: “The Messenger of Allah ﷺ came to us, and we brought water out to him in a vessel of brass, and he performed ablution with it.” (Sahih)

472. It was narrated from Zainab bint Jahsh that she had a tub of brass. She said: “I used to comb the hair of the Messenger of Allah ﷺ in it.” (Hasan)

473. It was narrated from Abu Hurairah that the Prophet ﷺ performed ablution using (the water in) a vessel made of brass. (Hasan)
Chapter 62. Ablution After A Sleep

474. It was narrated that `Āishah said: “The Messenger of Allāh would fall asleep until he was breathing deeply, then he would get up and offer the prayer, and he did not perform ablution.” (Hasan)

Tanāfīsī said: “Waki’ said: ‘She meant while he was prostrating (he would sleep).’”

Comments:

a. It was a characteristic of the Prophet since all his senses remained intact even during sleep. He himself says: “My eyes sleep but my heart does not sleep.” Bukhārī: 770.

b. Among the various explanations in the matter is the one hinted at by Waki’ who said that the said happening took place during a prayer. Based on this explanation, some of the scholars have formulated the opinion that sleep during the various actions connected with a prayer such as Ruku’ (bowing down), Qiyām (standing position) or Sujud (prostrations) does not invalidate the prayer. On close analysis, however, even this view is not much different from the previous one, since no manner of sleep during prayer is like sleeping in the stretched (lying down) position which alone, of all man’s physical positions, invalidates the ablution. And Allāh knows best.

475. It was narrated from ‘Abdullāh that the Messenger of Allāh slept until he was breathing deeply, then he got up and prayed. (Hasan)

Translation:

Chapter 62. Ablution After A Sleep

474. It was narrated that `Āishah said: “The Messenger of Allāh would fall asleep until he was breathing deeply, then he would get up and offer the prayer, and he did not perform ablution.”

(Tanāfīsī)

Waki’ said: “She meant while he was prostrating (he would sleep).”

Comments:

a. It was a characteristic of the Prophet since all his senses remained intact even during sleep. He himself says: “My eyes sleep but my heart does not sleep.”

b. Among the various explanations in the matter is the one hinted at by Waki’ who said that the said happening took place during a prayer. Based on this explanation, some of the scholars have formulated the opinion that sleep during the various actions connected with a prayer such as Ruku’ (bowing down), Qiyām (standing position) or Sujud (prostrations) does not invalidate the prayer. On close analysis, however, even this view is not much different from the previous one, since no manner of sleep during prayer is like sleeping in the stretched (lying down) position which alone, of all man’s physical positions, invalidates the ablution. And Allāh knows best.
476. It was narrated that Ibn ‘Abbās said: “He would sleep like that while he was sitting up.” (Da‘if)

477. It was narrated from ‘Ali bin Abū Tālib that the Messenger of Allah ﷺ said: “The eye is the leather strap (that ties up) the anus, so whoever falls asleep, let him perform ablution.” (Da‘if)

Comments:

Wiki‘ in Arabic is the string, thread or strap used to tie the mouth of a purse (or bag) full of gold coins etc. The obvious advantage is that, as long as the Wiki‘ is in place, nothing can be taken out of the purse. In other words, it is a guardian over the contents of the purse. Similarly, as long as a person is awake he knows whether his ablution is intact or has been invalidated by the wind passing from his body. The moment one’s eyes are closed for sleep he loses control over his body, as though a knot had been loosened and as such, he cannot tell whether or not he has released the wind. It is because of this that sleep has been dubbed as the invalidator of ablution’.

478. It was narrated that Safwān bin ‘Assāl said: “The Messenger of Allah ﷺ used to command us...”
not to take off our leather socks for three days except in the case of sexual impurity, but not in the case of defecation, urine or sleep [i.e. during travel]." (Hasan)

Comments:

a. Washing the feet is an integral part of ablution. But if a person is wearing (leather) socks, he is allowed to do Mash (passing wet hands) on them, provided that he had performed ablution and washed his feet before putting on the socks. (Sahih Muslim: 520)

b. It may be pointed out that the three-day validity of wiping the socks is for a person on journey. A resident is, however, allowed to do it just for a day and night.

Chapter 63. Ablution After Touching The Penis

479. It was narrated that Busrah bint Safwân said: "The Messenger of Allâh ﷺ said: 'If anyone of you touches his penis, let him perform ablution.'" (Hasan)

Comments:

a. It shows that touching the urine outlets nullifies the ablution.

b. Some of the scholars have raised their doubt on the Hadith saying that, for one thing it is a regular occurrence and, secondly it is a male-specific problem but the narrator is a lone woman. The objection is, however, not tenable, since Imam Tirmidhi ﷺ, after narrating the Hadith, has commented that the Hadith has been transmitted by eight other Companions as well — five of them men and three women. Some of those Ahâdith transmitted by the Companions, alluded to by Imam Tirmidhi ﷺ, are to follow next in this chapter. Moreover, the ruling in question does not concern the men alone. Even women, if they touch their particular parts, are liable to refresh their ablution.
480. It was narrated that Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'If anyone of you touches his penis, then he has to perform ablution.'" (Hasan)

481. It was narrated that Umm Habibah said: "I heard the Messenger of Allāh ﷺ say: 'Whoever touches his sexual organ then let him perform ablution.'" (Hasan)

482. It was narrated that Abu Ayyub said: "I heard the Messenger of Allāh ﷺ say: 'Whoever touches his sexual organ, let him perform ablution.'" (Hasan)

Note: The text contains Arabic script and some parts are not fully legible. The translation and interpretation are based on the visible text and standard Arabic grammar.
Chapter 64. Concession Concerning That

483. Qais bin Talq Al-Hanafi narrated that his father said: "I heard the Messenger of Allâh ﷺ being asked about touching the penis. He said: 'That does not require ablution, because it is a part of you (your body).’" (Sahih)

Comments:

a. 'It is a part of you' means that just as touching any other part of your body does not invalidate the ablution, touching this organ also does not invalidate it.

b. The Hadith narrated by Talq ﷺ is undoubtedly a sound one, but the ruling was subsequently abrogated. Some of the scholars have justified both the Ahâdith by saying that the one that rules out the invalidation of ablution speaks of touching the part if it is covered by a cloth, while the other speaks of invalidation if it is touched while uncovered.

484. It was narrated that Abu Umâmah said: "The Messenger of Allâh ﷺ was asked about touching the penis and he said: ‘Rather it is a part of you (your body).’" (Da’îf)

Chapter 65. Ablution After (Eating) That Which Has Been Changed By Fire (i.e. Cooked Upon Fire)

485. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Perform ablution after (eating) that which has been changed by fire."
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Ibn 'Abbās said: "Should I do ablution after (touching) hot water?" Abu Hurairah said: "O son of my brother, when I narrate a Hadith of the Messenger of Allāh ἡ to you, then do not try to make any examples for it."[1] (Hasan)

Comments:

- 'That has been changed by fire' means anything that has been prepared by cooking or frying on fire.
- Alhādīth included in the next chapter would clarify that the command is not mandatory, which is to say that performing ablution after eating recipes cooked on fire is recommendatory, not mandatory.

486. It was narrated that 'Aishah said: "The Messenger of Allāh ἡ said: 'Perform ablution after (eating) that which has been changed by fire.'" (Sahih)

487. It was narrated that Anas bin Mālik would place his hands over his ears and say: "May my ears be made deaf, if I did not hear the Messenger of Allāh ἡ saying: 'Perform ablution after (eating) that which has been changed by fire.'" (Da'īf)

Chapter 66. Concession
Concerning That

488. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ ate a shoulder,\(^1\) then he wiped his hands on a Mish[\(^2\)] that was underneath him, then he got up for prayer, and performed the prayer. (Da'îf)

Comments:
This clearly shows that the command contained in the previous chapter is recommendatory, not mandatory. Or else, as stated by Imâm Shâﬁ’î, the order to perform ablution was subsequently abrogated. Shaikh Ahmed Shâkir also holds this theory of abrogation as preferable and weighty. Another possible explanation is that the Ahâdîth of the previous chapter simply mean washing the hands and mouth, not performing the formal ablution which is not mandatory.

489. It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ, Abu Bakr and 'Umar ate some bread and meat, and they did not perform ablution (after that)." (Sahîh)

490. Zuhri said: "I had dinner with Walid or 'Abdul-Malik. When the time for prayer came, I got up to perform ablution. Ja'far

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\(^1\) Meat from the shoulder of a lamb or goat, see no 491.
\(^2\) 'A thin cloth made from animal skin.' (Explanation by Sindi).
bin 'Amr bin Umayyah said: 'I bear witness that my father bore witness, that the Messenger of Allāh ἧ ate food that had been changed by fire, then he performed prayer and he did not perform ablution.' (Sahih)

And 'Ali bin 'Abdullāh bin 'Abbās said: 'And I bear witness to similar from my father.'”

Comments:
'I bear witness' means: 'I say it with full assurance and certainty'. The purpose is to strengthen the statement made by him.

491. It was narrated that Umm Salamah said: "Some meat from the shoulder of a sheep was brought to the Messenger of Allāh ἧ and he ate some of it, then he performed prayer without touching water (for ablution).’” (Sahih)

492. Suwaid bin Nu'mān Ansārī narrated that they went out with the Messenger of Allāh ἧ to Khaibar. When they reached As-Sabhā’ (a place near Khaibar), he performed ‘Asr (Afternoon prayer), then he called for food, but no food was brought except for Sawiq.[1] So they ate that and

[1] A kind of mush made of wheat or barley.
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drank, and then he called for water and rinsed his mouth, then he stood up and led us for *Maghrib* (Sunset) prayer.’’ (Sahih)

Comments:

Sawiq is a kind of mush made of roasted barley. This also shows that performing ablution after eating items prepared on fire is not mandatory.

493. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ ate meat from the shoulder of a sheep, then he rinsed his mouth and washed his hands, then he prayed. (Sahih)

Chapter 67. Concerning Performing Ablution After Eating Camel Meat

494. It was narrated that Barā’ bin ‘Āzib said: “The Messenger of Allāh ﷺ was asked about performing ablution after eating camel meat. He said: ‘Perform ablution after eating it.’’” (Sahih)

495. It was narrated that Jābir bin Samurah said: “The Messenger of
Allāh commanded us to perform ablution after eating camel meat but not to perform ablution after eating the mutton." (Sahih)

Comments: 494 & 495

The previous chapter was about not performing ablution after eating meat. But all the descriptions there pertained to eating mutton. In this chapter, however, all the narrations are about performing ablution after eating camel meat. The second Hadith even brings out the different rulings for mutton and camel meat.

496. It was narrated that Usaid bin Hudair said: "The Messenger of Allāh ῾said: 'Do not perform ablution after (drinking) sheep's milk, but perform ablution after (drinking) camel's milk.'" (Da’if)
prayer in the sheep pens but not do so in the camels' Ma'átin."[1]

(Da'if)

Chapter 68. Rinsing The Mouth After Drinking Milk

498. It was narrated from Ibn 'Abbás that the Prophet ﷺ said: "Rinse your mouths after drinking milk for there is some greasiness in it." (Sahih)

Comments:

Islam lays great emphasis on cleanliness. Hence it is, that rinsing the mouth and using the tooth stick have been made part of ablution. Traces of greasiness left by our eating and drinking are injurious for health. One must, therefore, be extremely particular about cleansing his mouth after drinking milk or eating greasy food.

499. It was narrated that Umm Salamah, the wife of the Prophet ﷺ said: "The Messenger of Allāh ﷺ said: 'If you drink milk, then rinse your mouths, for there is some greasiness in it.'" (Hasan)

[1] The kneeling place of camels near water. (Explanation by Sindi)
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500. 'Abdul-Muhaimin bin 'Abbás bin Sahl bin Sa'd As-Sä'idi narrated from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "Rinse your mouths after drinking milk, for it has some greasiness in it."

(Hasan)

501. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ milked a sheep and drank some of its milk, then he called for water and rinsed his mouth and said: 'It has some greasiness in it.'" (Da'îf)

(Tâhir)

Chapter 69. Ablution After Kissing

502. "Urwah bin Az-Zubair narrated from 'Aishah, that the Messenger of Allâh ﷺ kissed one of his women (i.e., wives), then he went out to perform the prayer, and he did not perform ablution. I ('Urwah bin Zubair) said: "That was not anyone but you,' and she smiled." (Hasan)
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Comments:
a. 'Urwa ibn Shurayh was the son of 'Aishah’s sister.
b. Kissing one’s wife does not nullify one’s ablution provided that no prostatic fluid is secreted.

503. It was narrated from 'Aishah: “The Messenger of Allâh (ﷺ) would perform ablution, then he would kiss, then he would perform prayer without performing ablution again. And sometimes he did that with me.” (Da‘if)

Chapter 70. Ablution From Prostatic Fluid

504. It was narrated that ‘Ali said: “The Messenger of Allâh (ﷺ) was asked about prostatic fluid and he said: ‘For that ablution (is necessary), and for semen, bath is necessary.’” (Sahih)

Comments:
a. Prostatic fluid is a sticky fluid that appears on the male organ during sexual foreplay with one’s wife. Its appearance does not diminish sexual desire. Semen, on the other hand, is a thick whitish fluid produced in the male productive organs and discharged at the completion of the sexual act.
b. Prostatic fluid does not necessitate the bath; mere ablution is enough.
Ablution has the benefit of diverting a person’s attention and putting an end to sexual excitation.

505. It was narrated from Miqdad bin Aswad that he asked the Prophet about a man who approached his wife, but did not ejaculate. He said: “If anyone of you finds that, he should sprinkle water over his private part (meaning he must wash it) and perform ablution.” (Sahih)

Comments:
‘Approaching the wife’ means kissing and lovemaking but not intercourse, since intercourse necessitates a bath even though no ejaculation takes place.

506. It was narrated that Sahl bin Hunaif said: “I used to suffer from a great deal of prostatic fluid, and I took many baths because of that. I asked the Messenger of Allah about that, and he said: ‘Ablution is sufficient for you in this case.’ I said: ‘O Messenger of Allah! What about the prostatic fluid that gets onto my clothes?’ He said: ‘It is sufficient for you to pour a handful of water on the part of your clothes wherever you see it has reached.’” (Hasan)

507. It was narrated from Ibn ‘Abbás that he came to Ubayy bin Abū Sīyāh.

[1] That is, prostatic fluid.
Ka‘b, accompanied by ‘Umar. Ubayy came out to them and said: “I noticed some prostatic fluid, so I washed my penis and performed ablution. ‘Umar said: “Is that sufficient?” He said: “Yes.” He (‘Umar) asked: “Did you hear that from the Messenger of Allāh ﷺ?” He said: “Yes.” (Da‘īf)

Comments:
The chain of transmission in respect of this Hadith makes it Weak. It is nevertheless a proven fact that prostatic fluid does not necessitate a bath.

Chapter 71. Ablution After Sleeping

508. It was narrated from Ibn ‘Abbās that the Prophet ﷺ got up during the night and went to the toilet and relieved himself, then he washed his face and hands, and went back to sleep. (Sahih)

Another chain with similar wording.
Comments:

Doing ablution while going to sleep is a virtuous act meriting reward in the next world. (Bukhārī: 247, & Muslim: 2710) However, sleeping in a state of ablation is not mandatory. Mere washing hands and mouth would suffice. Not only this, there is no harm in sleeping without ablution, even when in a state of major impurity necessitating a bath. See Ahādīth 581-583.

Chapter 72. Performing Ablution For Each Prayer And Offering All Prayers With One Ablution

509. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ used to perform ablution for every prayer, and we used to perform all of the prayers with one ablution.” (Sahih)

Comments:

a. Ablution performed for one prayer if intact, is valid for any number of obligatory and voluntary prayers.

b. An ablution performed for one prayer even though intact, can be refreshed before another prayer. This action, i.e., making a fresh ablution during the validity of the previous one, is also proved from the Sunnah of the Prophet ﷺ.

510. Sulaimān bin Buraidah narrated from his father that the Prophet ﷺ used to perform ablution for every prayer, but on the day of the conquest of Makkah, he performed all of the prayers with one ablution. (Sahih)

Comments:

تخرج: أخرجه البخاري، الوضوء، باب الوضوء من غير حديث، ح: 214 من حديث عمرو به مختصراً.

تخرج: أخرجه البخاري، الوضوء، باب الوضوء من غير حديث، ح: 277 من حديث سفيان التوري به مختصراً.
Comments:
This was an act of the category of desirable (Mustahab) deeds, but the Prophet ﷺ did away with it in this case, lest it should become one of the obligatories for the Ummah, just as he had stopped leading the congregational form of the Tarawih prayer. (See Fathul-Bari, 412/1).

511. Fadl bin Mubashshir said: "I saw Jâbir bin ‘Abdullâh performing every prayer with one ablution, and I said: 'What is this?' He said: 'I saw the Messenger of Allâh ﷺ doing this, and I am doing as the Messenger of Allâh ﷺ did.'" (Da‘if)

Comments:
It is no offence to the dignity of a scholar to enquire of him about the rationale and proof of doing an action that was not seen by anyone before.

Chapter 73. Ablution When In A State Of Purity

512. It was narrated that Abu Ghutaif Al-Hudhali said: "I was listening to ‘Abdullâh bin ‘Umar bin Khattâb in the mosque, and when the time for prayer came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. When the time for 'Asr (Afternoon prayer) came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. When the time for Maghrib (Sunset prayer) came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. I said:
May Allāh improve you (i.e., your condition) Is it obligatory or Sunnah to perform ablution for every prayer?’ He said: ‘Did you notice that?’ I said: ‘Yes.’ He said: ‘No (it is not obligatory). If I perform ablution for Morning prayer I can perform all of the prayers with this ablution, so long as I do not get impure. But I heard the Messenger of Allāh ﷺ say: “Whoever performs ablution while he is pure, he will have ten merits,” so I wanted to earn the merits.’” (Da‘īf)

Chapter 74. No Ablution Except For Impurity

513. ‘Abbâd bin Tamim narrated that his paternal uncle said: “A complaint was made to the Prophet ﷺ about a man who sensed something (some doubt about his ablution) during prayer. He said: ‘No (he does not have to perform ablution) unless he notices a smell or hears a sound.’” (Sahîh)

Comments:

a. The passing of the wind nullifies the ablution even though no sound is heard.

b. Mere doubt (in the absence of certainty) does not invalidate the ablution.
514. It was narrated that Abu Sa‘eed Al-Khudri said: “The Prophet ﷺ was asked about doubts (concerning ablution) during prayer. He said: ‘He should not leave until he hears a sound or detects an odor.’” (Sahih)

515. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘No ablution (is needed) unless there is an odor or a sound.’” (Sahih)

516. It was narrated that ‘Amr bin ‘Ata’ said: “I saw Sâ‘ib bin Khabbâb sniffing his garment, and I said: ‘Why (are you doing) that?’ He said: ‘I heard the Messenger of Allâh ﷺ say: ‘No ablution (is needed) unless there is an odor or a sound.’” (Da‘if)

Chapter 75. The Quantity Of Water That Does Not Become Unclean

517. It was narrated from
‘Ubaïdullâh bin ‘Abdullâh bin ‘Umar that his father said: “I heard the Messenger of Allâh ﷺ being asked about water in the wilderness that is frequented by beasts and predators. The Messenger of Allâh ﷺ said: “If the water reaches the amount of two Qullah, nothing can make it impure (Najis).”” (Sahîh)

Another chain with similar wording.

Comments:

The Arabic Qullah is a large earthen jar or container. Qullah made at the place known as Hajr were very popular in the Arab world. The container was big enough, i.e., of the size of two-and-a-half water skins. Scholars have described the quantity of two Qullah as equivalent to 500 Râtl. One Râtl weighs half a seer, i.e., forty tolas. Thus, the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms. So much quantity of water would qualify for the definition of ‘abundant’ water. As such a little amount of impurity would not change the basic characteristic of the purity of water.

518. It was narrated from ‘Ubaïdullâh bin ‘Abdullâh bin ‘Umar that his father said: “The Messenger of Allâh ﷺ said: ‘If the water is the amount of two or three Qullah, nothing can make it impure (Najis).’” (Sahîh)

[1] A Qullah is a large water container whose size the scholars differ over, from five to fifty waterskins. Tirmidî said (no. 67): “And they say, it is approximately fifty Qirbah (water skins).” Khattâbî said (Ma’alamu’Sunan: 1:35): “The scholars have stated the size of two Qullah is five Qirbah.” See Ahmad Shâkir’s comments on Jâmi’ At-Tirmidî.
Another chain with similar wording.

Comments:
Other Ahadith confirm that the original limit is two Qullah. If the size of water is less than this, then any thing impure falling into it shall turn the water impure, regardless of whether its smell, taste or color remains unchanged. But water in a greater quantity than this shall only be considered impure if the impurity has either changed its color, or smell, or taste.

Chapter 76. Water Basins

519. It was narrated from Abu Sa‘eed Al-Khudri that the Prophet ﷺ was asked about the water basins located between Makkah and Al-Madinah, which were visited by wild animals, dogs and donkeys, and about using them for means of purification. He said, “Whatever they (the animals) have carried in their bellies is for them, and whatever is left over is for us, and is pure.” (Da’if)

520. It was narrated that Jābir bin ‘Abdullāh said: “We came to a pond in which there was the carcass of a donkey, so we refrained from using the water until the Messenger of Allāh ﷺ came to us and said: ‘Water is not
made impure by anything.' Then we drank from it and gave it to our animals to drink, and we carried some with us." (Da'if)

521. It was narrated that Abu Umâmah Al- Báhili said: "The Messenger of Allâh ﷺ said: 'Water is not made impure by anything except that which changes its smell, taste and color.'" (Da'if)

Comments:
Although, as to the chain of transmission, the Hadith is 'Weak', yet there is consensus among the scholars on the point that water whose basic characteristic has been changed because of some impurity is no longer good as a means of purification.

Chapter 77. Concerning The Urine Of An Infant Boy Who Is Not Yet Eating Solid Food

522. It was narrated that Lubâbah bint Hârith said: "Husain bin 'Ali urinated in the lap of the Prophet ﷺ, and I said: 'O Messenger of Allâh, give me your garment and put on another garment.' He said: 'Water should..."
be sprinkled on the urine of a baby boy, and the urine of a baby girl should be washed away.’” (Sahih)

Comments:
a. If a suckling infant boy (who has not been weaned) urinates over the garment, it is not necessary to wash it. A cloth urinated over by a baby girl must, however, be washed.
b. We do not know for sure the wisdom behind this difference, but we are obligated to obey all the commands of Allah and His Prophet ﷺ.

523. It was narrated that 'Aishah said: “A baby boy was brought to the Prophet ﷺ who then urinated on him. He sprinkled over it with water and did not wash it.” (Sahih)

524. It was narrated that Umm Qais bint Mihsan said: “I came to the Messenger of Allah ﷺ with a son of mine who was not yet eating solid food, and he (the baby) urinated on him. He called for water and sprinkled it over (the urine).” (Sahih)

525. It was narrated from ‘Ali, that the Prophet ﷺ said concerning the urine of a nursing
infant: “Water should be sprinkled over the urine of a boy, and the urine of a girl should be washed.”

Abul-Hasan bin Salamah said: “Ahmad bin Musa bin Ma’qil related to us that Abul-Yaman Al-Misri said: ‘I asked Shâﬁ’i about the Hadith of the Prophet ﷺ, ‘Water should be sprinkled over the urine of a boy, and the urine of a girl should be washed,’ when the two types of water (urine) are the same. He said, ‘That is because the urine of the boy is of water and clay, but the urine of the girl is of flesh and blood.’” Then he said to me: “Did you understand?” I said: “No.” He said: “When Allâh the Most High created Adam, He created Eve (Hawwa’) from his short rib, so the boy’s urine is from water and clay, and the girl’s urine is from flesh and blood.” Then he said to me: “Did you understand?” I said: “Yes.” He said: “May Allâh cause you benefit from this.” (Hasan)

526. Abu Samh said: “I was a servant of the Prophet ﷺ, and Hasan or Husain was brought to him and (the infant) urinated on his chest. They wanted to wash it, but the Messenger of Allâh ﷺ said: ‘Sprinkle water on it, for the urine of a girl should be washed,
but the urine of a boy should be sprinkled over with water.’’ 

(Sahih)

527. It was narrated from Umm Kurz that the Messenger of Allâh ﷺ said: “The urine of a boy should be sprinkled over and the urine of a girl should be washed.”

(Sahih)

Comments:

All these Ahâdîth are explicit on the point that clothing urinated over on by a suckling girl is to be washed, while the baby boy’s urine is to be sprinkled over with water.

Chapter 78. Ground That Is Soiled With Urine And How It Should Be Washed

528. It was narrated from Anas that a Bedouin urinated in the mosque, and some of the people rushed at him. The Messenger of Allâh ﷺ said: “Do not interrupt him.” Then he called for a bucket of water and poured it over (the urine). (Sahih)

(Tahir)  

529. It was narrated that Abu Hurairah said: “A Bedouin entered the mosque when the
Messenger of Allāh ﷺ was sitting there, and (the man) said: 'O Allāh, forgive me and Muhammad, and do not forgive anyone else with us.' The Messenger of Allāh ﷺ smiled and said: 'You have placed restrictions on something that is vast.' Then the Bedouin turned away, went to a corner of the mosque, spread his legs and began to urinate. After he had a better understanding, the Bedouin said: 'He got up and came to me, and may my father and mother be ransomed for him, he did not rebuke me nor revile me. He said: “This mosque is not for urinating in. Rather it is built for the remembrance of Allāh and prayer.”' Then he called for a large vessel of water and poured it over the place where he had urinated.” (Hasan)

Comments:

a. Even a big mistake by a person ignorant of the laws of Shari'ah should be tolerated and he should be politely told that what he had done was not proper.

b. The Prophet ﷺ allowed the Bedouin to complete his urination in the mosque because he had already started doing it. Had the man been stopped in the middle, it would have caused harm to his body system, or else he would start running away in panic, and the drops of urine would have defiled not only a considerable part of the mosque but also his own body and clothes.

c. The Prophet ﷺ drew the attention of the Bedouin to the mistake he had committed in his supplication to Allāh, although the mistake was the result of his excessive love and reverence for the Prophet ﷺ.

d. The mosque must be kept free from all kinds of trash and impurities.

e. In order to remedy the defilement of an unmettled piece of earth caused by somebody’s urine, it is enough to pour a bucket of water over the place. Thus, once the earth absorbs the water and the remains of the urine, it shall regain its purity.
530. It was narrated that Wāthilah bin Asqa' said: “A Bedouin came to the Prophet ﷺ and said: ‘O Allāh, have mercy on me and Muhammad, and do not allow anyone else to share in Your mercy.’ The Prophet ﷺ said: ‘You have placed restrictions on something that is vast, woe to you!’ Then (the Bedouin) spread his legs and urinated, and the Companions of the Prophet ﷺ told him to stop, but the Messenger of Allāh ﷺ said: ‘Let him be,’ then he called for a vessel of water and poured it over (the urine).’” (Hasan)

531. It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: “I am a woman whose hem is lengthy, and I may walk through a dirty place. The Messenger of Allāh ﷺ said: ‘That which comes after it purifies it.’” (Hasan)

Chapter 79. Some Parts Of The Earth Purify Others

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(Hasan)
Comments:
If a person’s garment or shoe has no visible impurity over it, then it should be presumed that walking further on clean ground has purified it. In case some impurity can still be seen over either of them, then it is a definite uncleanness, which must be washed off.

532. It was narrated that Abu Hurairah said: It was said: “O Messenger of Allāh, we want to come to the mosque, but the path that we walk upon is impure.”

The Messenger of Allāh ﷺ said: “Some parts of the earth purify others.” (Da’īf)

533. It was narrated that a woman from (the tribe of) Banu ‘Abdul-Ashhal said: “I said to the Prophet ﷺ: ‘Between the mosque and I there is a filthy path.’ He said: ‘After that is there a cleaner path?’ I said: ‘Yes.’ He said: ‘This is (a remedy) for that.’” (Sahīh)

Chapter 80. Shaking Hands
With One Who Is In A State Of Sexual Impurity

534. It was narrated from Abu
Rāfī' that Abu Hurairah was met by the Prophet ﷺ in one of the streets of Al-Madinah when he was in a state of sexual impurity, so he slipped away. The Prophet ﷺ missed him, so when he came (later on), he said: ‘Where were you O Abu Hurairah?’ He said: ‘O Messenger of Allāh, you met me when I was in a state of sexual impurity, and I did not want to sit with you until I had a bath. The Messenger of Allāh ﷺ said: 'The believer does not become impure.’” (Sahih)

Comments:

The body of a believer, whether dead or alive, is pure. It is, therefore, perfectly in order to shake hands with him and sit and eat together. It is, however, preferable that a sexually impure person performs ablution before starting to eat and drink. Even before going to sleep such a person should perform ablution in order that, at least, he attains to a partial state of purity (Bukhārī: 287).

535. It was narrated that Hudhaifah said: “The Prophet ﷺ came out and met me when I was sexually impure, so I kept away from him. Then I had a bath and came to him. He said: ‘What is the matter with you?’ I said: ‘I was sexually impure.’ The Messenger of Allāh ﷺ said: ‘The Muslim does not become impure.’” (Sahih)

تخريج: أخرج البخاري، الخليل، باب عمل الجناب، وإن المسلم لا ينجس، ح: 371 عن أبي بكر بن حرب، وغيره من حديث حميد الطويل به.

535. It was narrated that HUDHAIFAH said: “The Prophet came out and met me when I was sexually impure, so I kept away from him. Then I had a bath and came to him. He said: ‘What is the matter with you?’ I said: ‘I was sexually impure.’ The Messenger of Allâh said: ‘The Muslim does not become impure.’” (Sahih)
Chapter 81. Semen That Soils Clothes

536. It was narrated that 'Amr bin Maimun said: “I asked Sulaimân bin Yasår about a garment which gets semen on it ‘Should I wash it off or wash the entire garment?’ Sulaimân said: 'Aishah said: “Semen used to get on the garment of the Messenger of Allâh ﷺ and he would wash it off his garment, then he would go out to pray wearing that garment, and I could see the marks left on it by washing.” (Sahih)

Chapter 82. Scraping Semen From Clothing

537. It was narrated that ‘Aishah said: “I often scraped it (semen) from the garment of the Messenger of Allâh ﷺ with my hand.” (Sahih)

Comments:
It shows that it is enough to scratch it off with a fingernail. There is an obvious possibility of certain particles of it still remaining in the garment. Yet the clothing shall be considered as pure even without washing.
538. Hammâm bin Hârith narrated: “A guest came and stayed with 'Aishah, and she ordered that he be given a yellow blanket of hers. He had a nocturnal emission in it, and he felt too shy to send it back to her when it had the traces of that emission on it, so he dipped it in water and then sent it to her. 'Aishah said: ‘Why did he spoil our garment? It would have been sufficient for him to scrape it off with his finger. I often scraped it (semen) from the garment of the Messenger of Allâh ﷺ with my finger.’” (Sahih)

539. It was narrated that 'Aishah said: “I remember when I found it (semen) on the garment of the Messenger of Allâh ﷺ and I scratched it off.” (Sahih)

Comments:
The ruling relates to a situation where the substance is thick enough to be scratched off. If it is thin, it penetrates into the texture of the clothing and leaves its mark. It would not, therefore, disappear by mere rubbing it or scratching it. In that case, it would be better to wash off the relevant portion of the garment in order to ensure its purity.

Chapter 83. Offering Prayer
In A Garment In Which One Has Had Intercourse
540. It was narrated from Mu‘âwiyyah bin Abu Sufyân that he asked his sister Umm Habibah, the wife of the Prophet ﷺ: “Did
the Messenger of Allâh س.ر ever offered prayer in a garment in which he had sexual intercourse?"
She said: "Yes, if there was nothing noxious on it." (Sahîh)

Comments:

a. It shows that we do not have to have separate clothing because of sexual activity.

b. The garment on one's body does not become impure because of ritual impurity.

541. It was narrated that Abu Dardâ said: "The Messenger of Allâh س.ر came out to us with water dripping from his head, and he led us in prayer wearing a single garment, placing its one end on the right shoulder, and the other end on the other shoulder. When he finished praying, 'Umar bin Khattâb said to him: 'O Messenger of Allâh س.ر, did you lead us in prayer wearing a single garment? He said: 'Yes, I perform prayer in it, and in it I (i.e. I had sexual intercourse in it)." (Da'îf)

Comments:

a. Be it the Imâm of the prayer or his follower, it is not binding for him to cover the head during prayer, although it is not desirable to make it a practice to remain without a head cover.

b. This rule is man-specific. As for the woman, she must always have a head cover. This means that the prayer of a woman shall be in order if she puts on two pieces of clothing — a long shirt that covers her body including the feet and a cover for her head.

542. It was narrated that Jâbir bin Samurah said: "A man asked the
Prophet whether he could perform prayer in a garment in which he had intercourse with his wife. He said: 'Yes, unless he sees something on it, in which case he should wash it.'” (Sahih)

Chapter 84. Wiping Over Leather Socks

543. It was narrated that Hammām bin Hārith said: "Jarir bin ‘Abdullāh urinated, then he performed ablution and wiped over his leather socks. Someone asked him: ‘Do you do this?’ He said: ‘Why shouldn’t I? I saw the Messenger of Allāh ﷺ doing this.’” Ibrāhīm (who narrated it from Hammām) said: "They were pleased by the Hadith of Jarir because he accepted Islam after the revelation of Mā‘idah.”[1] (Sahih)

Comments:

Ahādīth affirming the provision of wiping over the socks have been narrated by more than eighty Companions, including the Ten who were given the glad tiding of Paradise.

544. It was narrated from Hudhaifah that the Messenger of Allah performed ablution and wiped over his leather socks. (Sahih)

545. It was narrated from ‘Urwah bin Mughirah bin Shu‘bah that the Messenger of Allah went out to relieve himself, and Mughirah followed him with a vessel of water. When he finished relieving himself, he performed ablution and wiped over his leather socks. (Sahih)

Comments:

The Prophet, while intending to ease himself, used to go a long distance to be out of the view of the people (Ibn Mājah: 331-336). Any Companion volunteering to take the water with him used to stop at a distance from the Prophet, after which he alone carried the water, and either went far to make himself out of sight, or screened himself behind something.

546. It was narrated from Ibn ‘Umar that he saw Sa‘d bin Mālik wiping over his leather socks and said: “Is it you doing this?” They both went to ‘Umar and Sa‘d said to ‘Umar: “Give my brother’s son a verdict regarding wiping over leather socks.” ‘Umar said: “We
used to wipe over our leather socks when we were with the Messenger of Allâh ﷺ and we do not see anything wrong with that.” Ibn ‘Umar said: “Even if that is after one has defecated?” He said: “Yes.” (Sahîh)

Ibn ‘Umar said: “Even if that is after one has defecated?” He said: “Yes.” (Sahîh)

Comments:

a. Scholars have a duty to to satisfy the questions or points of doubt with proofs, just as Umar ﷺ provided the evidence by saying that he and others had been doing it in the presence of the Prophet ﷺ, and he never objected to it. Hence it was perfectly in order.

b. An act being done in the presence of the Prophet ﷺ and his refraining from objecting to it is called a Hadith Taqriri (a Hadith proved from the Prophet’s silent approval).

547. ‘Abdul-Muhaimin bin ‘Abbâs bin Sahl As-Sâ’i’di narrated from his father, from his grandfather: “The Messenger of Allâh ﷺ wiped over his leather socks and he ordered us to wipe over the leather socks.” (Da’if)

548. It was narrated that Anas bin Mâlik said: “I was with the Messenger of Allâh ﷺ on a journey, and he said: ‘Is there any water?’ He performed ablution and wiped over his leather socks, then he joined the army and led them (in prayer).” (Da’if)
549. It was narrated from Abu Buraidah from his father that An-Najashi gave the Prophet ﷺ a gift of a pair of plain black leather socks. He put them on, then he (performed ablution and) wiped over them. (Da'if)

Chapter 85. Wiping The Top And The Bottom Of The Leather Socks

550. It was narrated from Mughirah bin Shu'bah that the Messenger of Allâh ﷺ wiped over the top and the bottom of the leather socks. (Da'if)

Comments:

The Hadith is Weak. It cannot, therefore, be presented as supportive of the content of the heading of this chapter.

551. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ passed by a man who was performing ablution and washing his leather socks. He gestured with his hand, (and said): 'Rather I have been commanded to wipe them.' The Messenger of Allâh ﷺ gestured with his hand like this, from the tips of the toes to the
base of the shin, tracing lines with his fingers." (Da’if)

**Comments:**

a. If a person on a journey does not take off his socks, he can do away with washing and continue to wipe over them. In case he takes off the socks, it becomes compulsory for him to wash the feet.

b. A non-traveler, if he puts on the socks after performing his ablution, can only wipe his socks for a day and night.

**Chapter 86. What Was Narrated Concerning The Period Of Wiping For Residents And Travelers**

552. It was narrated that Shuraih bin Hāni’ said: “I asked ‘Āishah about wiping over the leather socks and she said: ‘Go to ‘Ali and ask him, for he knows more about that than I do.’ So I went to ‘Ali and asked him about wiping. He said: ‘The Messenger of Allāh used to tell us that the resident could wipe for one day and one night, and the traveler could do so for three days.’” (Sahih)

553. It was narrated that Khuzaimah bin Thābit said: “The Messenger of Allāh set a time limit for the traveler of three days, and if the questioner had persisted in asking, he would have made it five (days).” (Sahih)
554. It was narrated from Khuzaimah bin Thabit that the Prophet ﷺ said: “Three days.” I think he said, “And three nights during which the traveler may wipe over his leather socks.” (Sahih)

555. It was narrated that Abu Hurairah said: “They said: ‘O Messenger of Allâh! What about the purification of the leather socks?’ He said: ‘For the traveler it is three days and nights, and for the resident it is one day and one night.’” (Da‘if)

556. It was narrated from ‘Abdur-Rahmân bin Abu Bakrah, from his father, that the Prophet ﷺ granted a concession to travelers: “If a traveler performed ablution and put on leather socks, then he performed a fresh ablution, he could wipe over the leather socks for three days and nights; the resident could do so...”
for one day and one night."

(Hasan)

Chapter 87. Concerning Wiping Over The Leather Socks With No Time Limit

557. It was narrated from Ubayy bin 'Imârah, in whose house the Messenger of Allâh ﷺ performed prayer facing both prayer direction, that he said to the Messenger of Allâh ﷺ: "Can I wipe over my leather socks?"

He said: "Yes." He said: "For one day?"

He said: "For two days."

He said: "For three?"

And so on, until the number reached seven.

He (the Prophet ﷺ) said: "For as long as you see fit." (Da‘îf)

(Hasan)
The Chapters Of Purification

Comments:

On the face of it, the 
Ahādiṭh of this chapter seem to be in conflict with the 
Ahādiṭh of the previous chapter. The scholars have, however, removed this apparent anomaly by suggesting that the Ahādiṭh prescribing a time limit on wiping the socks would be applicable if the person on a journey has no difficulty in taking off the socks after three days and three nights. However, in case the journey is long and the person cannot afford lagging behind the caravan, or else he finds it difficult or painful to take off the socks, he could wipe over the socks for an indefinite period of time, as was the case with 'Uqbah bin 'Amir. It was on this basis that 'Umar expressed his approval of the action by commenting: 'You have acted in accordance with the Sunnah.'

Chapter 88. Concerning Wiping Over The Socks And The Sandals

559. It was narrated from Mughirah bin Shu'bah that the Messenger of Allāh performed ablution and wiped over his socks and his sandals. (Da'if)

Comments:

a. Arabs had open sandals, i.e., that they had only one or two small leather straps over the soles of their shoes. It was, therefore, not necessary to take off the shoes for wiping over the socks. The Hadith can be acted upon even today in the case of plastic slippers etc.

b. The report also speaks of wiping over the socks and the shoes separately, which means that he did both in turns, i.e., either wiping only over the socks or wiping over the strapped shoes alone.
Chapter 89. What Was Narrated Concerning Wiping Over The Turban\[1\]

561. It was narrated from Bilâl that the Messenger of Allâh ﷺ wiped over his leather socks and his head cover (i.e., the Imâmâh). (Sahih)

Comments:

Wiping over the head can take several forms, namely (i) wiping over the head or (ii) wiping over the head cover or turban. Another method, the third, could be starting with the head and finishing off with wiping over the turban. There is, however, no clear-cut proof of wiping just over one-fourth of the head.

562. It was narrated from Ja’far bîn ‘Ammr that his father said: “I saw the Messenger of Allâh ﷺ wiping over his leather socks and turban.” (Sahih)

\[1\] Or similar head covering as is mentioned in the first narration.
563. It was narrated that Abu Muslim, the freed slave of Zaid bin Suhân, said: “I was with Salmân, and he saw a man removing his leather socks for ablution. Salmân said to him: ‘Wipe over your leather socks and your head cover, and your forehead, for I saw the Messenger of Allâh  wiping over his leather socks and head cover.’” (Da’îf)

564. It was narrated that Anas bin Malik said: “I saw the Messenger of Allâh  performing ablution, wearing a Qatari turban. He put his hand beneath the turban and wiped the front part of his head, and he did not take the turban off.” (Da’îf)
The Chapters On Dry Ablution

Chapter 90. What Was Narrated Concerning Dry Ablution

565. It was narrated that 'Ammār bin Yāsir said: "'Āishah dropped a necklace and she stayed behind to look for it. Abu Bakr went to 'Āishah and got angry with her for keeping the people waiting. Then Allah revealed the concession allowing dry ablution, so we wiped our arms up to the shoulders."[1] Abu Bakr went to 'Āishah and said: 'I did not know that you are blessed.'" (Sahih)

Comments:

a. The Hadith clearly establishes the excellence of 'Āishah, the Mother of the Believers , that, because of a momentary inconvenience, a great facility in the form of dry ablution was granted to the entire community of believers.

b. Ordainment to wipe the head up to the shoulders was later abrogated. Dry ablution, as clearly indicated in other Ahadith, is only necessary now over the face and the palms of the two hands.

[1] Sindi said: "Either because that was legislated, then abrogated, or due to their Ijtihād (judgment) without asking, in which case it was a mistake. It also contains proof that the Prophet ﷺ ordered them with it, and this is supported from one angle, except that it is said: 'The meaning is that he ordered them to perform dry ablution, not the how of it.'"
566. It was narrated that 'Ammâr [bin Yâsîr] said: “We did dry ablution with the Messenger of Allâh سَلَّم, (wiping our arms) up to our shoulders.” (Sâhîh)

567. It was narrated from Abu Hurairah that the Messenger of Allâh سَلَّم said: “The earth has been made for me a place of worship and a means of purification.” (Sâhîh)

Comments:

a. The earth being a place of worship means that a mosque is not a precondition for the performance of prayer, it can be offered even outside it.

b. The earth has been made 'a means of purification' means that, in the event of a valid excuse, purity through dry ablution is a permissible alternative to ablution and a bath.

568. It was narrated from 'Aîshah that she borrowed a necklace from Asmâ’, and she lost it. The Prophet سَلَّم sent some people to look for it, and the time for prayer came so they prayed without ablution. When they came to the Prophet سَلَّم they complained to him about that, then the Verse of dry ablution was revealed. U said bin Hudair said: "May Allâh reward you with good, for by Allâh, nothing ever happens to
you but Allâh grants you a way out and blesses the Muslims thereby." (Sahih)

Chapter 91. Concerning Striking The Ground Once In Dry Ablution

569. It was narrated from Sa’eed bin ‘Abdur-Rahmân bin Abza from his father, that a man came to ‘Umar bin Khattâb and said: "I became impure following sexual emission and cannot find any water." ‘Umar said to him: "Do not pray." But ‘Ammâr bin Yâsir said, "Do you not remember, O Commander of the Believers, when you and I were on a military expedition and we became sexually impure and could not find water? As for you, you did not pray, but I rolled in the dust and then prayed. When I came to the Prophet ﷺ and told him what had happened, he said: ‘It would have been enough for you (to do this).’ (Then demonstrating) the Prophet ﷺ struck the ground with his hands, then blew on them, and wiped his face and palms with them.” (Sahih)

Comments:

a. This shows the correct way to perform the dry ablution. It is like this: Strike your hands on a piece of pure ground, then blow the dust off. After that,
pass the hands over the face and, finally, wipe one hand with the other. This completes the dry ablution. You do not have to wipe your arms and feet. Neither do you have to wipe your head and ears.

b. Dry ablution thus done is as good a substitute for a bath as it is for ablution. There is no need to soil your entire body with earth to secure purity from sexual impurity.

c. The rationale behind blowing off the hands after striking the ground with them is to shake off the extra dust. The idea is simply to comply with an order, not to cover the body with dust.

570. It was narrated from Hakam and Salamah bin Kuhail that they asked 'Abdullāh bin Abi Awfa about dry ablution. He said: "The Prophet  commanded ‘Ammār to do like this," and he struck the ground with his palms, shook the dust off and wiped his face. (Da‘īf)

Hakam said, "and his hands." Salamah said, "and his elbows."

Comments:
The upshot of the matter is that one of the narrators (Hakam) reports that, having wiped the face, the Prophet  rubbed his one hand on the other (which is correct). The second narrator (Salamah) said that he afterwards, wiped his elbows with the hands. This version is not acceptable since it contradicts the other dependable narrations. Moreover, the Hadith itself is Weak.

Chapter 92. Striking The Ground Twice In Dry Ablution

571. It was narrated from ‘Ammār bin Yāsir that when they did dry ablution with the Messenger of Allāh  he commanded the Muslims to strike the dust with the palms of their hands, and they did not pick up
any dust. Then they wiped their faces once, then they struck the dust with their palms once again and wiped their hands. (Sahih)

Comments:
Most of the narrations reported from 'Ammâr bin Yâsir speak of striking the dust once. His own Fatwa (formal legal opinion), as pointed out by Imâm Tirmidhî, speaks of doing the dry ablution by a single strike of the hands. Imâm Shawkâni says: “All reports speaking of double strike of the hands on the dust are open to question. Had the reports been sound they would have been implemented, especially because they contain one additional element which would have to be accepted.” The right thing to do is, thus, to accept the Hadith contained in the two most authentic books (Sahih Bukhâri & Sahih Muslim) which is about making a single strike of the hands on the dust, unless the report telling about double strike of the hands were proven to be authentic. (Nainul-Awârî 264/1)

Chapter 93. An Injured Man Who Becomes Sexually Impure And Fears For His Life If He Takes A Bath

572. It was narrated that ‘Atâ’ bin Abu Rabîh said: “I heard Ibîn ‘Abbâs saying that a man was injured in the head at the time of the Messenger of Allâh, then he had a wet dream. He was told to have a bath, so he took the bath, became rigid and stiff, and died. News of that reached the Messenger of Allâh and he said: ‘They have killed him, may Allâh kill them! Is not the cure for a lack of knowledge to ask questions?’”

‘Atâ’ said: “We heard that the
Messenger of Allāh ﷺ said: ‘If only he had washed his body and left his head alone where the wound was.’” (Sahih)

Nāṣirī: [Sahih] رواه أبو داود، ح: 327 من حديث الأوزاعي أنه بلغه عن عطاء به، وصرح الأوزاعي بالسمع من عطاء عند الحاكم (188) فحدث ابن عباس صحيح، وللحديث طريق آخر، وحديث عطاء: لو غسل جسده ... الغ، ضعيف لرسالةه.

Comments:

a. If the water is too cold and there is no way to heat it, and if taking a cold bath is fraught with risk of death or sickness, it is perfectly in order to do dry ablution of prayer. At the expiry of the risk the person concerned shall have to take a bath.

b. The injury factor mentioned in the report leads one to presume that this was also a contributing factor to his ailment. Thus, although the immediate cause of death was extreme cold, it is also true that the cold water poured on the wound also aggravated the sickness that eventually resulted in his death.

c. Issuance of Fatwa demands extreme caution. While issuing a ruling, it is one of the imperatives to give due consideration to the situation of the questioner.

d. If the question asked has no easy answer, it is best to avoid giving the answer, and advise the questioner to refer the matter to a higher authority on Islamic jurisprudence.

e. If the mistake is grave, it is permissible to use harsh words of reprimand provided that there is no fear of a negative reaction to it. It may be noted that anything that invalidates ablution also invalidates dry ablution. Dry ablution shall also be nullified as soon as a person regains the ability to use water or, alternately, the water that was non-existent, or out of reach, becomes available to the user. And Allāh knows best.

Chapter 94. Concerning Performing A Bath For Being Sexually Impure

573. Ibn ʿAbbās narrated that his maternal aunt Maimunah said: “I put out some water for the Prophet ﷺ to take a bath, and he bathe to cleanse himself from impurity following sexual activity. He tilted the vessel with his left hand, pouring water into his
right, and washed his hands three times. Then he poured water over his private parts, then he rubbed his hands on the ground. Then he rinsed his **mouth and nose**, and washed his face three times, and his forearms three times. Then he poured water over the rest of his body, then he moved aside and washed his feet." *(Sahih)*

**Comments:**

a. Before putting the hands into the water, the hands must be washed.

b. Rubbing the hands on the ground after cleaning one's private parts ensures better purification. Using soap for the purpose is also in order.

c. Feet should not be washed while performing ablution during the bath. They should be washed after the bath is completed.

574. *Jumai' bin 'Umair At-Taimi* said: "I went out with my paternal aunt and maternal aunt and we entered upon 'Āishah. We asked her: ‘What did the Messenger of Allāh ﷺ do when he had the bath to cleanse himself from sexual impurity?’ She said: ‘He used to pour water on his hands three times, then he would put them in the vessel and wash his face three times, then he would pour water over his body, then he would get up and perform prayer. As for us, we would wash our heads five times because of our braided hair.’” *(Da'if)*

**Tafsir:** [إِسْتَادَاهُ ضَعِيف] أَخْرِجَهُ أَبُو داوُدُ، الظاهرة، باب في الفصل من الجناية، ح: ٢٤٢١ من حديث صدقة به صدقة وجمع ضعفاء ضعفهما الجمهور.
Chapter 95. Bathing To
Cleanse Oneself From Sexual
Impurity

575. It was narrated that Jubair bin Mut‘im said: “(The
Companions) disputed in the
presence of the Messenger of
Allah ﷺ about having a bath to
 cleanse oneself from sexual
impurity. The Messenger of Allah ﷺ
said: ‘As for me, I pour three
handfuls of water on my head.’”
(Sahih)

Comments:
a. ‘Disputed’ here means started talking about the subject and everybody
narrated how he had a bath after sexual impurity.
b. The Hadith discusses only one of the issues connected with the bath after
being sexually impure. Maybe, the Prophet ﷺ had discussed the entire
procedure, but the narrator chose to mention only the most important one.
It is also possible that the Prophet ﷺ did not mention other points because
the Companions had rightly stated them, and he just mentioned what was
missing in their narrations. And Allah knows best.

576. It was narrated from Abu Sa‘eed that a man asked him
about having a bath to cleanse
oneself from sexual impurity. He
said to pour water three times.
The man said: “But I have a lot of
hair.” He said: “The Messenger of
Allah ﷺ had more hair than you
and he was cleaner.” (Da‘if)
Comments:

‘Atyab’ could also mean that the Prophet was cleaner and more particular about cleanliness than you (the questioner). Still three handfuls of water was enough for him. Therefore, it should be enough for you as well.

577. It was narrated that Jâbir said: “I said: ‘O Messenger of Allah! I live in a cold land, so how should I have a bath to cleanse myself from sexual impurity?’ He said: ‘As for me, I pour three handfuls of water over my head.’” (Sahih)

578. It was narrated from Abu Hurairah that a man asked him: “How much water should I pour over my head when I am sexually impure?” He said: “The Messenger of Allah used to pour three handfuls of water over his head.” The man said: “My hair is long.” He said: “The Messenger of Allah had more hair than you and he was cleaner.” (Sahih)

Chapter 96. Ablution After The Bath

579. It was narrated that ‘Âishah said: “The Messenger of Allah would not perform ablution after the bath to cleanse himself from sexual impurity.”” (Da’if)
The reason being that while going for a bath, he used to first clean his private parts and perform ablution. After that he did not touch the private parts. Thus, the ablution performed along with the bath sufficed him for prayer.

Chapter 97. The Sexually Impure Person Warming Himself With His Wife Before She Had The Bath

580. It was narrated that 'Aishah said: "The Messenger of Allah used to have a bath to cleanse himself from sexual impurity, then he would warm himself with me before I had the bath." (Da‘if)
Chapter 98. The Sexually Impure Person Sleeping As He Is Without Touching Water

581. It was narrated that ʿĀishah said: "The Messenger of Allāh ﷺ would become sexually impure and then sleep without touching water until he got up later on and taken a bath." (Daʿīf)

Comments:

a. Sleeping 'without touching water' means that he went to sleep without performing either ablution or having a bath. It does not mean that he did not even cleanse the impurity from his body.

b. The better course would be to sleep after performing ablution as we will see in the next chapter.

582. It was narrated that ʿĀishah said: "The Messenger of Allāh ﷺ, if he needed any of his wives, would satisfy his need, then he would sleep as he was, without touching water." (Daʿīf)

583. It was narrated from ʿĀishah that the Messenger of Allāh ﷺ would become sexually impure then sleep as he was, without touching water. (Daʿīf)

Sufyān said: "I mentioned this Hadith one day, and Ismāʿīl said to me: 'O young man, you should support this Hadith with
something else."

Comments:
Ismā'il means to say that this is only reported on the authority of Abu Isḥaq who reports it 'from Aswad, from 'Aishah'. As such, in order to support Abu Isḥaq's version, there must be another chain of narration as well. However, on the basis of other chains of narration the Hadith can be dubbed as Sahih (Sound) or Hasan (Good). For detailed discussion see Egyptian scholar Ahmad Shākir's commentary on Tirmidhi, 202/1.

Chapter 99. Concerning Those Who Say That The Sexually Impure Person Should Not Sleep Until He Performs Ablution As For Prayer

584. It was narrated that 'Aishah said: "When the Messenger of Allah desired to sleep and he was sexually impure, he would perform ablution as for prayer." (Sahih)

Comments:
This Hadith has a greater degree of soundness than the ones quoted in the previous chapter. Nevertheless, the earlier Hadith are also without any blemish. Reconciliation between both versions could be achieved by interpreting the action of performing the ablution as Desirable (Mustahab) and that of sleeping without performing the ablution as simply Permissible (Mubah).

585. It was narrated from Ibn 'Umar that 'Umar bin Khattāb said to the Messenger of Allah: "Can anyone of us sleep if he is sexually impure?" He said: "Yes, if he performs ablution." (Sahih)

Comments:
ТА: أخرجه مسلم، الحسن، باب جواز نوم الجنس واستحباب الوضوء له ... الخ.
586. It was narrated from Abu Sa'eed Khudri that he used to become sexually impure at night, then he would want to sleep. The Messenger of Alläh ﷺ told him to perform ablution and then go to sleep. (Sahih)

Chapter 100. When A Person Who Is Sexually Impure Wants To Have Intercourse Again, He Should Perform Ablution

587. It was narrated that Abu Sa'eed said: "The Messenger of Alläh ﷺ said: 'If anyone of you has intercourse with his wife, then he wants to do it again, let him perform ablution.'" (Sahih)

Comments:
This ablution is not obligatory but Desirable (Mustahab), since the Prophet ﷺ has himself said that the benefit accruing from the act is that it provides further stimulus or energy. (Sahih Ibn Khuzaimah: 221)

Chapter 101. One Who Has One Bath After Being Intimate With All His Wives

588. It was narrated from Anas that Prophet ﷺ used to go round to all his wives with one bath. (Sahih)
Comments:

If a person has sex with more wives than one in the same night, it is not necessary to have a bath after each act. One bath at the end will be enough.

589. It was narrated that Anas said: "I put out water for the Messenger of Allâh ﷺ for a bath, and he had a bath after going to all of his wives in one night." (Da‘îf)

Chapter 102. Concerning One Who Has A Bath After Intimacy With Each Of His Wives

590. It was narrated from Abu Râfî’ that the Prophet ﷺ went around to all of his wives in one night, and he had a bath after each one of them. It was said to him: "O Messenger of Allâh, why not make it one bath?" He said: "This is purer, better and cleaner." (Hasan)

Comments:

The Hadith proves that the Prophet ﷺ was extremely particular about cleanliness and purity. This also explains why he so much loved perfume
and why he had profound abhorrence for things of foul odour or smell.

Chapter 103. Concerning Eating And Drinking Of One Who Is Sexually Impure

591. It was narrated that 'Āishah said: "If the Messenger of Allâh wanted to eat when he was sexually impure, he would perform ablution." (Sahîh)

592. It was narrated that Jâbir bin ‘Abdullâh said: "The Prophet was asked about whether a person who is sexually impure can sleep, or eat, or drink. He said: 'Yes, if he does ablution as for the prayer.'" (Da’îf)

Chapter 104. Concerning One Who Says That Washing The Hands Is Sufficient

593. It was narrated from 'Āishah that if the Prophet wanted to eat when he was sexually impure, he would wash his hands. (Sahîh)
Comments:

It is desirable to wash hands before eating the meals even though one is not sexually impure. But washing the hands is a must, and performing ablution a desirable act for a sexually impure person.

Chapter 105. What Was Narrated Concerning Reciting Qur’ān When One Is Not In A State Of Purity

594. It was narrated that ‘Abdullāh bin Salamah said: “I entered upon ‘Ali bin Abu Tālib and he said: ‘The Messenger of Allāh used to go to the lavatory and relieve himself, then come out, and he would eat bread and meat with us and recite Qur’ān, nothing stopped him’ or perhaps he said: ‘prevented him from doing so except sexual impurity.’” (Hasan)

Comments:

a. On the basis of proofs, it can be asserted that it is better to abstain from reciting the Qur’ān when one is in a state of impurity, although there is no question about its permissibility.

b. In our present times the problem frequently raises its head, especially in girls’ schools, where the situation is this; at times it is the lady teacher, and at other times it is the girls that are faced with this problem. Considering all aspects of the matter it seems expedient to say that reciting the Qur’ān in a state of impurity is undesirable although permissible in pressing circumstances. And Allāh knows best.

595. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh said: ‘No one who is
sexually impure and no woman who is menstruating should recite Qurān.'" (Da'īf)

596. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'No one who is sexually impure and no woman who is menstruating should recite anything of the Qurān.'" (Da'īf)

Chapter 106. Under Every Hair There Is The State Of Sexual Impurity

597. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Under every hair there is the state of sexual impurity, so wash the hair and cleanse the skin.'" (Da'īf)

598. Abu Ayyub Al-Ansārī narrated that the Prophet ﷺ said: "The five daily prayers, from one Friday to the next, and fulfilling the trust are all expiation for whatever (sins) come between
them.” I said: “What is fulfilling the trust?” He said: Having a bath to cleanse oneself from sexual impurity, for under every hair there is the state of sexual impurity.” (Hasan)

Comments:

a. Taking a bath to remove sexual impurity has been likened to ’fulfilling a trust’. Which means that just as fulfilling a trust is mandatory for the person concerned, taking a bath to remove sexual impurity is also an obligatory duty which must be accomplished, since this impurity cannot be removed without taking a bath.

b. Sins promised to be expiated through a bath are those that belong to the category of minor sins. As for the major sins, they are not expiated through man’s actions or deeds, but only through sincere repentance or a special grace from Allâh.

599. It was narrated from ‘Ali bin Abu Tâlib that the Prophet ﷺ said: “Whoever leaves an area the size of a hair on his body and does not cleanse it from sexual impurity, such and such will be done to him in the Fire.” ‘Ali said: “Because of that I am hostile towards my hair,” and he used to shave his head. (Hasan)

Comments:

Keeping hair on the head is doubtless a desirable act, provided that the hair is full-grown and straight — as proved from the Sunnah of the Prophet ﷺ — and not of the European style. Nevertheless, shaving it off is also perfectly in order.
Chapter 107. A Woman Who Sees In Her Dream Something Like Men See

It was narrated from Zainab, the daughter of Umm Salamah, that her mother Umm Salamah said: “Umm Sulaim came to the Prophet ﷺ and asked him about a woman who sees in her dream something like a man sees. He said: ‘Yes, if she sees water (discharge), let her take a bath.’ I said: ‘You have embarrassed the women. Do women experience wet dreams?’ The Prophet ﷺ said: ‘May your hands be rubbed with dust, how else does her child resemble her?’” (Sahih)

Comments:
a. The Mother of the Believers expressed her surprise because she had never experienced anything like it. The reason being that an occurrence like this is a rarity among women, while it is a normal occurrence among men.

b. Merely having a vision of something like intercourse in dreams, does not necessitate a bath; only a wet dream, i.e., the discharge of the male or female water makes it compulsory. Therefore, if traces of semen become visible on the body or clothes, a bath becomes mandatory regardless of whether, on awakening, the person concerned remembers or does not remember the dream experienced by him.

c. The Prophet ﷺ means to say that since the woman has the fluid inside her that procreates the child, it could as well be emitted in her dream, and there is no reason to feel surprised about it.
sees. The Messenger of Allah ﷺ said: “If she sees that and has a discharge, then let her perform a bath.” Umm Salamah said: “O Messenger of Allah, does that really happen?” He said: “Yes, the water of a man is thick and white and the water of a woman is thin and yellow. Whichever of them comes first or predominates, the child will resemble (that parent).”

(Sahih)

Chapter 108. Concerning Women Taking A Bath To Cleanse Themselves From Sexual Impurity

603. It was narrated that Umm Salamah said: “I said, O Messenger of Allah! I am a woman with tight braids. Should I undo them when I take a bath to cleanse myself from
the state of sexual impurity?” He said: “Rather it is sufficient for you to pour three handfuls of water over them, then pour water over yourself, and you will be purified,” or he said: “In that case you would have become purified.” (Sahih)

Comments:

Much like men, women are also required to wet the skins of their head along with their bodies while taking a bath from sexual impurity. However, she can have the ritual shower without undoing the braids of her hair if they are bound tightly. In case the hair is loose or loosely tied, she must wash them well.

604. It was narrated that ‘Ubad bin ‘Umair said: “Aishah heard that ‘Abdullâh bin ‘Amr was telling his wives to undo their braids (when they bathed). She said: ‘How odd that Ibn ‘Amr would do that! Why does he not tell them to shave their heads? The Messenger of Allah ﷺ and I used to bathe from a single vessel, and I never did more than pour three handfuls of water over my head.’” (Sahih)

Chapter 109. Is It Sufficient For One Who Is Sexually Impure To Immerse Himself In Standing Water?

605. It was narrated from Bukair bin ‘Abdullâh bin Ashajj that Abu Sâ‘ib, the freed slave of Hishâm...
bin Zuhrah, told him that he
heard Abu Hurairah say: “The
Messenger of Allâh ﷺ said: ‘No
one of you should bathe in
standing water when he is
sexually impure.’” He (Abu Sa‘īb) said: “What should he do, O Abu
Hurairah?” He said: “Let him
take some out (and pour it over
himself).” (Sahih)

The rationale behind forbidding one to immerse
themselves in standing water for purposes of a bath is that, if person after person starts doing it, the
water shall soon become unusable. Taking the water out of it for the purpose, on the other hand, will ensure that the water remains clean and
useful for all.

Chapter 110. Water Is For
Water

606. It was narrated from Abu
Sa‘īed Al-Khudri that the
Messenger of Allâh ﷺ passed by
(the house of) one of the Ansâr
and sent word for him to come
out. He came out with his head
dripping and (the Prophet ﷺ) said: “Perhaps we made you
hurry?” He said: “Yes, O Messenger of Allâh.” He said, “If
you are hurried (by someone) or
obstructed (from orgasm) and do
not ejaculate, then you do not
have to take a bath, but you
should perform ablution.” (Sahih)

Comments:

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bin Zuhrah, told him that he a< 
2 $ ,y '+p-&ls >p ,y '+a3 heard Abu ... (from orgasm) and do 
not ejaculate, then you do not 
have to take a bath, but you 
should perform ablution.” (Sahih)
The Chapters On Dry Ablution

607. It was narrated that Abu Ayyub said: “The Messenger of Allâh ﷺ said: ‘Water (of bath) is for water (of seminal discharge).’” (Sahih)

Comments:
The Ahâdîth imply that no bath is obligatory for a man who was in the process of intercourse with his wife but had to leave it midway before ejaculation for some reason. However, the concession belongs to the early days of Islam which was later abolished. Now the ruling is that, ejaculation or no ejaculation, bath becomes obligatory by the mere consummation of the intercourse.

Chapter 111. What Was Narrated About The Obligation Of Bath When The Two Circumcised Parts Meet

608. It was narrated that ‘Aishah the wife of the Prophet ﷺ said: “When the two circumcised parts meet, then bath is obligatory. The Messenger of Allâh ﷺ and I did that, and we bathed.”” (Sahih)

Comments:
The expression ‘When the two circumcised parts meet’ means the happening of intercourse. In other words, it means that, ejaculation or no ejaculation, bath becomes an obligation the moment the pair is engaged in the sexual act.
609. Ubayy bin Ka'b said: "That was a concession that was granted in the early days of Islam, then we were commanded to have a bathe after that."\[^{[1]}\] (Sahih)

\[^{[1]}\] He was referring to: 'Water is for water' as is clear from other versions of it.

610. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "When a man sits between the four parts (arms and legs of his wife) and has intercourse with her, then bath is obligatory." (Sahih)

**Comments:**

The expression 'sits between the four parts (of the wife)' means approaching the woman for the sexual act. The Arabic expression *jahadaha* in the context means going into the woman, which necessitates the bath whether or not ejaculation takes place.

611. It was narrated from 'Amr b. Shu'aib, from his father, that his grandfather said: "The Messenger of Allah ﷺ said: 'When the two circumcised parts meet, and (the tip of the penis) disappears, then bath is obligatory.'" (Da'if)
The expression “When the two circumcised parts meet” means the same thing as the disappearance of the tip of the male organ into the female organ.

Chapter 112. One Who Has An Erotic Dream But Does Not Feel Any Wetness

612. It was narrated from 'Aishah that the Prophet ﷺ said: “If anyone of you wakes up and sees some wetness, but he does not think that he had an erotic dream, let him have a bath. But if he thinks that he had an erotic dream but he does not see any wetness, then he does not have to take a bath.” (Da’if)

Chapter 113. About Concealing Oneself When Taking A Bath

613. Abu Samh said: “I used to serve the Prophet ﷺ, and when he wanted to take a bath he would say: ‘Turn your back to me.’ So I would turn my back and hung up a cloth, and concealed him with it.” (Sahih)
Comments:

It is not permissible to undress oneself in anybody else's view or presence. One can, however, undress oneself, when necessary, in loneliness or seclusion.

614. It was narrated that 'Abdullāh bin Ḥārith bin Nawfāl said: "I asked whether the Messenger of Allāh (ﷺ) prayed voluntary prayer when travelling, but I could not find anyone to tell me until Umm Hānī bint Abu Tālih told me that he had come during the year of the Conquest (of Makkah). He ordered that a screen be held up, and that was done, and he took a bath; then he prayed eight Rak'ah (units) of voluntary prayer." (Sahih)

Comments:

The Prophet (ﷺ) stayed in Makkah on the occasion of its conquest in the capacity of a 'person on a journey'. In spite of it, he performed the forenoon (Dhuḥa) voluntary prayer. He, however, did not perform the Sunnah prayer (regular supererogatory prayer performed before and after the obligatory prayers).

615. It was narrated that 'Abdullāh bin Mas'ūd said: "The Messenger of Allāh (ﷺ) said: 'No one of you should bathe in open land or on a roof where he is not concealed; even if he does not see anyone, he can still be seen.'" (Da'īf)

Comments:

[Exegesis: This is from Al-Ṭalibī's Phāṣīf, Abū 'Abdullāh bin Mas'ūd, as reported by Allāh's Messenger (ﷺ).]
Chapter 114. Concerning The Prohibition Of Suppressing Urine Or Feces During Prayer

616. It was narrated that ʿAbdullāh bin Arqam said: “The Messenger of Allāh ﷺ said: ‘If anyone of you needs to defecate and the immediate call to prayer (Iqāmah) is given, let him start with it (relieving himself).’” (Sahih)

Comments:
The rationale behind the ruling is that if someone starts his prayer by suppressing the urge to relieve himself, he will neither feel at ease nor be able to pay due attention to the prayer which is the most important act of worship.

617. It was narrated from Abu Umāmah that the Messenger of Allāh ﷺ forbade a man to perform prayer when he was suppressing (the urge to urinate or defecate). (Sahih)

618. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said, ‘No one of you should stand to pray when he feels some discomfort (because of needing to urinate or defecate).’” (Sahih)
619. It was narrated from Thawbân that the Messenger of Allah ﷺ said: “No one among the Muslims should stand to pray when he is suppressing (the need to urinate or defecate), until he has relieved himself.” (Hasan)

Chapter 115. What Was Narrated Concerning The Bleeding Woman Who Has Counted The Days Of Her Period Before Her Flow Of Blood Became Continuous

620. It was narrated from ‘Urwah bin Zubair that Fátimah bint Abi Hubaish narrated to him that she went to the Messenger of Allah ﷺ and complained to him about bleeding. The Messenger of Allah ﷺ said: “Rather that is a vein, so look and see when your period comes, then do not perform the prayer. When the period is over, then purify yourself and perform the prayer between one period to the next.” (Da‘if)

Comments:

a. ‘That is a vein’ means it is a ailment, not the regular menstrual blood. As such the rules governing the routine period do not apply to it.

b. A woman suffering from bleeding out of her ordinary periods must also take a bath at the end of the menstruation period, like a normal woman and thereafter start praying like a normal woman. She can also go to the mosque.
read the Qur'ān and let the husband have intercourse with her, and do all
things that are forbidden during the monthly period for a woman.

621. It was narrated that 'Āishah said: "Fātimah bint Abi Hubaish came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh ﷺ! I am a woman who bleeds continuously and never becomes pure, should I give up the prayer?' He said: 'No, rather that is a vein and it is not menstruation. When the time of your period comes, leave off the prayer, and when it is over, take a bath and wash the blood from yourself and perform the prayer.' 

This is the Ḥadīth of Wākī' (Sahih)
Comments:

‘Use a piece of cotton’ means: I advise you to put some cotton on the blood spot, and tie it with a piece of cloth so that the blood gets absorbed in the cotton, and does not intermittently spoil your clothes, and you are able to perform prayer etc., with perfect ease.

623. It was narrated that Umm Salamah said: “A woman asked the Prophet: ‘I bleed continuously and do not become pure. Should I give up the prayer?’ He said: ‘No, but leave off praying for the number of days and nights that you used to menstruate.’” (One of the narrators) Abu Bakr (Ibn Abu Shaibah) said in his Hadith: “Estimate the number of days in the month, then take a bath and cover your private part with a cloth and perform prayer.” (Da‘if)

Comments:

Just like the woman’s bleeding out of periods, if a person is suffering from some other condition that invalidates his ablution, such as frequent passing of wind, or involuntary dripping of urine, then the person concerned is to be regarded as exempt from normal rules of Shari‘ah. In such cases he is not to shun his prayers but to perform fresh ablation for each prayer, and complete the entire cycle of his prayer including his Sunnah (supererogatory) and Nafl (voluntary) prayers.
624. It was narrated that `Aishah said: "Fātimah bint Abi Hubaish came to the Prophet ﷺ and said: 'O Messenger of Allāh! I am a woman who bleeds continuously and never becomes pure. Should I give up prayer?' He said: 'No, that is just a vein and is not menstruation. Do not perform prayer during the days of your period, then take a bath, and perform ablution for each prayer, even if drops of blood fall on the mat.’” (Da’īf)

Comments:
It is preferable for a woman undergoing the phase of bleeding out of periods, to perform two prayers at a time with one bath. Alternately, it is enough that she just makes the ablution for each prayer.

625. It was narrated from `Adiyy bin Thābit, from his father, from his grandfather, that the Prophet ﷺ said: "The woman who experiences irregular non-menstrual bleeding should leave prayer during the days of her period, then she should take a bath, and perform ablution for each prayer, and she should fast and perform the prayer.” (Da’īf)


Chapter 116. Concerning The Woman Who Is Confused About Her Bleeding And Does Not Know The Days Of Her Cycle

626. It was narrated from 'Urwh bin Zubair and 'Amrah bint 'Abdur-Rahmân that 'Aishah the wife of the Prophet ﷺ said: "Umm Habibah bint Jahsh experienced prolonged non-menstrual bleeding for seven years when she was married to 'Abdur-Rahmân bin 'Awf. She complained about that to the Prophet ﷺ and the Prophet ﷺ said: 'That is not menstruation, rather it is a vein, so when the time of your period comes, leave the prayer, and when it is over, take a bath and perform prayer.'” 'Aishah said: “She used to bathe for every prayer and then perform the prayer. She used to sit in a washtub belonging to her sister Zainab bint Jahsh and the blood would turn the water red.”” (Sahih)

Comments:
a. ‘When the time of your period comes’ means when there come the days of your menstruation before you developed the present condition.
b. Taking a bath separately for each prayer was Umm Habibah bint Jahsh’s independent judgment. The Ahâdîth of the Prophet ﷺ speak of only one obligatory bath to be done by women at the end of their period of menstruation.
Chapter 117. Concerning A Virgin Who Starts To Experience Prolonged Non-Menstrual Bleeding, Or If She Has A Regular Period But Forgets It

627. It was narrated from Hāmnah bint Jahsh that she experienced prolonged non-menstrual bleeding during the time of the Messenger of Allāh. She came to the Messenger of Allāh and said: “I am suffering prolonged and painful bleeding.” He said: “Fill it with a pad of cloth.” She said: “It is worse than that, it is flowing copiously.” He said: “Then bind yourself with a cloth and observe your menses for six or seven days, in the knowledge of Allāh, then have a bath and perform prayer and fast for twenty-three or twenty-four days. Delay Zuhūr and bring ‘Asr forward, and take (one) bath for both, and delay Maghrib and bring ’Ishā’ forward, and have (one) bath for both. This is what I prefer of the two matters.”

(Do’if)

Comments:

a. The Arabic expression Fi ‘ilm-i-lāh (literally, in Allāh’s knowledge) used by the Prophet in his reply means: Reckon the days of your impurity according to your best judgment, and put your trust in Allāh who knows perfectly well your limitations in keeping count of your days. He will surely forgive any genuine mistake made by you in reckoning the days of your purity and impurity.

b. The expression ‘This is what I prefer of the two matters’ conveys the idea that three baths in a day is not a binding necessity. The Prophet ...
however, preferred it because it ensures greater cleanliness and purity.

Chapter 118. What Was Narrated About Menstrual Blood That Gets On Clothing

628. It was narrated that Umm Qais bint Mihsan said: “I asked the Messenger of Allah about menstrual blood that gets on clothing. He said, ‘Wash it with water and lote leaves, and rub it, even with a piece of stick.’” (Sahih)

Comments:
a. This shows that menstrual blood is impure and must be washed off.
b. At times, mere washing with plain water does not remove the blood spot. The clothing should, therefore, be rubbed to clean it. Any faint impression still lurking on the garment after one’s best effort is condonable. The Arabic word Dila‘i (literally a rib) used by the Prophet as a rubbing agent here means any thin and semi-long twig or piece of wood.

629. It was narrated that Asmâ’ bint Abi Bakr Siddiq said: “The Messenger of Allah was asked about menstrual blood that gets on clothing. He said: ‘Rub it off, wash it and perform prayer in (the garment).’” (Sahih)

Comments:

630. It was narrated that ‘Aishah, the wife of the Prophet said:
"One of us used to menstruate, then rub the blood off her garment when she became pure again, and wash it, and sprinkle water over the rest of the garment, then perform prayer in it." (Sahih)

Comments:
The clothing on the woman’s body during the period, if free from any trace of blood, is perfectly pure. If smeared with blood, washing will turn it clean. As such there should be no hitch in performing prayer with such clothes on. It is also perfectly in order if separate clothes are used during those particular days by the ladies. (Bukhari: 323)

Chapter 119. The
Menstruating Woman Does Not Have To Make Up For The Prayer She Missed

631. It was narrated from 'Aishah that a woman asked her: "Does a woman who menstruates have to make up for the prayers she misses?" 'Aishah said to her: "Are you a Haruriyyah?"[1] We used to menstruate with the Prophet ﷺ then become pure, and he did not tell us to make up for the prayers we missed." (Sahih)

Comments:
a. Women are not allowed to perform prayer during their monthly course period (Bukhari: 304). All Muslims, with the exception of Kharijites are agreed on this point. This is the reason why 'Aishah asked the woman...
questioner in surprise if she was a Khārijite because it is only they who ask such questions.

b. It is a special favor of Allāh on women that He did not command them to make up for the missed prayers, for it would surely be quite a difficult task for them to make good their missed eight to ten days of ritual prayers each month. Fasts, on the other hand, come only once in a year, and it is not such a great task to fast for the missed eight to ten days during the course of the coming eleven months.

Chapter 120. A Menstruating Woman Taking Something From The Mosque

632. It was narrated that ʿĀishah said: "The Messenger of Allāh  said to me: 'Get me a mat from the mosque.' I said: 'I am menstruating.' He said: 'Your menstruation is not in your hand.'" (Sahih)

Comments:

a. Women in the state of menstruation or Nifūs (postnatal bleeding) are prohibited from entering the mosque.

b. It is a different matter if a woman, standing outside the precincts of the mosque takes something of necessity from, or put it inside the mosque, since this action, not falling under the definition of 'entering the mosque,' is perfectly in order.

633. It was narrated that ʿĀishah said: "The Prophet  used to bring his head close to me when I was menstruating and he was in lʿitkāf (seclusion in a mosque for the purpose of worship), and I would wash it and comb his hair." (Sahih)
Comments:

a. A man in a state of I’tikāf (seclusion in a mosque for worship) is not allowed to come out of the mosque without a genuine excuse or pressing necessity.

b. Peeping the head out of the mosque does not fall under the definition of coming out of the mosque.

634. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ used to put his head in my lap when I was menstruating and recite Qur’ān.” (Sahih)

Comments:

a. It also confirms the fact that the entire body of a menstruating woman is pure, the only exception being the part connected with the ‘blood’.

b. Rules for reciting the Qur’ān from memory are different from those relating to the touching of the Noble Book for that purpose.

Chapter 121. What A Man May Do With His Wife When She Is Menstruating

635. It was narrated that ‘Aishah said: “If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to tie her waist-wraper around herself if the bleeding was heavy, then he would embrace her. And who among you can control his desire as the Messenger of Allâh ﷺ used to control his desire?” (Sahih)
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Comments:
a. Having sex with a menstruating woman is prohibited in Islam.
b. Short of the intercourse, all other things like embracing her or kissing her etc., are perfectly in order.
c. Mubāsharah in Arabic means either (i) having sex or (ii) simply embracing and caressing the wife. Here it is used in the latter sense.

636. It was narrated that 'Āishah said: “If one of us was menstruating, the Messenger of Allāh would tell her to tie her waist-wrapper around herself, then he would embrace her.” (Sahih)

637. It was narrated that Umm Salamah said: “I was with the Messenger of Allāh under his blanket, then I felt that I was menstruating as women do, so I slipped out from under the cover. The Messenger of Allāh said: ‘Are you menstruating?’ I said: ‘I feel that I am menstruating as women do.’ He said: ‘That is what Allāh has decreed for the daughters of Šām.’ So I slipped out and sorted myself out, then I came back, and the Messenger of Allāh said to me: ‘Come under the cover with me,’ so I went in with him.’” (Hasan)
Comments:
‘Sorted myself out’ means took due precaution against defiling my clothes from impurity.

638. It was narrated from Mu‘áwiyyah bin Abu Sufyän that he asked Umm Habibah, the wife of the Prophet ﷺ: “What did you used to do with the Messenger of Allâh ﷺ when you were menstruating?” She said: “If it was at the beginning of the period when the bleeding is heavy, we would tie the waist-wrapper tightly around our thighs, then lie down with the Messenger of Allâh ﷺ.” (Sahih)

639. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever has intercourse with a menstruating woman, or with a woman in her rear, or who goes to a fortuneteller and believes what he says, he has disbelieved in that which was revealed to Muhammad.’” (Hasan)

Chapter 122. Prohibition Of Sexual Intercourse With A Menstruating Woman

Comments:
a. Allâh has appointed a natural channel for satisfying men’s sexual urge with
women. It is a channel that would breed offsprings. The anus is not the place for the purpose. It is unnatural to use it the way the inhabitants of Sodom did among whom the Prophet Lut was sent as a warner.

b. A Kāhin (fortuneteller) is one who claims to know the future of the people. In our part of the world people practising Nujum (astrology), Ramal (foretelling by figures) and Iajur (art of prediction) all belong to the same category which the Messenger of Allah has denounced and warned against.

Chapter 123. The Expiation
For One Who Has Sexual Intercourse With A Menstruating Woman

640. It was narrated from Ibn ‘Abbās that the Prophet said concerning one who has intercourse with a woman when she is menstruating: “Let him give a Dinār or half a Dinār in charity.” (Sahih)

Comments:

a. Dinār was a gold coin used in the days of the Prophet in Arabia. It measured about 4.4 grams. It is, therefore, incumbent, in the light of the Hadith, on any one committing this act to give in charity a price equivalent to 4.4 grams of gold to a person who is deserving, poor and hard-pressed.

b. Some scholars from among the pious predecessors have reconciled the apparent difference between the figures of one Dinār and half a Dinār, by suggesting that one Dinār of charity is expiation for committing the act in the early stages of menstruation when blood is reddish in colour, while half a Dinār is for doing it in the later stages when the blood colour is yellowish. Some other scholars have suggested that it depends on your capacity. If well-to-do, give a full Dinār, if hard-pressed, give just half a Dinār.

Chapter 124. How A Menstruating Woman Should Bathe

641. It was narrated from ‘Āishah that the Prophet said to her,
when she was menstruating:
“Undo your braids and bathe.”
(Sahih)
(A narrator) ‘Ali said in his narration: “Undo your head.”

Comments:
‘Undo your head’ means: Undo the braids of your hair or plaits and wash your head. The ruling does not apply to a bath from sexual impurity. (Compare previous Hadith 603 & 604).

642. It was narrated from ‘Aishah that Asmā’ asked the Messenger of Allah 聽 about bathing after one’s period. He said: “One of you should take her water and lotus leaves, and purify herself, and purify herself well, or thoroughly. Then she should pour water over her head and rub it vigorously so that the water reaches the roots of her hair. Then she should take a piece of cotton perfumed with musk and purify herself with it.” Asmā’ said: “How should I purify myself with it?” He said: “Subḥān Allāh! purify yourself with it!” ‘Aishah said, as if whispering to her: “Wipe away the traces of blood with it.” Then she (Asmā’) asked him about bathing to cleanse oneself from sexual impurity. He said: “One of you should take her water, and purify herself, and purify herself well, or thoroughly. She should pour water over her head and rub it so that water reaches the roots of her hair, then she should pour water over her body.” ‘Aishah
said: "How good were the women of the Ansâr! For they did not let shyness keep them from understanding their religion properly." (Sahih)

Comments:
a. A bath from the impurity of menses needs more elaborate cleaning than a bath from the impurity of intercourse because the frequency of the former is less than that of the latter.
b. Putting lote leaves in boiling water makes it a better detergent.
c. Applying perfume on the particular spot is meant to remove any unwelcome smell.

Chapter 125. What Was narrated Concerning Eating With A Menstruating Woman

643. It was narrated that 'Aishah said: "I used to eat the meat from a bone when I was menstruating, then the Messenger of Allâh would take it and put his mouth where my mouth had been. And I would drink from a vessel, and the Messenger of Allâh would take it and put his mouth where my mouth had been, and I was menstruating." (Sahih)

Comments:
a. It shows that the body of a menstruating woman is pure, and the impurity in essence is 'legal' except for the blood whose impurity is perceivable.
b. The mouth and saliva of a menstruating woman is also pure. It is perfectly in order to eat and drink from the food and water left over by her.

644. It was narrated from Anas that the Jews would not sit with a
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menstruating woman in a house, nor eat with her, nor drink with her. That was mentioned to the Messenger of Allāh ﷺ, then Allāh revealed the words: “They ask you concerning menstruation. Say: that is a harmful thing, therefore, keep away from women during menses.”[1] The Messenger of Allāh ﷺ said: “Do everything except sexual intercourse.” (Sahih)

Comments:

a. Islam attaches the highest importance to cleanliness and purity. It is, nevertheless, free from the strict laws of the Jews. Hence it is that, except sexual intercourse (which is prohibited during the monthly course and days of impurity after childbirth), all other activities - sitting together, eating and drinking together, kissing each other, and sharing the bed together - are all permissible in Islam.

b. Should a person feel that, while embracing his wife, he might not be able to keep a check on his passion and might feel tempted to commit the prohibited, he would be well advised not to avail the juridical licence but try to avoid being too intimate with his wife during that period.

Chapter 126. Concerning Menstruating Women Keeping Away From the Mosque

645. It was narrated that Jasrah said: “Umm Salamah told me: ‘The Messenger of Allāh ﷺ entered the courtyard of this mosque and called out at the top of his voice: ’The mosque is not permissible for anyone who is sexually impure or any woman who is menstruating.” (Da’if)

Comments:

Scholars have divergent views on this Hadith. Some of them regard its chain of transmission as 'Weak' while others consider it of the category of Hasan (Good) because of other supporting evidences. There is, however, a consensus among the scholars that the ruling contained in the Hadith is valid and binding.

Chapter 127. Concerning What A Woman Sees Of Yellowish Or Brownish Discharge After Her Period Is Over

646. It was narrated from Umm Bakr that she was told that ‘Âishah said: “The Messenger of Allâh ﷺ said concerning a woman who sees that which causes her doubt (i.e. some bleeding) after she becomes pure: ‘That is a vein or veins.’” (Da’if)

Muhammad bin Yahya said: “What was meant by ‘after she becomes pure’ is after having a bath (following the end of her period).”

647. It was narrated that Umm ‘Atiyyah said: “We did not think anything of the yellowish or brownish discharge.” (Sahih)

(Another chain) It was narrated that Umm ‘Atiyyah said: “We did
not think that the yellowish or brownish discharge counted for anything.”

Muhammad bin Yahya said: “Wuhaib (who narrated the second version) is the better of them with this according to us.”

Comments:
The narrator means to say that they (the women in those days) did not consider it a part of menstruation. The previous Hadith has already indicated that the ruling belongs to the time following the bath at the end of the period. However, if the yellowish or brownish discharge is once again followed by the red fluid, then it shall be considered a part of menstruation.

Chapter 128. How Long Should Women In Postnatal Bleeding Wait (Before Praying, etc.)?

It was narrated that Umm Salamah said: “At the time of the Messenger of Allah, women in postnatal bleeding (after childbirth) used to wait for forty days, and we used to put Wars on our faces because of freckles.”

(Hasan)

Comments:
a. Nifás is the blood secreted from inside a woman after childbirth. Scholars have divergent views about its maximum duration. A majority of them are inclined towards considering it for forty days. In case the flow of blood persists beyond that period, then technically it is not postnatal bleeding but vaginal secretion other than postnatal bleeding. In this condition the woman must bathe and start performing devotional acts like prayers and fasting. If
bleeding stops earlier than forty days, then abstinence from the aforementioned rituals is not needed, and normal devotional activities can be restarted after taking the bath.

b. Wars, as explained under Hadith 466, is a yellowish plant from Yemen used (especially by women) as a liniment and for dye.

649. It was narrated that Anas said: "The Messenger of Allâh ﷺ set the time for postnatal bleeding at forty days, except for one who becomes pure before that." (Da‘îf)

Comments:
As to the chain of narration, the Hadith is 'Weak' but the ruling contained in it, being proved from other sound Ahâdîth, is correct.

Chapter 129. One Who Has Intercourse With His Wife When She Is Menstruating

650. It was narrated that Ibn `Abbâs said: "If a man had intercourse with his wife while she was menstruating, the Prophet ﷺ commanded him to give half a Dinâr in charity." (Sahih)

Comments:
For detailed comments see notes under Hadith 640.

Chapter 130. Eating With A Menstruating Woman

651. It was narrated that
'Abdullâh bin Sa’d said: “I asked the Messenger of Allâh ﷺ about eating with a menstruating woman and he said: ‘Eat with her.’” (Hasan) Comments: The question has been dealt with under Hadith 643.

Chapter 131. Performing Prayer In The Garment Of A Menstruating Woman

652. It was narrated that ’Âishah said: “The Messenger of Allâh ﷺ was performing prayer, and I was by his side. I was menstruating, and I was wearing a wool cloak, and part of it was over him.” (Sahih) Comments: The use of a cloth or garment as a covering for the body by a menstruating woman does not make the entire clothing unclean. Her blood, however, if it soils the cloth, shall only make the affected part unclean. Once the spot is washed, the entire cloth or garment becomes fit for all uses, even for prayer etc.

653. It was narrated from Maimunah that the Messenger of Allâh ﷺ performed prayer wearing a wool cloak. Part of it was over him and part was over her, and she was menstruating. (Sahih) Comments: [Ibn ‘Abd ‘Allâh] A‘îshah said: “I performed prayer with the Messenger of Allâh ﷺ, and he was wearing a wool cloak. Part of it was over his head and part was over her, and she was menstruating.” (Sahih)
Chapter 132. When A Girl’s Puberty Period Begins, She Should Not Pray Unless She Is Wearing A Head Cover

654. It was narrated from ‘Aishah that the Prophet entered upon her, and a freed slave girl of hers concealed herself. The Prophet asked: “Have her periods begun?” She said: “Yes.” He tore a piece of his turban and said: “Cover your head with this.” (Da’if)

655. It was narrated from ‘Aishah that the Prophet said: “Allâh does not accept the prayer of a woman who menstruates (i.e., an adult woman) except with a head cover.” (Sahih)

Comments:

a. Covering the head for prayer is compulsory for a woman, even if she is secluded from the sight of others. This command for covering is not related to rulings concerning veil, which is not needed before non-marriageable near relations.

b. Singling out ‘woman’ for the ruling clearly indicates that it is a female-specific ruling, and a man can perform prayer without a cover on his head. However, even for men it is not desirable to make it a habit to perform prayer with a bare head.
Chapter 133. A Women Who Is Menstruating May Dye Her Hands

It was narrated from Mu‘ádh that a woman asked ‘Áishah: “Can a woman who is menstruating dye her hands?” She said: “We were with the Prophet and we used to dye our hands, and he did not tell us not to do that.” (Sahih)

Comments:
a. The Prophet’s not prohibiting a thing means his silent approval.
b. The term ‘dye’ stands for anything that, when applied to the hands or the head, changes their color. Henna is also a dyeing agent.

Chapter 134. Wiping Over Bandages

It was narrated that ‘Ali bin Abu Tálib said: “I broke one of my forearms and I asked the Prophet about that. He told me to wipe over the bandages.” (Maudú’)

Another chain with similar meaning.

Comments:
The ruling contained in the Hadith is correct because the affected person has no other alternative.
Chapter 135. Saliva That Gets On Clothes

658. It was narrated that Abu Hurairah said: "I saw the Prophet carrying Hasan bin 'Ali on his shoulder, and his saliva was dripping down on him." (Sahih)

Comments:

a. Human saliva is not impure.
b. It is no affront to a person's dignity, however high or mighty he might be, to hold a child in his lap or carry it on his shoulders.

Chapter 136. Spitting Into A Vessel

659. It was narrated from 'Abdul-Jabbar bin Wail that his father said: "A bucket was brought to the Prophet; he rinsed his mouth and spat into it, and it was like musk or better than musk, and he rinsed his nostrils outside the bucket." (Da'if)

660. It was narrated from Zuhri that Mahmud bin Rabi' remembered that the Prophet spat into a bucket from a well that belonged to them. (Sahih)
Comments:

a. Whatever the Messenger of Allah ﷺ touched with hand or body became blessed. Hence it is that the Companions preserved his hair and other personal belongings. However, the Companions and their Successors never ever kept anything associated with other Companions or Successors as a holy relic.

b. The Messenger of Allah ﷺ, on this occasion took some water in his mouth and blew it over the face of Mahmud for fun. This shows that it is all right to make merry with small children.

Chapter 137. Prohibition Of Seeing One’s Brother’s Nakedness

661. It was narrated from ‘Abdur-Rahmân bin Abu Sa’eed Al-Khudri from his father that the Messenger of Allah ﷺ said: “No woman should look at the nakedness of another woman, and no man should look at the nakedness of another man.” (Sahih)

Comments:

a. There is consensus among the scholars that, among the things prohibited for man to look at, are the private parts (anus and penis of another man). There are, however, divergent views about the permissibility or otherwise of seeing the thighs of another man. Imam Bukhârî does not include them among the concealable parts. Still he thinks it prudent to conceal them. Generally for men, this is from the navel to the knee, and for women it is all of her body except the hands, feet and face.

b. Women should also avoid seeing the private parts of other women. Even in case of childbirth, etc., only the women whose services are indispensable for the job may see them. All others must avoid seeing them.

c. Women must not lay bare even their breasts before other women.
662. It was narrated from a freed slave of 'Āishah that ‘Āishah said: “I never looked at (or I never saw) the private part of the Messenger of Allāh ﷺ.” (Da’if)

(One of the narrators) Abu Bakr (Ibn Abu Shaibah) said: “Abu Nu’aim would say: ‘(From) a freed female slave of 'Āishah.’”

Chapter 138. If A Person Bathes To Cleanse Himself From Sexual Impurity And There Remains A Spot On His Body That Was Not Touched By Water, What Should He Do?

663. It was narrated from Ibn ‘Abbās: “The Prophet ﷺ bathed to cleanse himself from sexual impurity, then he saw a spot that the water did not reach.” Then he motioned with the hair hanging over his shoulders and squeezed (the water from it) over that spot.” (Da’if)

In his narration, Ishāq said: “So he wrung his hair over it.”

664. It was narrated that ‘Ali said: “A man came to the Prophet ﷺ and said: ‘I bathed to cleanse
myself from sexual impurity, and I prayed *Fajr*, then I noticed a spot the size of a fingernail that the water did not reach.' The Messenger of Allâh ﷺ said: ‘If you had wiped it that would have been sufficient for you.’” (Da’îf)

**Chapter 139. If A Person Performs Ablution And Leaves A Place Where Water Does not Reach**

665. It was narrated from Anas that a man came to the Prophet ﷺ; he had performed ablution and has missed a spot the size of a fingernail where water had not reached. The Prophet ﷺ said to him: ‘Go back and perform ablution properly.’” (Sahîh)

**Comments:**

Both the Ahâdîth are Weak. As such they do not prove the intended ruling. The correct position is that the person concerned shall have to redo his bath or ablution. And Allâh knows best.

666. It was narrated that `Umar bin Khattâb said: “The Messenger of Allâh ﷺ saw a man performing ablution and he missed a spot the size of a
fingernail on his foot. He commanded him to repeat his ablution and his prayer, so he did.” (Sahih)
Comments:
a. According to the lexicographers and jurists the word *Salāt* means prayer or supplication. Some of the scholars hold that the essence of *Salāt* is reverence. The ritual prayer is so called because it signifies reverence for Allah.

b. Prayer is a devotional act consisting of a series of utterances and actions that start with pronouncing the greatness of Allah symbolized by the words *Allāhu Akbar* and end with turning one's face right and left, articulating *Taslim* (greeting), symbolized by the words: *As-Salāmu-‘Alāikum Wa Rahmatullāhī* (Peace and Allah’s mercy be upon you).

c. Prayer is an important pillar (among the Five Pillars) of Islam. It is the surest means of securing nearness to Allah, the coolness of our beloved Prophet’s eye, a healing for the believer’s pains and miseries, a bulwark against the believer’s misfortunes, and the key to the doors of Paradise for the chosen ones of Allah, even as the Qur’ān says: “And seek help in patience and prayer.” (2:153)

Important as the prayer is, the manner of its performance is also equally important. A prayer performed by one’s devised method will not be acceptable to Allah. Its acceptability is linked to doing it exactly according to the *Sunnah* of the Prophet ﷺ, since he himself has said: Pray as you have seen me pray. (Bukhāri: 631). It is, therefore, essential that we perform the prayer complete with all the *Sunnah*, obligatory duties and desirable acts specified by the Prophet ﷺ. It will be a punitive act on the part of anyone who belittles and neglects anyone of the blessed *Sunnah* on the basis of one’s own deviant interpretations and arguments. The degree of reward promised for performing prayer in conformity with the precepts of the Prophet ﷺ can be estimated by the following saying of our beloved Prophet ﷺ: Abu Hurairah ﷺ reported: I heard the Messenger of Allah ﷺ say, “Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?” They replied, “No soiling would be left on him.” He ﷺ said, “That is the five (obligatory) prayers. Allah wipes out all sins as a result of performing them.” (Bukhāri: 528 & Muslim: 666)
1. The Chapters On The Times Of Prayer

667. It was narrated from Sulaimān bin Buraidah that his father said: “A man came to the Prophet ﷺ and asked him about the times of prayer. He said: ‘Pray with us for two days.’ When the sun passed its zenith he commanded Bilāl to call the Adhān, then he commanded him to give the Iqāmah for Zuhr; then he commanded him to give the Iqāmah for ‘Asr when the sun was high and clearly white. Then he commanded him to give the Iqāmah for Maghrib when the sun had set; then he commanded him to give the Iqāmah for ‘Ishā’ when the red afterglow had disappeared; then he commanded him to give the Iqāmah for Fajr when dawn came. On the following day he commanded him to give the Adhān for Zuhr when the extreme heat had passed and it had cooled down; then he prayed ‘Asr when the sun was still high, but he delayed it more than he had done the day before; then he prayed Maghrib before the red afterglow disappeared; he prayed ‘Ishā’ when one-third of the night had passed; and he prayed Fajr at the time when it was already light. Then he said: ‘Where is the one who was asking about the times of Prayer?’ The man said: ‘Here I am, O Messenger of Allāh.’ He said: ‘The times of your prayer...’
are between the times you have seen.’” (Sahih)

Comments:

a. With regard to any prayer, it is best to perform it at the earliest after the onset of the permissible time for it, although it is also permissible to delay it as long as it does not cross the prescribed limit of time for that particular prayer.

b. It is permissible to sometimes leave the optimum for something other than optimum, but only for purposes prudent or educative. It is not, however, proper to make a habit of it.

c. Cooling down of the day for Zuhr (early afternoon prayer) means waiting for reduction in the intensity of the heat. It is, as we all know, extremely hot at noon in the summer season. The Zuhr prayer can, therefore, wait a little after the sun has passed its zenith. There is, however, no justification for such delays in colder weathers.

d. It may be noted that the time for Asr (afternoon prayer), for both the days mentioned in the Hadith, has been expressed in similar terms, namely: (i) ‘When the sun was high and clearly white,’ and (ii) ‘When the sun was still high.’ We will read more discussion about the sun’s height in coming Ahādith.

e. The time for Maghrib (early evening prayer) starts with the sinking of the sundisk on the horizon, and ends with the disappearance of the red afterglow appearing on the west.

f. The time for ‘Isha’ (night prayer) starts with the disappearance of the red afterglow. As inferred from the Hadith, its end seems to be the passing of one-third of the night. Some other Ahādith suggest it to be until the passing of half of the night.

668. It was narrated from Ibīn Shihāb that he was sitting on the cushions of ‘Umar bin ‘Abdul–‘Aziz when he was the leader over Al-Madinah, and with him was ‘Urwah bin Zubair. ‘Umar delayed ‘Asr somewhat, and ‘Urwah said to him: “Jibril came down and led the Messenger of Allah ﷺ in prayer.” ‘Umar said to him: “Know what you are saying, O ‘Urwah!” He said: “I heard Bashir bin Abu Mas‘ud...
saying, ‘I heard Abu Mas‘ud saying, “I heard the Messenger of Allah ﷺ saying, Jibril came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him,’ and he counted five prayers on his fingers.” (Sahih)

Comments:

a. The coming down of Jibril (the Archangel) for the determination of prayer times highlights the importance of prayer in general, and of congregational prayer in particular. It also highlights the importance of performing the prayers on time.

b. No one in an Islamic society is above criticism. But even while dissenting with someone, it is essential that we do not neglect the norms of decency and respect towards others.

c. If the point at issue is not clear, it is no offence to the dignity of the speaker to seek further clarification from him.

d. Any Hadith narrated before the people will carry more conviction if it is supported by reference to the source of the Hadith or its chain of narrators.

e. The practice of narrating Ahādīth along with their chain of narrators had started as early as the age of the Successors, which made it easy for the people to distinguish between an authentic Hadith and a fabricated one.

Chapter 2. The Time Of The Fajr Prayer

669. It was narrated that ‘Aishah said: “The believing women used to perform the Subh[^1] prayer with the Prophet ﷺ, then they would go back to their families and no one would recognize them,” meaning because of the darkness. (Sahih)

Comments:

a. Women also used to join the prayers along with their male counterparts. The reason for this was that, when the Prophet ﷺ delivered his discourses or the people asked him questions, even the women would listen to it and gain knowledge about their religion.

b. Being able to listen to longer recitations of the Qur'an and still finish it early means that the congregation assembled quite early, and the prayer was performed in its earliest prescribed hour.

c. The women did not stay back after the prayer for purposes of doing other devotional recitals, but left the mosque immediately after the prayer. As for men they, as becomes clear from other Hadith, waited until all the women had left the mosque.

670. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ recited: And recite the Qur'an during the Fajr. Verily, the recitation of the Qur'an during Fajr is ever witnessed.”[1] He said: “It is witnessed by the angels of the night and the day.” (Sahih)

Comments:

a. Shows the importance and merit of the Fajr prayer. The ‘Asr prayer also partners it in merit.

b. Angels witnessing the congregation is indicative of the pride of place in the Divine scheme occupied by the believers.

671. Mughith bin Sumayi said: “I prayed the Subh with ‘Abdullâh

bin Zubair in the darkness, and when he said the Taslim, I turned to Ibn 'Umar and said: 'What is this prayer?' He said: 'This is how we prayed with the Messenger of Allah and with Abu Bakr and 'Umar. When 'Umar was stabbed, 'Uthmân delayed it until there was light.'" (Sahih)

Comments:

a. The best time of Fajr prayer as proved from the precept of the Prophet in this regard is to offer it at its earliest hour. This was the practice followed during the times of Abu Bakr and 'Umar.

b. 'Uthmân's decision to delay the prayer until there was light, was only dictated by the particular circumstances of the time, and was not meant to be permanent. That is why 'Abdullah bin Zubair did not feel the need to delay the prayer, and performed it at its earliest prescribed time in accord with the Sunnah of the Prophet.

672. It was narrated from Râfi' bin Khadij that the Prophet said: "Pray the Subh early, for indeed its reward is greater" or "your reward." (Sahih)

Comments:

a. The words Asbihu bis-Subh spoken by the Prophet, correctly translated here as 'Pray the Subh early', is sometimes translated as 'Delay it until there is morning light.' It is on this basis that the adherents of the Hanafi School of Jurisprudence delay the Fajr prayer until there is clear light. Such an interpretation is clearly against the teaching and practice of the Prophet who always performed the Fajr prayer at the earliest hour, in darkness. As such, even if the second translation is taken as correct, it would either
mean: (i) 'Avoid performing the Fajr prayer at Subh Kāḥīb (at the appearance of reddish blackness) but do it when you are sure of the onset of Subh Ṣadīq (daybreak; true dawn), or it would mean: (ii) 'Prolong the recitation of the Qur'ān so that when you finish your prayer, it is already bright morning'. It is so because the preceding Ahādīth unmistakably highlight the merit of performing each prayer at its earliest prescribed hour.

Chapter 3. The Time Of The Zuhr Prayer

673. It was narrated from Jābir bin Ṣamurah that the Prophet used to pray Zuhr when the sun had passed its zenith. (Sahih)

Comments:
a. The time for Az-Zuhr prayer starts just after the sun has passed its zenith.
b. The Prophet's way is to perform the prayer at its earliest hour.

674. It was narrated that Abu Barzah Al-Aslami said: "The Prophet used to pray the Ḥajīr prayer, which you call 'Zuhr,' when the sun had passed its zenith." (Sahih)

675. It was narrated that Khaṭṭāb said: "We complained to the Messenger of Allāh about the heat of the sunbaked ground, but he did not respond to our complaint." (Sahih)
wording.

Comments:

a. The Companions' plea was to the effect that the sun turns the sand burning hot, and prostration for the Zuhr prayer over it becomes difficult during summer, would it not, therefore, be better to delay the prayer until the sand cools down a little? The Prophet did not concede to the implied request, but continued to lead the prayer early even in the hot season.

b. Some other Ahadith do speak of delaying the Zuhr prayer during the hot season (as we shall see under Ahadith in Chapter 4) but it only means a slight delay, not so much that it should push the worshippers towards the end of the prayer time.

676. It was narrated that 'Abdullâh bin Mas'ud said: "We complained to the Messenger of Allâh about the heat of the sunbaked ground, but he did not respond to our complaint." (Sahih)

677. It was narrated that Abu Hurairah said: "The Messenger of Allâh said: 'When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire.'" (Sahih)
Comments:
The wisdom behind waiting for the prayer until it cools down a little, is the fact that intense heat dampens the spirit of devotional submissiveness and fervor, while under cooler conditions the prayers are likely to be more focused. The wait should, however, not be excessive.

678. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-Fire.” (Sahih)

679. It was narrated that Abu Sa’eed said: “The Messenger of Allah ﷺ said: ‘Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire.’” (Sahih)

680. It was narrated that Mughirah bin Shu’bah said: We were praying Zuhr with the Messenger of Allah ﷺ at the time of intense heat (i.e., midday when the sun has just passed its zenith) and he said to us, “Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire.” (Da’if)
Chapter 5. The Time Of The 'Asr Prayer

682. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ used to pray 'Asr when the sun was still hot and high, and if a person were to go to the suburbs (of Al-Madinah) he would be able to reach it while the sun was still hot and high. (Sahih)

683. It was narrated that 'Āishah said: “The Prophet ﷺ prayed the 'Asr when the sun was shining into my room and there were no shadows yet.” (Sahih)
Comments:
This shows that the Prophet ﷺ performed the ‘Asr prayer early, since if the prayer had been delayed, the shadow would have covered the entire courtyard and started mounting the walls.

Chapter 6. Maintaining The ‘Asr Prayer

684. It was narrated from ‘Ali bin Abu Tālib that, on the Day of Khandaq, the Messenger of Allāh ﷺ said: “May Allāh fill their houses and graves with fire, just as they distracted us from the middle prayer.” (Hasan)

Comments:
a. Loss in religious matters is greater than loss in worldly affairs.
b. The ‘Asr prayer has greater importance than other prayers.
c. The very tongue that had remained silent at the trials of Taif was forced to invoke Allāh’s wrath upon the invading idolaters when the events of the battle of the Confederates (also known as the battle of Trench) distracted the believers from offering the ‘Asr prayer on time. He ﷺ was so angry at this failure, that he besought Allāh to fill the infidels’ houses and graves with fire. In it perhaps, is sufficient food for thought for those who miss their prayers just out of laziness, or because of their indulgence in sports or business activities. How reprehensible will this act of theirs be to Allāh and His Messenger ﷺ. May Allāh protect us all from His wrath!

685. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “The one who misses the ‘Asr prayer, it is as if he has been cheated out of his family and his wealth.” (Sahih)

Comments:
[ صحيح ] أخرجه سلم، المساجد، باب التغليظ في تقويت صلة العصر، ح: 112 من حديث سفيان بن عتبة ﷺ.
Comments:
For a man of the world there can be no greater loss than that his family, his relations and his herd of animals all meet their sudden death, all his buildings collapse in an instant, all his money is taken away by thieves, and he is reduced to the state of an absolute beggar. But, in the sight of the Messenger of Allâh, all this loss cannot match the loss of failing to observe one prayer on time. We can thus say that anyone who misses just one prayer from the bidding of the inciting soul or the temptation of Satan, his loss is as irreparable as the loss sustained by the miserable man cited above.

686. It was narrated that 'Abdullâh said: "The idolaters kept the Prophet ﷺ from the 'Asr prayer until the sun had set. He said: 'They kept us from performing the middle prayer; may Allâh fill their graves and their houses with fire.'" (Sahîh)

Comments:
148. From Hadith: Muhammad بن طلحة به ح.

a. The Hadith confirms that the middle prayer is another name for the 'Asr prayer, whose importance has been underlined by the Qur'ân in the following terms: "Guard strictly the prayers, especially the middle prayer" (2:228).

b. Prayer in Islam is more important than even jihâd (fighting in the cause of Allâh).

Chapter 7. The Time Of The Maghrib Prayer

687. Abu Najâshî said: "I heard Râfî bin Khâdîj say: 'We used to perform the Maghrib at the time of the Messenger of Allâh ﷺ, and one of us would be able to see the places where his arrows would land...when shot from his bow.'" (Sahîh)
Another chain with similar wording:

حَدَّثَنَا أَبُو يَحْيَى الْمُغْرَفِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، نَجَوَّةُ

تخريج: آخر شهري، مواقيت الصلاة، باب وقت المغرب، ح: 559، وصلماً.

المسجد، باب بيان أن أول وقت المغرب عند غروب الشمس ح: ۱۳۷۷ من حديث الأستاذ.

Comments:

One reason for completing the 'Maghrib' prayer so early was that they used to perform it just at the setting of the sun. The second is that the prayer was relatively brief, in the sense that, unlike other prayers, there was no prolonged recitation of the Qur'an in it.

688. It was narrated from Salamah bin Akwa' that he used to pray the Maghrib with the Messenger of Allah ﷺ when the sun set. (Sahih)

689. It was narrated that 'Abbas bin 'Abdul-Muttalib said: "The Messenger of Allah ﷺ said: 'My Ummah will continue to adhere to the Fitrāh[1] so long as they do not delay the Maghrib until the stars have all come out." (Hasan)

Abu 'Abdullāh bin Mājah said: 'I heard Muhammad bin Yahya saying: 'The people in Baghdad were confused in narrating this Hadith, Abu Bakr Al-'Ayān and I went to Awwām bin 'Abbād bin Awwām and he brought out to us the book of his father, and this Hadith was in it.'"

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[1] Natural inclination of man, i.e., Islam.
Comments:

a. It is better to perform the prayer in its earliest prescribed time. One should especially avoid delaying the Maghrib prayer, since the time limit for it is less than for others.

b. Delaying the prayers is deviation from the faith of Islam.

Chapter 8. The Time Of The ‘Ishâ’ Prayer

690. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Were it not that it would be too difficult for my Ummah, I would have commanded them to delay the ‘Ishâ’.” (Sahih)

Comments:

a. Unlike other prayers, it is preferable to delay the ‘Ishâ’ prayer.

b. The delay should only be to the extent that the worshippers in general do not feel inconvenienced.

691. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Were it not that it would be too difficult for my Ummah, I would have delayed the ‘Ishâ’ prayer until one third or one half of the night had passed.’” (Sahih)

Comments:

We may infer from this, that the ‘Ishâ’ prayer must be performed before half of the night has passed, since the Prophet ﷺ had only wished to delay it
until the half of the night. Nevertheless, the congregational prayer should
be held at a suitable time, taking into view the convenience of the
worshipers.

692. Humaid said: “Anas bin Mâlik was asked: ‘Did the Prophet ﷺ wear a ring?’ He said:
“Yes.’ One night he delayed the ‘Ishâ’ prayer until almost the
middle of the night. When he had prayed he turned to face us and
said: ‘The people have prayed and gone to sleep, but you will
still be in a state of prayer so long as you are waiting for the (next)
prayer.’” (Sahih)

Anas said: “It is as if I can see the sparkle from his ring.”

Tafsîr: [فَرَنَّ أَنَسُ وَفَرَنَّ يُتَدَرَّبُ عَلَيْنَا ﴿وَإِذَا كَانَ الْيَوْمُ ﻟُمْرِيَ ﺑَيْنَّا ﻟَمْ يُؤْذِينَ ﺑِهِ ﱠوُصَلُواُ وَنَامُواَ وَإِنَّكُمْ لَنْ تَزَالُواُ فِي صَلَاةٍ ﻣَعَ اْنْظَرُواُ ﻣَا اْنْتَظَرُواُ ﱠوُصَلُواُ وَنَامُواَ]"

Comments:
a. The Prophet ﷺ mostly performed the ‘Ishâ’ prayer early, which means not
delaying it unduly. However, at times he departed from the normal practice
in order to highlight the merit of delaying it.
b. Religious speech can be delivered after the congregational prayer.
c. Sitting in wait for the prayers is a meritorious act.
d. It is permissible to wear a ring. Men can, however, wear only silver. Use of
gold is prohibited for men (Sunan Ibn Mâjah: 3595).

693. It was narrated that Abu Sa’eed said: “The Messenger of
Allah ﷺ led us for the Maghrib prayer. Then he did not come out
until half the night had passed. Then he came out and led them in
prayer, then he said: ‘The people have prayed and gone to sleep,
but you are still in a state of prayer so long as you are waiting for
the (next) prayer. Were it not for the weak and the sick, I
wanted to delay this prayer until
the middle of the night.'” (Sahih)

Chapter 9. Times Of Prayer
When It Is Cloudy

694. It was narrated that Buraidah Al-Aslami said: “We were with the Messenger of Allah on a campaign, and he said: ‘Hasten to perform prayer on a cloudy day, for whoever misses the ‘Asr prayer, all his good deeds will be in vain.’” (Sahih)

Comments:

Sinful acts eat up the good deeds. Missing the ‘Asr prayer is a grave sin, which might eat up the deeds of the whole day.

Chapter 10. Whoever Sleeps
Through Prayer Or Forgets It

695. It was narrated that Anas bin Mâlik said: ‘The Prophet was asked about a man who forgets prayer or sleeps and misses it. He said: ‘He performs it when he remembers it.’” (Sahih)
Comments:

a. Forgetfulness and sleep are valid excuses. No sin devolves on account of them, provided that the event is not the result of one’s carelessness.

b. A prayer missed out of forgetfulness must be performed as soon as one is reminded of it. Delaying it without a valid reason is not right.

c. Do not deliberately pray at sunrise or sunset. Anyone who remembers his prayer or wakes up at the undesirable time must wait for his prayer till the undesirable time has passed.

696. It was narrated that Anas bin Malik said: “The Messenger of Allah ﷺ said: ‘Whoever forgets a prayer, let him perform it when he remembers it.’” (Sahih)

697. It was narrated from Abu Hurairah that when the Messenger of Allah was coming back from the battle of Khaibar, night came and he felt sleepy, so he made camp and said to Bilal: “Keep watch for us tonight.” Bilal prayed as much as Allah decreed for him, and the Messenger of Allah and his Companions went to sleep. When dawn was approaching, Bilal went to his mount, facing towards the east, watching for the dawn. Then Bilal’s eyes grew heavy while he was leaning on his mount (and he slept). Neither Bilal nor any of his Companions woke until they felt the heat of the sun. The Messenger of Allah was the first one to wake up. The Messenger of Allah was startled and said: “O Bilal” Bilal said: “The same thing happened
to me as happened to you. May my father and mother be ransomed for you, O Messenger of Allâh!” He said: “Bring your mounts forward a little.” So they brought their mounts forward a little (away from that place). Then the Messenger of Allâh performed ablution and told Bilâl to call the Iqâmah for prayer, and he led them in the prayer. When the Prophet finished praying, he said: “Whoever forgets a Salâh, let him pray it when he remembers, for Allâh says: And perform the prayer for My remembrance.”[1] He (one of the narrators) said: “Ibn Shihâb used to recite this Verse as meaning, ‘when you remember.’”

Comments:

a. How much importance the Prophet attached to the prayer may be gauged from the fact that even when extremely exhausted from journey, he was keen that the prayer be not delayed. That is why he charged Bilâl to see to it that the prayer is performed on time.

b. If there is reason to believe that any default in work is not the result of deliberate negligence, the person concerned may not be chided or rebuked but pardoned and excused.

c. Getting the party to bring their mounts forward a little was meant to help them shake off their sleepiness, so that no trace of laziness is left while they perform their prayers.

d. A missed prayer can also be performed as a congregational prayer.

698. ‘Abdullâh bin Rabâh narrated that Abu Qatâdah said: “They mentioned negligence because of sleeping too much, and he said: ‘They slept until the sun

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had risen. The Messenger of Allâh ﷺ said: “There is no negligence when one is sleeping, rather there is negligence when one is awake. If anyone of you forgets to pray, or sleeps and misses a prayer, then let him pray when he remembers, and during its time if it is the day after. (Sahih)

‘Abdullâh bin Rabâh said: “Imrân bin Husein heard me when I was narrating this Hadith and said: ‘O young man, look at how you are narrating the Hadith. I was present at the time of this Hadith with the Messenger of Allâh ﷺ.’ And he did not deny anything of the Hadith.”

Comments:
a. It is perfectly in order if youngsters narrate prophetic Ahâdîth before the elders, since in this way their mistakes in the narration, if any, would be rectified.
b. Narration of Ahâdîth demands great caution lest the listeners should construe anything (mistakenly mentioned by the narrator from outside the original) as being part of the Hadith, and start acting upon it.

Chapter 11. The Time Of Prayer When One Has An Excuse Or In Cases Of Necessity

699. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever catches one Ra’kah of the ‘Asr before the sun sets, then he has caught it, and whoever catches one Ra’kah of the Subh before the sun rises, then he has caught it.” (Sahih)
Comments:

a. Another Hadith reports the Messenger of Allâh ﷺ as saying: "The time for 'Asr is as long as the sun has not become pale." (Sahih Muslim: 612). So much so, that even if one is able to perform just one Rak'ah before sunset, the prayer is considered to have been performed on time. However, it is forbidden to delay the 'Asr prayer, without any valid reason — just out of laziness. Such a prayer has been characterized by the Prophet ﷺ as the 'hypocrite's prayer'. (Sahih Muslim: 622)

b. The same ruling holds good for the Fajr prayer as well, i.e., if a person is able to perform even one Rak'ah before sunrise, his prayer will be considered to have been performed on time.

700. It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: "Whoever catches one Rak'ah of the Subh before the sun rises, then he has caught it, and whoever catches one Rak'ah of the 'Asr before the sun sets, then he has caught it." (Sahih)

Another chain with similar wording.

Chapter 12. The Prohibition Of Sleeping Before The 'Ishâ' Prayer And Engaging In Conversation After It

701. It was narrated that Abu
Barzah Al-Aslami said: “The Messenger of Allâh ﷺ used to like to delay the ‘Ishâ’, and he disliked sleeping before it, and engaging in conversation after it.” (Sahih)

Comments:

(a) Anyone sleeping before the ‘Ishâ’ prayer runs the risk of not waking in time to perform the ‘Ishâ’ prayer or, even if he awakes, laziness might get the better of him and not allow him to perform the prayer with due submissiveness and devotion. It is, therefore, necessary that we go to sleep only after performing the ‘Ishâ’ prayer.

(b) Staying up and talking after the ‘Ishâ’ is also not proper, because it could result in one’s sleeping past the Fajr prayer.

702. It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ did not sleep before the ‘Ishâ’ nor stay up (talking) after it.” (Hasan)

Comments:

‘Âishah, the Mother of Believers, has spoken of the general habit of the Messenger of Allâh ﷺ otherwise, on occasions, his having discussions with the Companions and delivering admonitions is proven from authentic Ahâdith.

703. It was narrated that ‘Abdullâh bin Mas’ûd said: “The Messenger of Allâh ﷺ rebuked us for staying up (talking) after the
Chapter 13. Prohibition Of Saying The "'Atamah Prayer" (Prayer Of Darkness)

704. It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Do not let the Bedouin make you change the name of your prayer. It is the 'Ishâ', and they bring their camels in and milk them at nightfall.'" (Sahih)

Comments:

'Atamah in Arabic means darkness. Since the Bedouin used to bring their camels in for milking after darkness, they started calling the 'Ishâ' prayer the 'Atamah prayer.' However, we find the term 'Atamah also appearing in some of the Ahâdîth. As such, the Prophet's command to this effect is to be taken as recommendatory rather than obligatory, i.e., it is preferable that we avoid calling it the 'Atamah prayer. And Allâh knows best.

705. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Do not let the Bedouins make you change the name of your prayer." Ibn Harmalah added: "Rather it is the 'Ishâ', but they
say the 'Atamah because they bring their camels in for milking at that time (when it is dark).”

(Sahih)
(3) The Chapters On The Adhân And The Sunnah Regarding It

Comments:
a. *Adhân* literally means to inform somebody of something. *Adhân* as a special Islamic term, means a series of specific phrases repeated to proclaim the time of the prayer to the people. (*Nayjul-Awtâr* : 1/31)
b. Raising the *Adhân* for the five daily prayers as well as for the Friday prayer is a 'Compulsory (Wâjib) obligation.
c. Since the *Adhân* is but an announcement of time for the obligatory prayer, it is not the Prophet’s precept to proclaim the *Adhân* for non-obligatory prayers such as ‘Eid prayers, *Duha* (Forenoon Prayer), Eclipse prayers and so on.
d. It is not in order to call the *Adhân* before the prescribed time of the prayer.
e. It is better to call the *Adhân* while standing on a raised part of the ground, although the purpose of the voice reaching far is achieved through the loud speaker these days.

Chapter 1. How The *Adhân* Began

706. It was narrated from Muhammad bin ‘Abdullâh bin Zaid that his father said that the Messenger of Allâh ﷺ was thinking of a horn, and he commanded that a bell be made and it was done. Then ‘Abdullâh bin Zaid had a dream. He said: “I saw a man wearing two green garments, carrying a bell. I said to him, ‘O slave of Allâh, will you sell the bell?’ He said; ‘What will you do with it?’ I said, ‘I will call (the people) to prayer.’ He said, ‘Shall I not tell you of something better than that?’ I said, ‘What is it?’ He said, ‘Say: Allâhu Akbar
Allāhu Akbar, Allāhu Akbar Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu an lā ilāha illallāh; Hayya ‘alas-salāh, Hayya ‘alas-salāh; Hayya ‘alas-salāh, Hayya ‘alas-salāh; Allāhu Akbar Allāhu Akbar; Lā ilāha illallāh (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshipped but Allāh, I bear witness that none has the right to be worshipped but Allāh; I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh; Come to the prayer, Come to the prayer; come to the prosperity, Come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshipped but Allāh).’

‘Abdullāh bin Zaid went out and came to the Messenger of Allāh ﷺ, and told him what he had seen. He said, ‘O Messenger of Allāh, I saw a man wearing two green garments carrying a bell,’” and he told him the story. The Messenger of Allāh ﷺ said, “Your companion has had a dream. Go out with Bilāl to the mosque and teach it to him, for he has a louder voice than you.” I (Abdullāh) went out with Bilāl to the mosque, and I started teaching him the words and he was calling them out. ‘Umar bin Al-Khattāb heard...
the voice and came out saying: “O Messenger of Allâh! By Allâh, I saw the same (dream) as him.”

(Hasan)

Abu ‘Ubaid said: “Abu Bakr Al-Hakami told me that ‘Abdullâh bin Zaid Al-Ansâri said concerning that:

‘I praise Allâh, the Possessor of majesty and honor,

A great deal of praise for the Adhân.

Since the news of it came to me from Allâh,

So due to it, I was honored by the information.

During the three nights.

Each of which increased me in honor.’”

تخريج: [إسناده حسن] أخرجه أبو ذكرى، الصوّة، باب كف الآذان، ح: 499، وصححه الترمذي، ابن خزيمة، ابن حبان، والبخاري وغيرهم، حديث الحكمي وضعيف.

Comments:

a. Allâh sometimes even sends His guidance to a virtuous believer through dreams. That is why the Prophet ﷺ has said: “The dream of a believer is one forty-sixth part of Prophecy.” (Sahih Muslim).

b. A mere dream cannot be the basis for deducing any religious principle. The vision seen by ‘Abdullâh bin Zaid became a tenet of Shari’ah only with the approval of the Messenger of Allâh ﷺ.

c. Administrative affairs, even in matters of religion, must be decided through mutual consultation among the believers. Matters proven from an express text of the Book or Sunnah are exempt from this requirement. They must be implemented right away.

d. The incident affirms the virtues of ‘Abdullâh bin Zaid and ‘Umar ﷺ.

e. The Mu’adhdhin (caller to prayer) chosen to call the Adhân, should be a person with a louder voice.

707. It was narrated from Sâlim, from his father, that the Prophet ﷺ consulted the people as to how he could call them to the prayer. They suggested a horn, but he disliked that because of the Jews
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(because the Jews used a horn). Then they suggested a bell but he disliked that because of the Christians (because the Christians used a bell). Then that night the call to the prayer was shown in a dream to a man from among the Ansār whose name was ‘Abdullāh bin Zaid, and to ‘Umar bin Khattāb. The Ansāri man came to the Messenger of Allāh ﷺ at night, and the Messenger of Allāh ﷺ commanded Bilāl to give the call to the prayer. (Da‘īf)

Zuhrī said: “Bilāl added the phrase "As-salātu kha‘irum minan-nawm (the prayer is better than sleep)" to the call for the morning prayer, and the Messenger of Allāh ﷺ approved of that."

‘Umar said: “O Messenger of Allāh, I saw the same as he did, but he beat me to it.”

Comments:
a. It was an accepted principle with the Companions that copying the Jews and Christians was not a desirable act.
b. The addition of the sentence meaning: "The prayer is better than sleep" to the Fajr prayer was also made with the approval of the Messenger of Allāh ﷺ. As such it is also a part of his Sunnah.

Chapter 2. Repeating The Words In The Adhān

708. Ibn Juraij narrated: “Abdul-‘Aziz bin ‘Abdul-Malik bin Abu Mahdhorah narrated from ‘Abdullāh bin Muhairiz who was an orphan under the care of Abu
Mahdhurah bin Mi’yar that when he was preparing him to travel to Shām, he said: ‘O my uncle, I am going out to Shām, and I will be asked about how you started the Adhān.’ So he informed me that. Abu Mahdhurah said: ‘I went out with a group of people, and we were somewhere on the road, when the Mu’ādhdhin of the Messenger of Allah ﷺ gave the call to prayer in the presence of the Messenger of Allah ﷺ. We heard the voice of the Mu’ādhdhin, and we were shunning it (the Adhān), so we started yelling, imitating it and mocking it. The Messenger of Allah ﷺ heard us, so he sent some people who brought us to sit in front of him. He said: ‘Who is the one whose voice I heard so loud?’ The people all pointed to me, and they were telling the truth. He sent them all away, but kept me there and said to me: ‘Stand up and give the call to prayer.’ I stood up, and there was nothing more hateful to me than the Messenger of Allah ﷺ and what he was telling me to do. I stood up in front of the Messenger of Allah ﷺ and the Messenger of Allah ﷺ himself taught me the call. He said: ‘Say: “Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasulullāh, Ash-hadu anna Muhammadan Rasulullāh (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great).”’ Then he said: ‘Refrain from me, for I am a servant of Allah, and I will not say anything before you, but I will not be happy or fulfilled until you say: “Allāhu Akbar, Allāhu Akbar, Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasulullāh, Ash-hadu anna Muhammadan Rasulullāh.” ’
Great, Allâh is the Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh.’’ Then he said: “Raise your voice (and say).

`Ash-hadu an la ilâha illallâh, Ash-hadu an la ilâha illallâh; Ash-hadu an na Muhammadi Rasulullâh, Ash-hadu an na Muhammadi Rasulullâh; Hayya `alas-salâh, Hayya `alas-salâh; Hayya ‘alal-falâh, Hayya ‘alal-falâh; ‘Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, come to the prayer; Come to the prosperity, come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshipped but Allâh.’’ Then he called me when I had finished saying the `Adhân, and gave me a small bag in which there was some silver.’ Then he put his hand on the forelock of Abu Mahdêrah, then passed it over his face, then over his chest, and over his heart, until the hand of the Messenger of Allâh reached his navel. Then the
Messenger of Allāh ﷺ said: ‘May Allāh bless you and send blessings upon you.’ I said: ‘O Messenger of Allāh, do you command me to give the call to prayer in Makkah? He said: ‘Yes, I command you (to do so).’ Then all the hatred I had felt towards the Messenger of Allāh disappeared, and was replaced with love for the Messenger of Allāh ﷺ. I came to ‘Atta bin Asid, the governor of the Messenger of Allāh ﷺ in Makkah, and gave the call to prayer with him by command of the Messenger of Allāh ﷺ.’ (Sahih)

He (‘Abdul-‘Aziz) said: “Someone who met Abu Mahdhurah told me the same as ‘Abdullāh bin Muhairiz told me.”

Comments:

a. On hearing the loud voice of Abu Mahdhurah, the Messenger of Allāh ﷺ decided to make him a Mu’adh-dhin (caller to prayer). Thus, everyone must be assigned the task in keeping with his ability, so that he is able to do it well.

b. It is also a useful proposition to give awards to children for their encouragement. The award could either be in the form of cash or of something of utility, or just a few words of praise or blessing.

c. If a capable person makes a request for an office or job, it could be assigned to him, although it is not desirable to crave an office or position.

d. The act of repeating the twice uttered words of testimony called Tarji’ (repetition of recitation) is a Sunnah of the Prophet ﷺ. In everyday use it is called ‘Dual Adhān’. The Mu’adh-dhin is at liberty whether to say the Adhān with or without Tarji’. Both methods are permissible.

709. It was narrated that Abu Mahdhurah said: ‘The Messenger of Allāh ﷺ taught me the Adhān with nineteen phrases and the
Iqâmah with seventeen. The Adhân is: Allâhu Akbar Allâhu Akbar, Allâhu Akbar Allâhu Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasûlullâh, Ash-hadu anna Muhammadan Rasûlullâh; Ash-hadu an lâ ilâha illallâh, Ash-hadu anna Muhammadan Rasûlullâh, Ash-hadu anna Muhammadan Rasûlullâh; Hayya ‘alas-salâh, Hayya ‘alas-salâh; Hayya ‘alal-falâh, ‘Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshiped but Allâh). And the Iqâmah is seventeen phrases: Allâhu Akbaru Allâhu Akbar, Allâhu
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Akbaru Allāhu akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasulullāh, Ash-hadu anna Muhammadan Rasulullāh; Hayya ‘alās-salāh, Hayya ‘alās-salāh; Hayya ‘alāl-falāh, Hayya ‘alāl-falāh; Qad qāmatis-salāh, qad qāmatis-salāh; Allāhu Akbar Allāhu Akbar; Lā ilāha illallāh (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh; Come to the prayer, come to the prayer; Come to prosperity, come to the prosperity; the prayer is about to begin, the prayer is about to begin; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).” (Sahih)

Comments:
Some people say that making Tarji‘ in Adhān is the result of Abu Mahdhurah’s misunderstanding. Had Abu Mahdhurah got it wrong in Adhān in the days of the Prophet ﷺ, Allāh would have informed the Prophet ﷺ through Wahy (revelation), and he would have communicated the command to Abu Mahdhurah.

Chapter 3. The Sunnah
Regarding the Adhān

710. ‘Abdur-Rahmān bin Sa‘d bin ‘Ammār bin Sa‘d, who was the

تخريج: أخرججه مسلم، الصلوة، باب صفه الأذان، ح: 379 من حديث عامر به.

(المعجم 3) - باب المسنة في الأذان
(التعرفة 16) - حديثنا همام بن عمّار: حديثنا عبيد
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Mu‘ādh-dhīn[^1] of the Messenger of Allāh ﷺ, narrated from his grandfather, that the Messenger of Allāh ﷺ commanded Bilāl to put his fingers in his ears when calling the Adhān, and he said, “It makes the voice louder.” (Da‘īf)

**Comments:**

As to the chain of narration, the tradition is Weak, but the content is correct.

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711. It was narrated from ‘Awn bin Abu Juhaifah that his father said: “I came to the Messenger of Allāh ﷺ in Abtah, when he was in a red tent. Bilāl came out and gave the call to prayer, turning around and putting his fingers in his ears.” (Hasan)

**Comments:**

a. Even while on journey, it is necessary to call Adhān for the congregational prayer.

b. ‘Turning around in his Adhān’ means turning his face right and left while saying Hayya ‘alās-salāḥ and Hayya ‘alal-falāḥ respectively.

c. It confirms the practice of putting the fingers in one’s ears during Adhān.

712. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: There are two characteristics in which the Muslims are dependent upon their Mu‘ādh-dhīns: their prayer and their fasting.” (Da‘īf)

[^1]: That is, Sa‘d.
713. It was narrated that Jâbir bin Samurah said: “Bilâl did not delay the Adhân from its proper time, but he sometimes delayed the Iqâmah a little.” (Da’if)

Comments:
If the Imâm takes a little time before he comes to lead the prayer, the worshipers should patiently wait for him, and not put forward another man in haste in his place. It is, however, another matter if we know for certain that the regular Imâm is not available to lead the congregation at that time. In that case someone else may be asked to lead the prayer.

714. It was narrated that ‘Uthmân bin Abul-‘As said: “The last instruction that the Messenger of Allâh ﷺ gave to me was that I should not appoint a Mu‘adh-dhin who took payment for the Adhân.” (Sahih)

Comments:
a. It is for the Imâm to appoint the Mu‘adh-dhin.
b. It is preferable for a person rendering communal service, not to claim any money in return. However, it is proper to duly compensate him for his services.

715. It was narrated that Bilâl said: “The Messenger of Allâh ﷺ
commanded me (with Tathwib) in the Adhān for Fajr, and he forbade me to do so in the Adhān for ‘Ishā.’” (Da’īf)

Comments:
The word Tathwīb used in the context means saying As-salātū khairum minan-nawm (the prayer is better than sleep). The Hadīth confirms that the words As-salātū khairum minan-nawm were included in the Adhān for Fajr at the bidding of the Prophet ﷺ himself.

716. It was narrated that Bilāl came to the Prophet ﷺ to call him for the Fajr prayer, and was told: “He is sleeping.” He said: “As-salātū khairum minan-nawm, As-salātū khairum minan-nawm (The prayer is better than sleep, the prayer is better than sleep). These words were approved of in the Adhān for the Fajr, and that is how it remained. (Da’īf)

717. It was narrated that Ziyād bin Hārith As-Sudā’i said: “I was with the Messenger of Allāh ﷺ on a journey, and he commanded me to call the Adhān. Bilāl wanted to call the Iqāmah, but the Messenger of Allāh ﷺ said: ‘The brother of Sudā’ called the Adhān, and the one who calls the Adhān is the one who calls the Iqāmah.’” (Da’īf)
Comments:

It is preferable that the person who calls the Adhān also calls the Iqāmah. However, there is no bar to anybody else’s calling it either.

Chapter 4. What Should Be Said When The Mu’adh-dhin Calls the Adhān

718. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘When the Mu’adh-dhin calls the Adhān, say as he says.’” (Hasan)

Comments:

When the Mu’adh-dhin calls the Adhān we should say as the Mu’adh-dhin says. But when the Mu’adh-dhin says: “Hayya ‘alas-salāh (Come for the prayer)” and “Hayya ‘alal-falāh (Come to prosperity)” we are to say: “Lā ħawla wa la quwwata illa billāh” (There is no change of conditions nor power except by Allāh).” (Muslim: 385).

719. Umm Habībah narrated that when the Messenger of Allāh ﷺ was with her on her day and night, and he heard the Mu’adh-dhin calling the Adhān, she heard him saying what he said. (Hasan)

Comments:

When the Messenger of Allāh ﷺ was with his wife Umm Habībah, the Mu’adh-dhin called the Adhān. Umm Habībah said: “When the Messenger of Allāh ﷺ was with me, the Mu’adh-dhin called the Adhān, and he said: ‘Lā ħawla wa la quwwata illa billāh.’” (Hasan)
720. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘When you hear the call (to prayer), say what the Mu’adh-dhin says.’” (Sahih)

Comments:

What it all means is that when the Mu’adh-dhin says Allâhu Akbar, the listener should also say Allâhu Akbar. Thus he should repeat after each phrase. It does not mean that the listener listens silently and repeats the entire Adhân after the Mu’adh-dhin has finished it (Muslim: 385).

721. It was narrated from Sa’d bin Abu Waqqâs that the Messenger of Allâh ﷺ said: “Whoever says, when he hears the Mu’adh-dhin, ‘Wa ana Ash-hudu wa ash-hadu anna Muhammadan ’abdhu wa rasuluhu (And I bear witness that none has the right to be worshiped but Allâh alone, with no partner, and I bear witness that Muhammad is His slave and Messenger, and I am content with Allâh as my Lord, Islam as my religion and Muhammad as my Prophet),’ his sins will be forgiven to him.” (Sahih)

Comments:

What it all means is that when the Mu’adh-dhin says Allâhu Akbar, the listener should also say Allâhu Akbar. Thus he should repeat after each phrase. It does not mean that the listener listens silently and repeats the entire Adhân after the Mu’adh-dhin has finished it (Muslim: 385).
Comments:

a. Affirmation of the Oneness of Allah (monotheism) and the institution of prophethood is the very foundation of Islam and a prerequisite for salvation.

b. To be content with Allah as one’s Lord (Rabb) means to believe in His Lordship as it suits His majesty. The feeling that He alone is the Dispenser of all favours and Provider of all the necessities of life to us, creates a sense of gratitude and love in our hearts.

722. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allah said: ‘Whoever says when he hears the call to the prayer: ‘Allāhumma Rabba hādhihiid-da’wātīt-tāmmah was-salātīl-qā’imah, ātī Muhammadanīl-wasīilāt wa-fadilah, wab’athhu maqāmān mahmudanilladhi w’dal’ah [O Allah, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of intercession) and also the eminence, and resurrect him to the praised position that You have promised],’ my intercession for him will be permitted on the Day of Resurrection.’” (Sahih)

Comments:

a. There will be intercession on the Day of Resurrection. First of all, the Prophets will be granted this privilege (of intercession). Thereafter, the believers, one by one according to their ranks, will be allowed to intercede.

b. Al-Wasilah is the name of the highest station in Paradise reserved for the most exalted and loved one of Allah in the entire humankind, i.e., the Prophet Muhammad (Sahih Muslim: 384)

c. Maqām Mahmūd (the praised position) means the privilege of grand intercession on behalf of the sinners promised by Allah to be granted only to the Last of the Prophets Muhammad.

d. These are the only authentic words of supplication after Adhān taught by the Prophet.
Chapter 5. The Virtue Of The Adhān And The Reward Of The Mu’adh-dhin

723. It was narrated from ‘Abdullāh bin ‘Abdur-Rahmān bin Abu Sa’īd that his father, who was under the care of Abu Sa’īd, said: “Abu Sa’īd said to me: ‘If you are in the desert, raise your voice when you say the Adhān, for I heard the Messenger of Allāh ﷺ say: ‘No jinn, human, tree or rock will hear it, but it will bear witness for you.’’” (Sahih)

Comments:

a. If a man who is in a lonely place and calls the Adhān for his prayer in obedience to the commands of Allāh and His Prophet ﷺ, even for him the Prophet’s instruction is to call the Adhān in a loud voice.

b. Even inanimate objects have some kind of consciousness which we are not aware of.

c. Conditions in the Hereafter and on the Day of Resurrections will be totally different from the Divine laws operating in this world. Even inanimate objects shall be witnesses for or against human beings.

d. Mu’adh-dhin occupy a place of great eminence near Allāh. The reason being that the Adhān is the doorway to the congregational prayer.

724. It was narrated that Abu Hurairah said: “I heard the Messenger of Allāh ﷺ himself say: ‘The Mu’adh-dhin’s sins will be forgiven as far as his voice reaches, and every wet and dry thing will pray for forgiveness for him. For the one who attends the prayer, twenty-five Hasanāt (good deeds) will be recorded, and it will be an expiation (for sins committed) between them (the
two prayers).’’

Comments:
’Sins being forgiven as far as the Mu’adh-dhin’s voice reaches’ means his sins will be forgiven even if they are so numerous as to occupy such a vast expanse of the earth.

725. It was narrated that ‘Esa bin Talhah said: ‘I heard Mu’áwiyyah bin Abu Sufyán say that Messenger of Allâh said: ‘The Mu’adh-dhins will have the longest necks of all people on the Day of Resurrection.’’ (Sahih)

Comments:
‘Mu’adh-dhin having the longest necks’ could either be an expression for their lofty and elevated position, or simply a statement of fact.

726. It was narrated that Ibn ‘Abbâs said: ‘The Messenger of Allâh said: ‘Let the best of you give the call to prayer (Adhân), and let those who are most versed in the Qur’ân lead you in prayer.’’ (Da’îf)

Comments:
[In the end,] averse to Ibn ’Abbâs, the Slâma, by the Hand of the Prophet, His example, have decreed for him deliverance from the Fire.’’ (Da’îf)
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Chapter 6. Saying The Phrases Of The Iqâmah Once

729. It was narrated that Anas bin Mâlik said: "They looked for something by means of which they could call out informing of (the time of) the prayer. Then Bilâl was commanded to say the phrases of the Adhân twice and the phrases of the Iqâmah once." (Sahih)
For the details of the story kindly refer to Ahadith 706, 707 & 708.

It was narrated that Anas said: “Bilâl was commanded to say the phrases of the Adhân twice and the phrases of the Iqâmah once.” (Sahih)

‘Abdur-Rahmân bin Sa’d bin Ammâr bin Sa’d narrated (from his great-grandfather who was the Mu’adh-dhin of the Messenger of Allâh) that in the Adhân of Bilâl, the phrases were two by two, and in his Iqâmah they were said once. (Da’îf)

It was narrated that Abu Râfî said: “I saw Bilâl calling the Adhân in front of Allâh’s Messenger (saying the phrases) two by two, and saying each phrase once in the Iqâmah.” (Da’îf)

If the words of the Adhân are said twice the words of the Iqâmah will also have to be said twice as we have seen in the Hadith 709 narrated by Abu Mahdhorah (S).
Chapter 7. If The Adhàn Is Called And You Are In The Mosque, Then Do Not Leave (الصحيح) 482

733. It was narrated that Abu Sha’tha’ said: “We were sitting in the mosque with Abu Hurairah when the Mu’adh-dhin called the Adhàn. A man got up and walked out of the mosque, and Abu Hurairah followed him with his gaze until he left the mosque. Then Abu Hurairah said: ‘This man has disobeyed Abul-Qásim.’” (Sahih)

**Tafsir:** Anرجح مسلم, المساجد، باب النهي عن الخروج من المسجد إذا أذن المؤذن، ح: 255 عن ابن أبي شيبة.

**Comments:**

Leaving the mosque after the Adhàn, as a rule, is prohibited. However, there may be relaxation in the rule if the excuse is valid.

734. It was narrated that Uthmân said: “The Messenger of Allah ﷺ said: ‘Whoever hears the Adhàn when he is in the mosque, then goes out and does not go out for any (legitimate) need and does not intend to return, is a hypocrite.’” (Da’if)


**Comments:**

The reason being that he deliberately declined the merit of joining the congregational prayer. No true believer, aware of the importance of doing of virtuous deeds, can do such a thing.
The Chapters On The Mosques And The Congregations

Comments:

a. The mosque is, without doubt, the most important of all structures in an Islamic state and an Islamic society.

b. In the early days of Islam all devotional acts and non-obligatory prayers were only carried out in the Sacred House at Makkah. But when an organized Islamic authority came into being, after emigration, in Al-Madinah, the first thing the Prophet \( \text{\text{}} \) did, was to lay with his own blessed hands, the foundation of a mosque at Qubâ'. He then followed it up with the construction of what came to be called the Prophet's Mosque. Side by side with the Prophet \( \text{\text{}} \) the Emigrants \( \text{(Muhājiīr)} \) and Helpers \( \text{(Aṣūr)} \), with great zeal and fervor, participated in the construction of the mosque.

c. Receiving wages for providing various facilities such as arrangement for lighting and the performance of ablution etc., in the mosque, is permissible in Islam, but it is a highly commendable act if some one donates, free of charge, a piece of land or building materials etc., just for the sake of Allāh.

d. Although the entire face of the earth has been proclaimed as mosque for the Believers, it is not in order to perform prayer in places like garbage dumping spots, animal slaughterhouses, graveyards, baths at public places, camels' enclosures, and the top of the Sacred House.

e. Mosques play an extremely significant and fundamental role in the building of the Islamic society. The Messenger of Allāh \( \text{\text{}} \) used the mosque for a myriad of purposes — as the capital of the Islamic state, as a command center for military expeditions, as a consultation chamber for state affairs, as a public treasury, as an Islamic court, as the first Islamic university, as a Civil secretariat, as a state guest house, and for many other constructive purposes. The Noble Qur'ān, however, particularized the mosque only for purposes of prayer and remembrance of Allāh, and as a place most suited for bowing and prostrating before Allāh, for delivering sermons and for the communication of the Divine message, as well as for the recitation of the Noble Qur'ān and the learning and teaching of the tenets of faith.

f. Management of the mosque and their upkeep is the primary duty of the Believers. But the way the mosques are being increasingly used for purposes contrary to the precepts of the Prophet \( \text{\text{}} \) is a matter of great concern, and needs critical examination. For more information about the institution of the mosques and the necessary etiquettes in respect of them, one would do well to study the forthcoming \( \text{\text{}} \).
Chapter 1. One Who Builds
A Mosque For The Sake Of Allâh

735. It was narrated that ‘Umar bin Khattâb said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever builds a mosque in which the Name of Allâh is mentioned, Allâh will build a house for him in Paradise.’” (Sahih)

Comments:

a. ‘Mentioning the Name of Allâh’ means not only the performance of prayer, but also other devotional acts, such as the recitation of prophetic supplications and other texts containing the remembrance of Allâh, and the glorification of His majesty. It also includes giving admonitions, delivering the message of Islam, as well as the learning and teaching of the tenets of Islam.

b. It is great tiding for anyone who participates in the building of a mosque that, as a reward for it, Allâh will build a house for him in Paradise. This amounts to a Divine promise that such a person shall certainly be admitted to Paradise.

736. It was narrated that ‘Uthmân bin ‘Affân said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever builds a mosque for the sake of Allâh, Allâh will build something similar for him in Paradise.’” (Sahih)
Comments:

a. Building a mosque “for the sake of Allâh” means doing the deed with full sincerity. No action done without sincerity is acceptable to Allâh.

b. ‘Building something similar in Paradise’ means that just as a mosque is superior to all the other structures raised by man, the person concerned shall be given a house in Paradise that will be superior to all others.

737. It was narrated that ‘Ali bin Abu Tâlib said: “The Messenger of Allâh ﷺ said: ‘Whoever builds a mosque for the sake of Allâh (from his own wealth), Allâh will build a house for him in Paradise.’” (Da’îf)

738. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “Whoever builds a mosque for the sake of Allâh, like a sparrow’s nest or even smaller, Allâh will build for him a house in Paradise.” (Sahih)

Comments:

Rather than the apparent volume of the deed or deeds done by a person, it is the amount of effort and the sincerity behind the righteous deed that shall count with Allâh in the Hereafter.
bin Mālik said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until the people compete in (building) mosques.’” (Ṣaḥīḥ)

Comments:

‘Competing in mosque’ has been interpreted in two ways: (i) People will boast of their wealth and prosperity in the mosques. (ii) They will vie with each other in the building of mosques.

740. It was narrated that Ibn ʿAbbās said: The Messenger of Allāh ﷺ said: “I see you building your mosque high after I am gone, just as the Jews built their synagogues high and the Christians built their churches high.” (Daʿīf)

741. It was narrated that ʿUmar bin ʿAbdul-Malik said: “No people’s deeds ever became evil deeds but they started to adorn their places of worship.” (Daʿīf)

Chapter 3. Where It Is Permissible To Build Mosque

742. It was narrated that Anas
bin Malik said: "The location where the Prophet's Mosque was built belonged to Banu Najjar. In it there were date-palm trees and graves of the idolaters. The Prophet said to them: 'Name its price.' They said: 'We will never take any money for it.' The Prophet built it and they were assisting him, and the Prophet was saying: 'The real life is the life of the Hereafter so forgive the Ansar and the Muhajirun.' Before the mosque was built, the Prophet would perform prayer wherever he was when the time for prayer came." (Sahih)

Comments:

a. It is perfectly in order to "purchase" land for the construction of a mosque, and the landowner is allowed in Islam to charge prize for the land sold to the mosque management. Similarly, there is no bar to receiving wages for services rendered for the construction, repairs and the putting in place of electric and water supply systems for the mosque.

b. Gifting land for the building of a mosque, rendering free various services for it and donating things of necessity to it, are acts of great virtue that may earn reward from Allah.

c. It is prohibited to perform prayer in the graveyard. However, if all traces of the former graves of the past have been erased, the site shall be considered as good as any other piece of land, and there will be no bar to the construction of a mosque there.

d. There is no bar either on reciting or on listening to the verses of poetry whose contents are not against the teaching of Shari'ah. Use of musical instruments as accompaniment thereto is, however, prohibited in Islam.

e. In places where there is no mosque in the neighborhood, prayer can be performed on any appropriate piece of land.

743. It was narrated from Uthman bin Abul-'As that the Messenger of Allah commanded him to build the
mosque of Tā’if in the place where their Taghuts used to be.\(^\text{[1]}\) (Da‘if)

744. It was narrated that Ibn Umar was asked about gardens in which excrement was thrown. He said: "If it has been watered several times, then perform prayer there," and he attributed that to the Prophet ﷺ. (Da‘if)

Comments:
Repeated watering in the gardens turns the excrements etc., used in them (as manure) into soil and almost completely changes its character. The earth, therefore, should be considered as clean. The Hadith proves that any unclean piece of land, when cleansed, becomes fit for erecting a mosque into it and for performing prayers in it.

Chapter 4. Places Where It Is Disliked To Perform Prayer

745. It was narrated that Abu Sa‘eed Khudri said: “The Messenger of Allâh ﷺ said: 'All the earth is a mosque, except for graveyards and Hammâm.’” (Sahih)\(^\text{[2]}\)

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\(^{[1]}\) Where they used to worship others besides Allâh, from the idols and other than that.' (Explanation by Sindi).

\(^{[2]}\) Hammâm: It is the place (it is not restricted to a room) where washing is performed with hot water, and they also say it includes any kind of water. See Tuhfatul-Ahwadhi.
Comments:

a. Prohibition on performing prayers in the graveyard is meant to avoid any resemblance of prostrating before the graves.

b. Some people build their mosque close to the grave of a 'holy man' or Prophet under the assumption that praying by the side of the deceased holy man is a virtuous act. All of this is prohibited in Islam.

746. It was narrated that Ibn 'Umar said: "Allâh's Messenger prohibited prayer from being performed in seven places: The garbage dump, the slaughtering area, the graveyard, the commonly used road, the bathroom, in the area that camels rest at, and above the Ka'bah." (Da'if)

Comments:

a. The Hadith is 'Weak', yet the rule to the effect that we must avoid praying in unclean places is correct, since the Prophet has directed that the mosque must be kept clean and smelling good. (See Sunan Ibn Mâjah: H.758).

b. Slaughterhouses also fall in that category. Therefore, no prayer should be performed there. The Hadith concerning prohibition of prayer in wash areas (public baths) and graveyards is correct. (See no. 745).

[1] In no. 746, it is possible that it means 'watering holes' that camels rest at. See Tuhfatul-Ahwâdhî, and this is the meaning that Sindi preferred, he said: 'It is where they kneel around water, because it is feared that the camels will flee and stampede through it, and perhaps that will lead to ruining the prayer.' And this is the understanding that most commentators endorse.
Chapter 5. What Is Disliked In The Mosques

748. It was narrated from Ibn 'Umar that the Messenger of Allah said: "There are things which are not befitting for the mosque: it should not be taken as a thoroughfare; weapons should not be unsheathed in it; bows should not be drawn nor arrows shot in it; no one should pass through it carrying raw meat; no prescribed punishment or retaliatory punishment should be carried out in it; and it should not be used as a marketplace." (Da‘if)

Comments:

'Not taking the mosque as a thoroughfare' refers to a situation where, for
example, a person is standing at one end outside the mosque and wants to
go to the other side and, instead of going around the mosque, he decides to
pass through the mosque. This is not proper.

749. It was narrated from 'Amr
bin Shu'aib, from his father, that
his grandfather said: “The
Messenger of Allah ﷺ forbade
buying and selling in the mosque,
and reciting poetry in the
mosque.” (Hasan)

Comments:
a. The Hadith further confirms the point made in no.748, namely the
prohibition of using the mosque as a marketplace. It is because buying and
selling often degenerates into wrangling, giving rise to unseemly noises that
are antithetical to the dignity of the mosque.
b. Lines of poetry that promote monotheism and good moral conduct or
degrade idolatry and idolaters, are allowed to be recited inside the
mosques.

750. It was narrated from
Wāthilah bin Asqa’ that the
Prophet ﷺ said: “Keep your
infants, your insane and your evil
ones away from your mosques.
Avoid engaging in transactions
and disputes, raising your voices,
carrying out your prescribed
punishments and unsheathing
your swords therein. Make places
for purification at their gates, and
perfume them with incense on
Fridays.” (Maudu')


تخريج: [إسناده موضوع] [الحارة تقدم، ح: 750، عتبة ضعيف (ن قريب)، وأبو سعيد.

المصاروب كذاب كما في التهذيب وغيره، وفيه علة أخرى.
Chapter 6. Sleeping In The Mosque

751. It was narrated that Ibn Umar said: “We used to sleep in the mosque at the time of the Messenger of Allâh ﷺ.” (Sahih)

Comments:

It is all right if a traveler or any other hard-pressed person sleeps in the mosque. We should not, however, make a habit of it. However, it is not a matter of reproach or censure if a person waiting for the congregational prayer falls asleep in the mosque.

752. Ya’ish bin Qais bin Tikhfah narrated that his father, who was one of the people of Suffah, said: “The Messenger of Allâh ﷺ said to us: ‘Come with me.’ So we went to the house of ‘Aishah, where we ate and drank. Then the Messenger of Allâh ﷺ said to us: ‘If you want, you can sleep here, or if you want you can go out to the mosque.’ We said: ‘We will go out to the mosque.’”’” (Sahih)

Chapter 7. Which Mosque Was Built First?

753. It was narrated that Abu Dharr Al-Ghifârî said: ‘I said: ‘O Messenger of Allâh! Which
mosque was built first?' He said: ‘Al-Masjid Al-Harâm (in Makkah).’
I said: ‘Then which?’ He said: ‘Then Al-Masjid Al-Aqsa (in Jerusalem).’
I said: ‘How many years between them?’ He said: ‘40 years, but the whole earth
is a mosque for you, so pray wherever you are when the time
for prayer comes.’” (Sahih)

Comments:
a. The reference here is to the building of the first mosque ever built in
history, which was accomplished at the hands of Ādam. As for the
Prophets Ibrāhīm and Ismā‘īl, they rebuilt Al-Masjid Al-Harâm after
old marks had been erased. Similarly, Sulāmān was also not the first to
build Al-Masjid Al-Aqsa.
b. This confirms the superiority of these two mosque. Apart from these two
mosque the only other mosque on earth for which we are allowed to
undertake an exclusive journey is the Prophet’s Mosque at Al-Madinah.
c. Since even setting out on a journey exclusively to visit any mosque (except
the three mentioned above) is prohibited, the situation of those who
undertake journeys to visit the graves of ‘holy men’ etc, can very well be
judged.
d. Visits to the graves are permitted, but only to draw lessons about the
impending death and the life in the Hereafter.
e. ‘Pray wherever you are’ means that except for the three mosques mentioned
above, all other mosques are equal in rank, and we can pray anywhere we
like.

Chapter 8. Mosque In Houses

754. Mahmud bin Rabi’ Al-
Anṣārī, who remembered that the
Messenger of Allāh ﷺ spat a
mouthful of water from a bucket
into a well that belonged to them,
narrated that ‘Ibān bin Mālik As-Sālimi who was the chief of his people Banu Sālim and had participated in (the battle of) Badr with the Messenger of Allāh ﷺ said: “I came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, my sight is failing and the flood comes and prevents me from reaching the mosque of my people, and it is too hard for me to cross the water. Do you think you could come and perform prayer in my house in a place which I can then take as a place for prayer?’ He said: ‘I will do that.’ The following day, the Messenger of Allāh ﷺ and Abu Bakr came, when the heat of the day had grown intense. He asked permission to enter, and I gave him permission. He did not sit down until he said: ‘Where would you like me to perform prayer for you in your house?’ I showed him the place where I wanted him to pray, so the Messenger of Allāh ﷺ stood and we lined up behind him, and he led us in praying two Rakʿah (units). Then I asked him to stay and eat some Khazirah[1] that had been prepared for them.”’ (Sahih)

Comments:

a. The Prophet’s spitting a mouthful of water into the well was intended to bring Barakah (blessing) to the water. His spittle (and saliva), as confirmed by both his biographers and compilers of Ahādīth, had on several occasions

worked wonders and brought Barakah to the people. (See Bukhari: 4151)
b. On this occasion the Prophet had even sprinkled some water from his mouth on the face of the child Mahmud. (See Bukhari: 77) The idea was to have fun with the child. Thus, any playful activity that provides amusement to the children but causes no discomfort to them is permissible — being it an expression of the elders’ love and affection for the little ones.
c. There was a depression in the path between the house of ‘Itbān and the mosque that used to be flooded by rain, making his access to the mosque difficult. In situations like this it is allowed to perform prayers inside one’s house.
d. An invitee for the meals can also bring someone else with him, provided that he is sure that it will not be an inconvenience to the host and may be a source of pleasure to him.
e. It is permissible to designate a place for prayers in the house.
f. It is all right to invite or ask a pious person, or a revered personality, to inaugurate a noble program or venture.
g. It is permissible to offer voluntary prayer as a congregational prayer.

755. It was narrated from Abu Hurairah that a man among the Ansār sent word to the Messenger of Allah saying: “Come and designate a place in my house where I can perform prayer,” that was after he had become blind. So he went and did that. (Hasan)

Comments: The Companion under reference, as specified in the previous Hadith, was ‘Itbān.

756. It was narrated that Anas bin Mālik said: “One of my paternal uncles made some food for the Prophet and said to the Prophet: ‘I would like you to eat and perform prayer in my house.’ So he went to him, and in his house there was one of these Fahl. He ordered that a corner be swept and water sprinkled in it, then he performed prayer and we
Chapter 9. Purifying And Perfuming The Mosque

757. It was narrated that Abu Sa‘eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘Whoever removes something harmful from the mosque, Allâh will build for him a house in Paradise.’” (Da‘if)

758. It was narrated from ‘Âishah that the Messenger of Allâh ﷺ commanded that mosque be built in (Ad-Dur) villages,[1] and that they be purified and perfumed. (Sahih)

Comments:

a. Having just one central mosque in a city or town is not enough. There must be a mosque in each district so that the Believers may perform congregational prayer with facility and ease. It is in order to build a mosque

[1] The areas where large family tribal branches reside as neighbors.
at some distance from the other.
b. 'Perfuming' here means burning incense or some other substance producing a sweet odor.

759. It was narrated from ‘Aishah that the Messenger of Allah commanded that places of prayer be established in villages, and that they be purified and perfumed. (Sahih)

760. It was narrated that Abu Sa’eed Al-Khudri said: “The first person who put lamps in the mosque was Tamim Ad-Dari.” (Da’if)

Chapter 10. Repugnance Of Spitting In The Mosque

761. It was narrated from Abu Hurairah and Abu Sa’eed Al-Khudri that the Messenger of Allah saw some sputum on the wall of the mosque. He picked up a stone and scraped it off, then he said, “If anyone of you needs to spit, he should not spit in front of him or to his right; let him spit to his left or under his left foot.” (Sahih)
Comments:

a. Keeping the mosque clean is an absolute necessity.

b. It is essential to avoid activities that spoil the purity of mosque.

c. If the floor of the mosque is unmated or muddy and without matting, it is
   allowed to spit under the foot since once rubbed under the foot the spittle
   will be absorbed by the soil.

d. Spitting to one's left is only allowed if there is no worshipper on that side.

e. It is not allowed to spit on a solid constructed floor or a rug or carpet—it
   being against the principle of cleanliness.

f. The Prophet's act of cleaning the wall himself is indicative of his exemplary
   manners and humility.

762. It was narrated from Anas that the Prophet saw some
   sputum in the prayer direction of
   the mosque and he became so
   angry that his face turned red.
   Then a woman from among the
   Ansâr came and scraped it off,
   and put some Khalus on that
   spot. The Messenger of Allâh said: "How good this is." (Dai'f)

Comments:

a. It is permissible to express anger on seeing someone doing something
   abominable.

b. Sometimes, mere facial expressions may serve the purpose of admonition.

c. It is permissible to give words of praise or appreciation to someone who
   has done something good.

d. Both praise and punishment, whether in the form of a few words or
   through some other opportune method, are the recognized tools of
   education.

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[1] A kind of perfume containing saffron etc. See explanation by Sindi.
763. It was narrated that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ saw some sputum in the prayer direction of the mosque, when he was praying in front of the people. He scratched it off, then when the prayer was over, he said: ‘When anyone of you is performing prayer, Allāh is before him, so none of you should spit toward the front while praying.’” (Sahih)

Comments:

a. Prayer, is an occasion where Allāh’s slave offers his homage and servitude to his Lord. It is, therefore, contrary to the spirit of that occasion to indulge in acts like spitting towards the front.

b. ‘Allāh’s being before the worshiper’ is an expression, which in plain language means Allāh’s beneficence and mercy being directed towards him.

c. Some people have put forward the claim on the basis of these words that Allāh is physically present everywhere. But the argument is not tenable, since if it were the case that Allāh was present everywhere, then spitting on one’s left and behind should also have been prohibited because, as they put it, Allāh is physically present everywhere.

764. It was narrated from ‘Āishah that the Prophet ﷺ scratched some spittle from the prayer direction of the mosque. (Sahih)

Chapter 11. Prohibition Of Making Lost-and-Found Announcements In The Mosque

765. It was narrated from Sulaimān bin Burdah that his father said: “The Messenger of
Allāh performed prayer, then a man said: ‘Who was looking for the red camel?’ The Prophet said: ‘May you not find it! The mosques were built for that for which they were built.’” (Sahih)

Comments:
a. The purpose behind the harsh words is to show his disapproval of the announcement. This, in fact, is a form of admonition.
b. Mosques are built for conducting prayers, delivering admonitions, imparting wise counsels and engaging in learning and teaching, not for making searches for things lost outside.

766. It was narrated from ‘Ammūn bin Shu‘ā‘ib, from his father, from his grandfather, that the Messenger of Allāh forbade making lost-and-found announcements in the mosque. (Hasan)

767. It was narrated from Abu ‘Abdullāh, the freed slave of Shaddād bin Hād that he heard Abu Hurairah say: “I heard the Messenger of Allāh say: ‘Whoever hears a man making a lost-and-found announcement in the mosque, let him say: “May Allāh not return it to you!” For the mosques were not built for that.’” (Sahih)

768. It was narrated that Abu Hurairah said: The Messenger of Allah said: “If you cannot find any where (for prayer) except sheep’s resting-places and camels’ resting-places, then perform prayer in the sheep’s resting-places and do not perform prayer in the camels’ resting-places.” (Hasan)

Comments:
The reason behind it is that, if a sheep tries to gore you with its horn, it is not life-threatening, and you can very well defend yourself against it. But if you see a camel bent on mischief, you will be hard put to handle it. Especially, its sudden attack could be fatal. As for a camel sitting at rest, the Prophet is known to have performed his prayer facing it. (See Sahih Al-Bukhari: 507).

769. It was narrated that ‘Abdullāh bin Mughaffal Al-Muzani said: “The Prophet said: ‘Perform prayer in the sheep’s resting-places and do not perform prayer in the camels’ resting-places, for they were created from the devils.’” (Hasan)
Comments:

‘Camels being created from the devils’ means they are mischievous by nature.

770. ‘Abdul-Malik bin Rabi’ bin Sabrah bin Ma’bad Al-Juhani said: “My father told me, from his father, that the Messenger of Allâh ﷺ said: ‘Do not perform prayer in the camels’ resting-places, and perform prayer in the sheep’s resting-places.’” (Sahih)

Chapter 13. Supplication When Entering The Mosque

771. It was narrated that Fâtimah the daughter of the Messenger of Allâh ﷺ said: “Whenever the Messenger of Allâh ﷺ entered the mosque he would say: ‘Bismillâh, was-salâmû ‘alâ Rasûlillâh, Allâhummagh-firli dhunubi waftah li abvwâba rahmatika. (In the Name of Allâh, and peace be upon the Messenger of Allâh. O Allâh, forgive me my sins and open to me the gates of Your mercy).’ When he left he would say: ‘Bismillâh, was-salâmû ‘alâ Rasûlillâh, Allâhummagh-firli dhunubi waftah li abvwâba fadlika. (In the Name of Allâh, and peace be upon the Messenger of Allâh. O Allâh, forgive me my sins and open to me the gates of Your bounty).’” (Dai‘f)
772. It was narrated that Abu Humaid As-Sâ'idi said: “The Messenger of Allâh ﷺ said: ‘When anyone of you enters the mosque, let him send peace upon the Prophet, then let him say: ‘Allâhumma as-tâhih li abwâbâ rahmatika (O Allâh, open to me the gates of Your mercy).’” And when he leaves, let him say: ‘Allâhumma inni as’âluka min fâdlikâ. (O Allâh, I ask of you from Your bounty).”’ (Sahih)

Comments:
The purpose of going to the mosque is worship, which would hopefully be the harbinger of Allâh’s mercy. Hence it is that, while entering the mosque we pray for Allâh’s mercy. Once out of the mosque, however, man becomes engrossed in worldly affairs, e.g., the earning of his bread-and-butter. It is, therefore, the time for him to ask for Allâh’s bounty in order to get lawful and blissful sustenance.

773. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “When anyone of you enters the mosque, let him send peace upon the Prophet, then let him say: ‘Allâhumma aftâhli abwâbâ rahmatik (O Allâh, open to me the gates of Your mercy).’” And when he leaves, let him send peace upon the Prophet and say: ‘Allâhumma-‘simni minash-shaitânir-rajin (O Allâh, protect me from the accursed Shaitân).’” (Sahih)
The reason behind asking protection from Satan is that, as long as a person is in the mosque, he is busy in the worship and remembrance of Allâh. Satan, therefore, has no sway over him. But as soon as he comes out of the mosque, Satan sees his opportunity to mislead him in his business affairs. That is the time when the person needs to come under Allâh’s special protection so as to be secure from the evil machinations of Satan.

Chapter 14. Walking To Prayer

774. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you performs ablution and does it well, then he comes to the mosque with no other motive but prayer and not seeking anything other than the prayer, he does not take one step but Allâh raises him in status one degree thereby, and takes away one of his sins, until he enters the mosque. When he enters the mosque he is in a state of prayer so long as he is waiting for the prayer.’” (Sahîh)

Comments:

a. The Hadith confirms the superiority of congregational prayer since it is an established fact, that it is better to perform the voluntary prayers at home.

b. There is much reward for one who performs ablution and does it well.

c. When the reward for just walking towards the mosque is so great that at each step Allâh takes away one of the worshipper’s sins and raises his status one degree, the amount of reward to be awarded to him for the performance of prayer can very well be imagined.

d. There is great reward promised even for those who just wait for the congregational prayer in the mosque. We must, therefore, try to reach the mosque after the call to prayer as soon as possible.
775. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "When the *Iqámah* is called for the prayer, do not come running. Come walking, with tranquility. Whatever you catch up with, pray, and whatever you miss, complete it." (Sahih)

Comments:

a. It is not permitted to come running to the mosque in order to catch up with the prayer.

b. ‘Walking with tranquility’ does not mean to move at a snail’s pace as if prayer had no value for him.

c. A person joining the prayer at a stage where the *Imám* has already completed one *Rak'ah* or two, must not follow the *Imám* in saying the concluding salutation (*Salám*), but say it after completing the missed part of his prayer. In his book *Subulus-Salâm*, which is a commentary on the well known Hadith book *Bulughul-Maram*, Imam Amir San‘ání says: There is divergence of opinion among the scholars as to whether the part of the late comer should be reckoned as his initial *Rak'ah* or the final ones. The truth, however, is that these are to be reckoned as his initial *Rak'ah*. And Allah knows best.

776. It was narrated from Abu Sa‘eed Al-Khudri that he heard the Messenger of Allah ﷺ say: ‘Shall I not tell you of something by means of which Allah expiates for sins and increases good deeds?’ They said: ‘Yes, O Messenger of Allah.’ He said: ‘Performing ablution properly[1] despite difficulties, increasing the number of steps one takes towards the mosque and waiting

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[1] See nos. 280, 426, and 427, and this narration preceded under the last of them.
It was narrated that 'Abdullāh said: "Whoever would like to meet Allāh tomorrow (i.e. on the Day of Judgment) as a Muslim, let him preserve these five (daily) prayer when the call for them is given, for they are part of the ways of guidance, and Allāh prescribed the ways of guidance to your Prophet ﷺ. By Allāh, if each of you prays in his house, you will have abandoned the Sunnah of your Prophet ﷺ, and if you abandon the Sunnah of your Prophet you will go astray. I remember when no one stayed behind from the prayer except a hypocrite who was known for his hypocrisy. I have seen a man coming supported by two others, until he joined the row (of worshippers). There is no man who purifies himself and does it well, and comes to the mosque and prays there, but for every step that he takes, Allāh raises him in status one degree thereby, and takes away one of his sins." (Hasan)

Comments:

a. In 'Abdullāh bin Mas'ūd's estimation, a true Muslim is one that regularly attends congregational prayers. It means that a defaulter, when he is called before Allāh on the Day of Resurrection after death, will not come as one of the Muslims.
b. If the Sunnah of congregational prayers is abandoned, there will be nothing left to distinguish between the communities of believers and non-believers.

c. The keenness exhibited by the Companions to attend the congregational prayers shows that they did not think it permissible to miss the congregational prayers without a valid reason. That is why even a sick man, unable to walk by himself, would come supported by others to the mosque but would not pray at home.

778. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘Whoever leaves his house for the prayer and says: ‘Allâhumma inni asa’luka bi-haqqis-su’ala ‘alaika, wa as’alu ka bi-haqqi man shâya’ hâdhâ, fa inni lam akhruj ashara na’ lam bâtrân, wa na’ riy’ân, wa na’ sum’âtan, wa kharajut-ttiqa’ sukhtika wabtighâ’u mardâtika, fa’s’alu ka an tu’idhâni minan-nâri wa an taghyïra li dhunubi, Innahu là yaghfîrûdh-dhunuba îllâ Anta. (O Allâh, I ask You by the right that those who ask of You have over You, and I ask You by virtue of this walking of mine, for I am not going out because of pride or vanity, or to show off or make a reputation, rather I am going out because I fear Your wrath and seek Your pleasure. So I ask You to protect me from the Fire and to forgive me my sins, for no one can forgive sins except You,)’ Allâh will turn His Face towards him and seventy thousand angels will pray for his forgiveness.” (Da’iff)

779. It was narrated that Abu
Hurairah said: “The Messenger of Allâh Ṣaḥḥāḥ said: ‘Those who walk to the mosque in the dark are those who are diving into the mercy of Allâh.’” (Dai‘f)

It was narrated that Sahl bin Sa‘d As-Sa‘idi said: “The Messenger of Allâh Ṣaḥḥâḥ said: ‘Give glad tidings, to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.’” (Hasan)

Comments:

At one of the stages on the Day of Resurrection pitched darkness shall envelop all men. In that situation the believers shall be aided in their walk ahead by the light of their good deeds. The disbelievers shall be shorn of this light. The hypocrites shall get some light initially only to be deprived of it after a few steps. Among the deeds that would help bring this light to the believers would be the fact that they had not allowed the darkness of the night to make them stay away from congregational prayers.

It was narrated that Anas bin Mâlik said: “The Messenger of Allâh Ṣaḥḥâḥ said: ‘Give glad tidings, to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.’” (Hasan)
Chapter 15. The Greater The Distance From The Mosque, The Greater The Reward

782. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: ‘The greater the distance from the mosque, the greater the reward.’" (Hasan)

Comments:

a. In it is motivation for those who live at a distance from mosque, to attend the congregational prayers.

b. Subjecting oneself to unnecessary hardship is not the demand of Shari’ah. But the case that the Shari’ah gives us does not mean open licence for laziness and inaction. What we must do is remain clear of all extremes and tread the middle path.

783. It was narrated that Ubayy bin Ka’b said: “There was a man among the Ansâr whose house was the furthest house in Al-Madinah, yet he never missed prayer with the Messenger of Allâh ﷺ. I felt sorry for him and said: ‘O so-and-so, why do you not buy a donkey to spare yourself the heat of the scorching sand, to carry you over the stony ground, and keep you away from the vermin on the ground?’ He said: ‘By Allâh! I do not want to live so close to Muhammad ﷺ.’ This troubled me until I came to the house of the Prophet ﷺ and...
mentioned that to him. He called (the man) and asked him, and he said something similar, and said that he was hoping for the reward for his steps. The Messenger of Allâh ﷺ said, 'You will have that (reward) that you sought.'” (Sahih)

**Comments:**

a. How keen the Companions were to do the deeds of piety and virtue! This incident is but a small example of how the Companions used to bear the hardship of the path, and walked a long distance to reach the mosque in order to get more reward from Allâh.

b. Sincerity towards brethren-in-faith demands that we give them good advice, even though we are not asked to.

c. If a complaint is brought forward against a person, no adverse opinion should be formed without investigation against him. The best thing to do is to ask the person concerned himself what he meant by the 'improper words' purportedly spoken by him.

d. A good intention by a believer merits reward from Allâh.

784. It was narrated that Anas said: “Banu Salimah wanted to move from their homes to somewhere near the mosque, but the Prophet ﷺ did not want the outskirts of Al-Madinah to be left vacant, so he said: ‘O Banu Salimah, do you not hope for the reward of your footsteps?’ So they stayed (where they were).’” (Sahih)

**Comments:**

a. The Prophet ﷺ forbade them to move to a residence near the mosque in order that the outskirts of the city remain well protected from sudden attacks by the enemy.
b. Attending the congregational prayers is a must even for those who live at a distance from the mosque, or else the Prophet ﷺ would have allowed them to pray at home.

785. It was narrated that Ibn `Abbâs said: “The houses of the Ansâr were far from the mosque and they wanted to move closer. Then the following Verse was revealed: ‘We record that which they send before (them), and their traces.’”[1] He said: So they remained (where they were).”

(Hasan)

Comments:
For people endowed with firm determination it is better to live at a distance from the mosque. But for the people who do not take the mosque so devoutly, it is better to live close to the mosque, so that they are not tempted to miss their enjoined duty.

Chapter 16. The Virtue Of Prayer In Congregation

786. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘A man’s prayer in congregation is twenty-some levels higher than his prayer in his house or in the marketplace.’”

(Sahih)

Comments:

a. The timespan allowed to us to act in this world is very limited. It is Allâh’s special favor that He bestows great reward over some of our good deeds. We must take advantage of this act of mercy and try to be regular in attending the congregational prayers, in order to win greater reward from Allâh.

b. The Arabic expression *Bid’* (over *Ishrin*, i.e., twenty) used in the *Hadith* means any number between three to nine. Its precise definition appears in the ensuing *Ahâdith* that contain the words ‘twenty-five times’ and ‘twenty-seven times’.

c. The numbers mentioned in the *Ahâdith* mean the upper limit of reward for the specified acts. Thus, if the level of submissiveness, devotion, and tranquility on the part of the devotee is less, the reward will also be less.

787. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The prayer in congregation is twenty-five times more virtuous than the prayer of anyone of you on his own.” *(Sahih)*

788. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘The prayer of a man in congregation is twenty-five levels higher than his prayer in his home.’” *(Sahih)*

789. It was narrated that Ibn ‘Umar said: “The Messenger of
Allāh said: ‘The prayer of a man in congregation is twenty-seven levels more virtuous than a man’s prayer on his own.’” (Sahih)

Comments:
We have Ḥadīth that speak of twenty-five times the reward and Ahādīth that speak of twenty-seven times the reward for performing prayers in congregation. Scholars have opined that the difference relates to an increase or decrease in the level of adherence to the norms and rules, as well as the degree of submissiveness in prayers exhibited by the worshipper.

790. It was narrated that Ubayy bin Ka'b said: “The Messenger of Allāh said: ‘The prayer of a man in congregation is higher than his prayer on his own by twenty-four or twenty-five levels.’” (Hasan)

Chapter 17. Severe Warning Against Missing Prayer In Congregation

791. It was narrated that Abu Hurairah said: “The Messenger of Allāh said: I was thinking of commanding that the call to prayer be given, then I would tell a man to lead the people in
prayer, then I would go out with some other men carrying bundles of wood, and go to people who do not attend the prayer, and burn their houses down around them.'” (Sahih)

Comments:

a. It shows that attending the prayer in congregation is an enjoined duty for men; no such warning or threat of punishment has been mentioned for missing the voluntary prayers.
b. It is allowed to raid the houses of culprits and force them out of their homes without prior warning or notice.

792. It was narrated that Ibn Umm Maktum said: “I said to the Prophet ﷺ: ‘I am an old man and blind; my house is far away, and I have no one to lead me. Is there any concession (for me not to have to attend the prayer in the mosque)?’ He said: ‘Can you hear the call?’ I said: ‘Yes.’ He said: ‘Then I do not find any concession for you.’” (Da‘if)

Comments:

a. The Hadith underlines the importance of the prayer in congregation, so much so, that the Prophet ﷺ did not grant any sort of concession, even to Ibn Umm Maktum although he was handicapped in several ways.
b. The Prophet ﷺ did not accept Ibn Umm Maktum’s request to allow him to stay away from the prayer in congregation, because he ﷺ wanted him to earn more and more reward in the Hereafter. His wish was to create an inducement in him for the congregational prayer although, as we know, a blind man who finds it difficult to attend the prayer in the mosque is allowed to perform it at home as it happened in the case of ‘Ibån bin Målik (Sunan Ibn Måjah: 754).
793. It was narrated from Ibn `Abd Allāh bin `Abd al-Mu`min that the Prophet ﷺ said: “Whoever hears the call and does not come, his prayer is not valid, except for those who have an excuse.” (Sahih)

Comments:
The prayer being invalid either means that the prayer shall lose its full reward or that the blessing of Allāh promised for a prayer in congregation shall be denied to it.

794. Ibn `Abd Allāh bin Zaid said: “The Messenger of Allāh ﷺ said: ‘Let men desist from failing to attend the congregations, otherwise Allāh will seal their hearts, and then they will be among the negligent.’” (Sahih)

Comments:
a. Pointing out the mistake of a few before the assembly was intended to admonish others, and dissuade them from falling into that error.
b. Pointing out the mistake of someone without naming him is designed to make him concerned, and realize his mistake without humiliating him.
c. Some of the sins could be the cause of the hearts being sealed that would slam the door on reform in the future.
d. Avoiding prayers in congregation is a huge sin, punishable by the sealing of the heart even in this world.

795. It was narrated that Usāmah bin Zaid said: “The Messenger of Allāh ﷺ said: ‘Let men desist
from failing to attend the congregation, otherwise I will burn their houses down."" (Sahih)

Chapter 18. Performing The ‘Ishâ’ And Fajr Prayers In Congregation

796. ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘If the people knew what (reward) there is in the ‘Ishâ’ prayer and Fajr prayer, they would come even if they had to crawl.’” (Sahih)

Comments:

a. ‘If the people knew what there is’ is the literal translation of the Arabic words of Hadith. The ‘what’ here means the reward and the blessings promised by Allâh for the worshippers.

b. Reward and blessings in question have only been promised for prayers performed in congregation.

797. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘The most burdensome prayers for the hypocrites are the ‘Ishâ’ prayer and the Fajr prayer. If only they knew what (reward) there is in them, they would come to them even if they had to crawl.’” (Sahih)
Comments:

a. *Ishā* and *Fajr* prayers are most burdensome for the hypocrites, because they are quite demanding physically and, in order to perform them in congregation, one has to strive against oneself.

b. Anyone who performs these prayers with fondness and punctuality, practically proves that he is free from hypocrisy.

c. The more burdensome an act of devotion, the more reward would it fetch from Allāh provided that it does not go against the Sunnah of the Prophet ﷺ.

798. It was narrated from `Umar bin Khattāb that the Prophet ﷺ used to say: “Whoever performs prayer in congregation at the mosque for forty nights, never missing the first *Ra'kah* of the *Ishā* prayer, Allāh will thereby decree for him salvation from the Fire.” (Daʻif)

Comments:

a. ‘Forty nights’ means (prayers performed for) a continuous period of forty days and nights.

b. Performing the prayers in congregation for forty days on end by a person will have the effect of making him used to it, and enables him to continue with it on a regular basis which, in turn, would earn him Allāh’s pleasure and salvation from Fire.

Chapter 19. Staying In The Mosques And Awaiting The Prayer

799. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘When one of you enters the mosque, he is in a state of prayer, so long as the prayer keeps him there, and the angels...”
will send prayer upon anyone of you so long as he remains in the place where he prayed, saying: “O Allâh, forgive him; O Allâh, have mercy on him; O Allâh, accept his repentance,” so long as he does not commit Hadath nor disturb anyone.’” (Sahîh)

Comments:

a. We must reach the mosque well before the prayer begins so that we are able to perform the Sunnah and voluntary prayers, or earn reward from Allâh by His remembrance or the recitation of the Noble Qur’ân.

b. Waiting for the start of the obligatory prayer in the mosque fetches as much reward as for the performance of it. Recitation of Allâh’s Names and praises, and the performing of voluntary prayers in the mean time can bring us additional reward.

c. It is extremely rewarding to continue to sit reciting the Names and praises of Allâh at the same place after the completion of the obligatory prayer.

d. (i) ‘So long as he does not disturb anyone’ has also been taken to mean that, as long as he does not affront any worshipper by uttering improper words.

   (ii) ‘Committing Hadath’ could mean the passing of the wind which, if done in the mosque, could cause discomfort to the worshippers. And Allâh knows best.

800. It was narrated from Abu Hurairah that the Prophet ﷺ said: “A Muslim does not regularly attend the mosques to perform prayer and remember Allâh, but Allâh feels happy with him just as the family of one who is absent feels happy when he comes back to them.” (Sahîh)

Comments:

Allâh’s feeling happy or unhappy is one of the attributes of Allâh. The unanimous view of the pious predecessors regarding the attributes of Allâh is that we believe in them as they are mentioned in the Qur’ân and Ahâdîth
without either denying them or twisting their meaning, or giving them resemblance to any of the created things.

801. It was narrated that 'Abdullāh bin 'Amr said: "We performed the Maghrib (prayer) with the Messenger of Allāh ﷺ, then those who went back went back, and those who stayed, stayed. Then the Messenger of Allāh ﷺ came back in a hurry, out of breath, with his garment pulled up to his knees, and said: 'Be of good cheer, for your Lord has opened one of the gates of heaven and is boasting of you before the angels, saying: "Look at My slaves; they have fulfilled one obligatory duty and are awaiting another."' (Sahih)

Comments:

a. Staying back in the mosque awaiting the prayer is an act of great virtue.

b. Man's knee is not the part of body which it is unlawful to expose before others.

c. Allāh the Glorified, communicates such things to the angels because it was they who had remarked that man will make mischief and shed blood on the earth.

802. It was narrated from Abu Sa'eed that the Messenger of Allāh ﷺ said: "If you see a man frequenting the mosques, then bear witness to his faith. Allāh says: 'The mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day.'"[1] (Da'if)

English Translation of

Sunan Ibn Mâjâh

Volume 2

Compiled by:

Imâm Muhammad Bin Yazeed Ibn Majah Al-Qazwinî

Ahâdîth edited, researched and referenced by:

Hâfiz Abu Tâhir Zubair 'Ali Za’i

Translated by:

Nasiruddin al-Khattab (Canada)

Edited by:

Huda Khattab (Canada)

Final review by:

Abu Khaliyîl (USA)
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The Chapters Of Establishing The Prayer And The Sunnah Regarding Them

(5) The Chapters Of Establishing The Prayer

Chapter 1. The Opening Of The Prayer

803. Muhammad bin ‘Amr bin ‘Ata’ said: “I heard Abu Humaid As-Sâ’idi say: ‘When the Messenger of Allah ﷺ stood up for prayer, he would face the prayer direction, raise his hands, and say: “Allâhu Akbar (Allâh is Most Great).”’ (Sahih)

Comments:

a. Facing the Qiblah (direction of Ka’bah) during the prayer is mandatory.
b. There is no harm if the face of a person praying on a moving mount, turns to a direction other than that of the Qiblah.
c. Raising the hands (Raf’ yadain) while (i) starting the prayer, (ii) bowing (going for Ruku’) and (iii) rising from Ruku’ is the Sunnah (precept) of the Prophet ﷺ, as will be seen under the coming Ahâdith (858 & 859).
d. Both ways of raising the hands, namely (i) up to the ears, or (ii) up to the shoulders, are in order. (ibid.)

804. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allah ﷺ used to start his prayer by saying: ‘Subhânaka Allâhumma wa bi hamdika, wa tabâarakas-nuka, wa
ta'āla jadduka, wa lâ ilâha ghairuka
(Glory and praise be to You, O Allâh, blessed be Your Name and exalted be Your majesty, none has the right to be worshipped but you).” (Hasan)

Comments:
Several variations of supplication are reported to have been recited from time to time by the Prophet ﷺ after saying the introductory Takbir (Allâhu Akbar) for the prayer. We are free to recite any of these. It is, however, preferable to vary our supplications off and on.

805. It was narrated that Abu Hurairah said: “When the Messenger of Allâh ﷺ said the Takbir (Allâhu Akbar), he would remain silent between the Takbir and the recitation. I said: ‘May my father and mother be ransomed for you! I noticed that you are silent between the Takbir and the recitation; please tell me what you say then.’ He said: ‘I say: ‘Allâhumma bâ’id baini wa baina khatâ‘îyâya kamâ bâ’adta bainal-mashriqî wa-maghrib; Allâhumma naqqîni min khatâ‘îyâya kath-thawârîl abyad minad-danas; Allâhummaghsîlîni min khatâ‘îyâya bil-mâ’i wa-ththaljî wa-barad (O Allâh, distance me from my sins as You have distanced the east from the west; O Allâh purify me of my sins as a white garment is purified of dirt; O Allâh, cleanse me of my sins with water and snow and hail).’” (Sahih)

تخريج: أخرجه البخاري، الأذان، باب ما يقول بعد التكبر، ح: 744، ومسلم، المساجد، باب ما يقال بين تكبير الإحرام والقراءة، ح: 598 من حديث عمارة به.
Comments:
a. '(O Allah!) Distance me from my sins' means: Protect me (or us) through Your mercy from all sins and, not to speak of committing the sins, enable us to avoid even going close to the sins.
b. Sins are likened to filth and dirt. That is why extreme purity has been likened to white garments.
c. Sins push one to the Hell-fire. They give discomfort to the soul, just as the physical body feels discomfort from the heat. That is why, in order to cleanse the sins and give quietude to the soul, things prayed for by the Prophet (ﷺ) are also cool by their very nature.

806. It was narrated from Aishah that when the Prophet (ﷺ) started Salat he would say: "Subhânaka Allâhumma wa bi hamdika, wa tabârakas-muka wa ta’dîla jadduka, wa lâ ilâha ghayruk (Glory and praise is to You, O Allâh, blessed is Your Name and exalted is Your majesty, none has the right to be worshiped but You)." (Hasan)

807. It was narrated from Ibn Jubair bin Mut‘îm that his father said: "I saw the Messenger of Allâh (ﷺ) when he started the prayer. He said: 'Allâhu Akbaru kabiran, Allâhu Akbaru kabiran (Allâh is the Most Great indeed), three times; 'Al-hamdu Lillâhi kathiran, al-hamdu Lillâhi kathiran (Much praise is to Allâh), three times; 'Subhân Allâhi bukratan wa asilam (Glory is to Allâh morning and evening), three times; 'Allâhumma inni a’udhu bika
Chapter 3. Placing The Right Hand On The Left During Prayer

It was narrated from Qabisah bin Hurbel that his father said: “Ibn Mas’ud that the Prophet said: “Allâhumma inni a’udhu bika min ash-Shaitânir-rajim, wa hamzihi wa na’fshihî wa na’fa’ihî (O Allâh, I seek refuge in You from the accursed Satan, from his madness, his poetry, and his pride).”’

(Hasan)

(One of the narrators) ’Amr said: “Hamzuhu is his madness, Na’fathuhu is poetry and Na’fkhuhu is pride.”

Comments:
a. Hamz in Arabic means to put somebody to discomfort by piercing one’s fingers into his body.
b. Naftth literally means to emit a puff or breath from the mouth. Here, it applies to obscene songs or erotic and vulgar lines of poetry inspired by Satan.
c. Naftk means to blow from the mouth or breathe into something in order to inflate it. In the context of the Hadith it means the feeling of vanity and pride.
The Chapters Of Establishing ... 21

said: "The Prophet ﷺ used to lead us in prayer, and he would take hold of his left hand with his right." (Hasan)

Comments:

a. It shows that the Sunnah in prayer is putting one hand on the other, not leave them hanging.

b. It means putting the right hand on the left, as we shall see under Hadith 811.

c. During Qiyām (standing position) one hand must be upon the other, on the chest, as shall follow in the coming several Ahādīth.

810. It was narrated that Wā'il bin Hujr said: "I saw the Prophet ﷺ performing prayer, and he took hold of his left hand with his right." (Sahih)

811. It was narrated that 'Abdullāh bin Mas'ūd said: "The Prophet ﷺ passed by me, and I was putting my left hand on my right. He took hold of my right hand and put it on my left." (Hasan)
Comments:
At times it becomes necessary to rectify a mistake then and there.

Chapter 4. Starting The Recitation

812. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ, Abu Bakr, ‘Umar and ‘Uthmān used to start their recitation with “All the praises and thanks are to Allāh, the Lord of all that exists. (Al-hamdu Lillāhi Rabbi ‘Ālamin)”.‘”[1] (Sahih)

813. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ, Abu Bakr and ‘Umar used to start their recitation with ‘All the praises and thanks are to Allāh, the Lord of all that exists (Al-hamdu Lillāhi Rabbi ‘Ālamin)’.”[2] (Sahih)

814. It was narrated from Abu Hurairah that the Prophet ﷺ used to start his recitation with ‘All the praises and thanks are to Allāh, the Lord of all that exists’ (Al-

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815. Ibn 'Abdullâh bin Mughaffal narrated from his father and he said: "I have rarely seen a man for whom innovation in Islam was harder to bear than him. He heard me reciting: 'In the Name of Allâh, the Most Gracious, the Most Merciful' Bismillâhir-Rahmânir-Rahîm[2] and he said: 'O my son, beware of innovation, for I prayed with the Messenger of Allâh ﷺ, and with Abu Bakr, and with 'Umar, and with 'Uthmân, and I never heard any of them saying this. When you (begin to) recite, say: 'All the praises and thanks are to Allâh, the Lord of all that exists.' (Al-hamâdu Lillâhi Rabbil-‘Álâmîn)."[3] (Da‘îf)
Chapter 5. Recitation In The Fajr Prayer

816. It was narrated from Qutbah bin Mālik that he heard the Prophet ﷺ recite: "And tall date palms, with ranged clusters"[1] in the Subh (Sahih).

Comments:
A worshipper can recite any part of the Qur’an that he pleases, after Al-Fātihah in the prayer. The Qur’an says:
“So recite as much of the Qur’an as may be easy (for you)” (Al-Muzzammil 73: 20).

The Hadith informs us that the Prophet ﷺ had recited (Surat Qaf; chapter 50) in the Fajr prayer.

817. It was narrated that ‘Amr bin Huraith said: “I performed prayer with the Prophet ﷺ when he was reciting in the Fajr, and it is as if I can hear him reciting: ‘So verily, I swear by the planets that recede. And by the planets that move swiftly and hide themselves.’”[2] (Sahih)

818. It was narrated from Abu Barzah that the Messenger of Allāh ﷺ used to recite between sixty and one hundred (Verses) in Fajr prayer. (Sahih)

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It was a general trend. It should not be taken to mean that we cannot increase or decrease the number of Verses. As much as one can easily recite and the worshippers can easily take is alright.

819. It was narrated that Abu Qatâdah said: "The Messenger of Allâh ﷺ used to lead us in prayer, and he would lengthen the first Rak'âh of the Zuhr and shorten the second Rak'âh, and he would do likewise in the Subh." (Sahîh)

Comments:
The wisdom behind it is that, in the first Rak'âh, the worshippers are more energetic and receptive. Besides, there are chances for more worshippers to catch up with the first Rak'âh and therefore the entire prayer of the congregation.

820. It was narrated that 'Abdullâh bin Sâ'îb said: "The Messenger of Allâh ﷺ recited Al-Mu'minun[1] in the Subh prayer, and when he came to the mention of 'Eisa, he was overcome with a cough, so he bowed in Ruku.'" (Sahîh)

Comments:

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تخريج: [صحيح] ولم طريق آخر عند مسلم، الصلاوة، باب القراءة في الصبح، ح: 455.

Comments:
a. It shows that reciting the whole Surah (chapter of the Qur'an) in prayer is not binding.
b. If the Imam encounters a problem during the prayer that renders him unable to continue with the recitation, let him discontinue the recitation and directly go to bowing (Ruku').

Chapter 6. The Recitation In The Fajr Prayer On Fridays

821. It was narrated that Ibn 'Abbás said: "For the Subh prayer on Fridays, the Messenger of Allah ﷺ used to recite 'Alif-Lám-Mim. The revelation..."[1] and 'Has there not been over man..."'[2] (Sahih)

Comments:
The Imam of mosque should make it a point to recite these Surahs in the prayer of Fajr on Fridays. There is no doubt that the prayer will be in order by reciting any other Surah as well, but the Sunnah of the Prophet ﷺ is to recite these Surahs.

822. It was narrated from Mus'ab bin Sa'd that his father said: "For the Fajr prayer on Fridays, the Messenger of Allah ﷺ used to recite 'Alif-Lám-Mim. The

823. It was narrated from Abu Hurairah that for the Subh prayer on Fridays, the Messenger of Allah used to recite ‘Alif-Lam-Mim’. The revelation..."[3] and ‘Has there not been over man...”[4] (Sahih)

824. It was narrated from ‘Abdullah bin Mas‘ud that for the Subh prayer on Fridays, the Messenger of Allah used to recite “Alif-Lam-Mim” The revelation..."[5] and “Has there not been over man...”[6] (Hasan)

Ishâq said: ‘Amr has narrated to us like this from Abdullah, I have no doubt about it.
Chapter 7. The Recitation For The Zuhr And The 'Asr

825. It was narrated that Qaza'ah said: "I asked Abu Sa'eed Al-Khudri about the prayer of the Messenger of Allâh ﷺ. He said: 'There is nothing good in that for you.' I said: 'Explain it, may Allâh have mercy on you.' He said: 'The Iqâmah would be given for the Zuhr prayer for the Messenger of Allâh ﷺ, then one of us would go out to Al-Baqi', relieve himself, then come back and perform ablution, and he would find the Messenger of Allâh ﷺ still in the first Rak'ah of the Zuhr.'" (Sahih)

Comments:

a. 'There is nothing good in it for you' means that the purpose of knowledge is to act upon it but you people cannot act upon it, since you will not perform such lengthy prayers, then what would you gain by asking questions about it?

b. If a person does not find it too difficult, the prayer can be lengthened more than usual, otherwise it is allowed to make it shorter.

826. It was narrated that Abu Ma'mar said: "I said to Khabbab: 'How did you recognize that the Messenger of Allâh ﷺ was reciting in the Zuhr and the 'Asr?' He said: 'From the movement of his beard.'" (Sahih)

Comments:

Tahrib: أخرجه مسلم، الصّلُوّة، باب القراءة في الظهر والعصر، ح: 454 من حديث معاوية ابن صالح.

اً يّدٍ بِنْ عَيْنِهِ: حَدَّثَنَا وَكِيْعَ
حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدِ: حَدَّثَنَا وَكِيْعَ
حَدَّثَنَا الأَعْمَاشُ، عَنْ عَمَّارٍ بْنِ يُفَيْسِيْ، عَنْ
أَبِي مُعَمَّرٍ، قَالَ، فَلَتَ لِيُحَبَّبَ: أَبَيْ سَمииّ
كَفَّمُ عِنْ رِقَاعَةٍ رَسُولِ اللَّهِ ﷺ فِي الْظُّهُرِ
وَالْعُضْرِ، قَالَ: يَضْطَرَّبُ لِحَيْبِهِ
تَخْرِيجٌ: أَخْرِجَهُ الْبَحْرِيُّ، الْآذَانُ، بَابِ رِفْعِ الْبَصِّرِ إِلَى الْإِمامِ فِي الْصَّلُوّةِ، ح: 760، 761، 762، 763 من حديث الأعماش.

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Comments:

a. In a prayer of inaudible recitation of the Qur'ān, the recitation should be such that the lips’ movement follows the articulation of words recited. Simply reciting the words at the pre-speech level will not suffice.

b. The worshipper’s gaze, if it is raised towards the imām, will not invalidate his prayer.

827. It was narrated that Abu Hurairah said: "I have never seen anyone whose prayer more closely resembles that of the Messenger of Allāh ﷺ than so-and-so. He used to lengthen the first two Rak‘ah of the Zuhr and shorten the last two Rak‘ah, and he used to shorten the ‘Asr.” (Sahih)

828. It was narrated that Abu Sa‘eed Al-Khudri said: “Thirty of the Companions of the Messenger of Allāh ﷺ who had been at Badr came together and said: ‘Come, let us estimate the length of the recitation of the Messenger of Allāh ﷺ for the prayer in which Qur‘ān is not recited out aloud.’ No two men among them disagreed, and they estimated the length of his recitation in the first Rak‘ah of the Zuhr to be thirty Verses and in the second Rak‘ah to be half of that. They estimated his recitation in ‘Asr to be half of the last two Rak‘ah of Zuhr.” (Da‘if)
The Hadith as such is ‘Weak’, yet the rule mentioned in it is correct. It is reported from Abu Sa’eed Al-Khudri that “the Prophet used to recite about thirty Verses in every Rak’ah of the first two Rak'ah of the Zuhr prayer, and about fifteen Verses (or: half of the first Rak'ah) in the last two (Rak'ah); and about fifteen Verses in every Rak'ah of the 'Asr prayer in the first two Rak'ah, and half of the first ones in the last two Rak'ah.” (Sahih Muslim:157).

Chapter 8. Occasionally Reciting A Verse Aloud For Zuhr And 'Asr Prayers

829. It was narrated from 'Abdullâh bin Abu Qatâdah that his father said: “The Messenger of Allah used to recite when leading us in the first two Rak'ah of the Zuhr prayer, and sometimes he would recite such that we could hear the Verse.” (Sahih)

Comments:

a. There is no harm in reciting aloud a Verse or a word of the Qur'ân in the otherwise ‘inaudible’ prayer.

b. It could be that by reciting a part of the Qur'ân in this manner the Prophet (ﷺ) wanted to convey the message to the Companions that even in the prayer of inaudible recitation, any part of the Qur'ân can be recited after Al-Fâtiha. And Allah knows best.

830. It was narrated that Bara’ bin ‘Àzib said: “The Messenger of Allah used to lead us for the Zuhr, and we would hear him reciting a Verse after the Verses...
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from *Surat Luqman* (31) and *Adh-Dhâriyât* (51).” (Da’îf)

بالآية بعد الآيات، بين سورة لمكان وذاته.


Chapter 9. The Recitation For The Maghrib Prayer

(المعجم ۹) - باب القراءة في صلاة المغرب (التحفة ۴۸)

831. It was narrated that Ibn ‘Abbâs said, narrating from his mother (one of the narrators) Abu Bakr bin Abu Shaibah said: “(She was) Lubâbah” that she heard the Messenger of Allâh ﷺ reciting ‘By the winds sent forth one after another...’[۱] in the Maghrib. (Sahih)

الصلاة، باب القراءة في الصبح، ح: ۴۴۲۹، ومسلم.

832. It was narrated from Muhammad bin Jubair bin Mu‘tîm that his father said: “I heard the Prophet ﷺ reciting *At-Tur* (52) in the Maghrib.” In a different narration, Jubair said: “And when I heard him recite: ‘Were they created by nothing? Or were they themselves the creators?’ up to: ‘Then let their listener produce some manifest proof’,[۲] it was as if my heart were about to take flight.” (Sahih)

تخب: أخرجه البخاري، التفسير، سورة والطور، باب، ح: ۴۸۵۴، من حديث سفيان، وعند غيره، ومسلم، الصلاة، باب القراءة في الصبح، ح: ۴۴۳۴ من حديث سفيان بن عائشة.

[۱] Al-Mursâlât (۷۷).
Comments:

a. Jubair bin Mut'im was on the side of the idolaters in the battle of Badr and was taken prisoner along with other infidels by the Muslims. It was during this period in Al-Madinah that he heard the Prophet recite the Qur'an in the prayer of Maghrib.

b. "It was as if my heart were about to take flight." In simple words it means that the words of the Qur'an made such a powerful impact on my heart that I felt an uncontrollable urge to accept Islam.

833. It was narrated that Ibn 'Umar said: "The Prophet used to recite in the Maghrib: 'Say: O disbelievers!'[1] and 'Say: He is Allâh, (the) One.'" [2] (Da'îf)

Chapter 10. The Recitation For The 'Ishâ' Prayer

834. It was narrated from Barâ' bin 'Âzîb that he performed the 'Ishâ', the later, with the Prophet. He said: "I heard him reciting 'By the fig, and the olive.'"[3] (Sahih)

835. 'Adi bin Thâbit narrated something similar from Bara' and said: "I have never heard any man with a better voice or who recites it better than him."  

Comments:
While reciting the Qur'an, effort should be made to recite it as melodiously as one can. However, any resemblance to singing a song, or giving it a touch of music, must be avoided.

836. It was narrated from Jâbir that Mu'âdh bin Jabal led his companions for the 'Ishâ' and he made the prayer too long for them. The Prophet ﷺ said: "Recite 'By the sun and its brightness,'[1] 'Glorify the Name of your Lord, the Most High',[2] 'By the night as it envelops',[3] or, 'Read! In the Name of your Lord Who has created.'[4] (Sahih)

Comments:

a. Mu'âdh bin Jabal ﷺ, having offered the 'Ishâ' prayer behind the Prophet ﷺ used to lead the prayer in the mosque of his locality. In a situation like this, when this prayer was conducted even after the prayer in the Prophet's Mosque, lengthy recitation made it burdensome for the people, so much so that some of the people brought the complaint to the Prophet ﷺ. The Prophet ﷺ, therefore, admonished Mu'âdh. (Sahih Muslim:178)
b. The Imam must show consideration to the people who are weak or have other needs to fulfill.
c. In case of a grievance against someone, it does not fall under the category

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of backbiting to bring the matter to the notice of the superior authority since the objective here is to bring improvement through the correction of the mistake.

d. Recitation in the ‘Ishâ’ prayer should be brief. It is, therefore, the Sunnah to recite either the chapters named by the Prophet ﷺ, or similar to them.

Chapter 11. Reciting Behind The Imam

The Imam (الصقط) (الإمام (التحفة))

837. It was narrated from ‘Ubâdah bin Sâmî that the Prophet ﷺ said: “There is no prayer for the one who does not recite Fâtihad-Kitâb in it.” (Sahih)

Comments:

a. This proves that the recitation of Al-Fâtihad (Opening Chapter of the Qur’ân) is a Rukhn (basic article) of prayer. There can be no prayer without it.

b. ‘There is no prayer for the one who does not recite Fâtihad-Kitâb in it’ clearly means that this rule applies to all denominations of prayer – obligatory prayer, voluntary prayer, Imam’s prayer, follower’s prayer or the individual’s prayer. Which is to say that reciting Fâtihad is essential for one and all.

838. It was narrated from Abu Sâ‘îb that he heard Abu Hurairah say: “The Messenger of Allah ﷺ said: ‘Whoever performs a prayer in which he does not recite Ummul Qur’ân (the Mother of the Qur’ân, i.e., Al-Fâtihad), it is deficient; not complete.’” I said: ‘O Abu Hurairah, sometimes I am behind the Imam. He pressed my forearm and said: ‘O Persian! Recite it to yourself.’” (Sahih)
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Comments:
a. Being 'deficient; not complete' means that a prayer done without it is not complete and we have to redo it.
b. 'Recite it to yourself' does not mean to recite it in the heart without uttering it by the tongue, because the term 'reciting' does not apply to it. It only means to recite it in a way that the person next to you does not hear it. This manner of recitation in no way violates the Qur'anic command to 'listen with attention' and 'holding one's peace' (7:204) as the Prophet's clear command (to recite it behind the Imam) is sometimes suggested to be.

839. It was narrated that Abu Sa'eed said: "The Messenger of Allah ﷺ said: 'There is no prayer for the one who does not recite in every Rak'ah: Al-Hamad (Al-Fatiha) and a Surah whether in an obligatory prayer or another.'" (Da'if)

Comments:
a. The Hadith suggests that, along with Al-Fatiha, some other part of the Qur'an must also be recited. But the Hadith is 'Weak'. As such the only obligatory recitation is that of Al-Fatiha. Reciting some other text of the Qur'an is voluntary, not obligatory. (Injâh Al-Hajah)

840. It was narrated that 'Aishah said: "I heard the Messenger of Allah ﷺ say: 'Every prayer in which Ummul-Kitab (the Mother of the Book) is not recited is deficient.'" (Hasan)
841. It was narrated that from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: “Every prayer in which Fāṭihah-Kitâb (the Opening of the Book) is not recited, it is deficient, it is deficient.” (Hasan)

842. Abu Idris Al-Khawlâni narrated that a man asked Abu Dardâ: “Should I recite when the Imâm is reciting?” He said: “A man asked the Prophet ﷺ whether there was recitation in every prayer. The Messenger of Allâh ﷺ said: ‘Yes.’ A man among the people said: ‘It has become obligatory.’” (Da’îf)

843. It was narrated that Jâbîr bin ‘Abdullâh said: “We used to recite the Opening of the Book and a Surah behind the Imâm in the first two Rak’âh of the Zuhûr and the ‘Asr, and in the last two Rak’âh (we would recite) the Opening of the Book.” (Hasan)
Comments:

a. Reciting Al-Fātiḥah behind the Imām as well, is an enjoined duty.
b. In prayers of inaudible recitation by the Imām, some other part of the Qurʾān may also be recited after Al-Fātiḥah.

**Chapter 12. The Two Pauses Of The Imām**

844. It was narrated that Samurah bin Jundab said: “There are two pauses which I memorized from the Messenger of Allāh ﷺ, but ‘Imrān bin Husain denied that. We wrote to Ubayy bin Ka‘b in Al-Madinah, and he wrote that Samurah had indeed memorized them.” *(Hasan)*

(One of the narrators) Sa‘eed said: “We said to Qatādah: ‘What are these two pauses?’ He said: ‘When he started his prayer, and when he finished reciting.’”

Then later he said: ‘And when he recited: ‘Not (the way) of those who earned Your Anger, nor of those who went astray.’[1] They used to like (for the imām) when he had finished reciting to remain silent until he had caught his breath.’

Comments:

Some people say that one should recite Fātiḥah behind the Imām as the Imām recites, within oneself, or rather, he should recite it during one of the two

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pauses of the Imam but the view is not correct, since the Prophet ṣallallāhu ʿalayhi wa sallam had not made those pauses for that purpose. That is why they were so short. Besides, the Companions did not keep to this practice. There is, thus, no secure basis for allowing the recitation of Al-Fātiḥah only during those pauses.

845. Samurah said: “I memorized two pauses in the prayer, a pause before reciting and a pause when bowing. Imrān bin Ḥusayn denied that, so they wrote to Al-Madīnah, to Ubayy bin Ka'b, and he said that Samurah was speaking the truth.” (Hasan)

Chapter 13. When The Imam Is Reciting, Then Listen Attentively

846. It was narrated that Abu Hurairah said: “The Messenger of Allāh ṣallallāhu ʿalayhi wa sallam said: The Imam has been appointed to be followed, so when he says Allāhu Akbar, then say Allāhu Akbar; when he recites, then listen attentively; when he says: Not (the way) of those who earned Your anger, nor of those who went astray,[1] then say Amin; when he bows then bow; when he says Sami' Allāhu liman hamidah (Allāh hears those who praise Him), then say Allāhumma Rabbanā wa lakal-hamd (O Allāh, our Lord, to You is the praise);” when he prostrates then prostrate;

and if he prays sitting down then all of you pray sitting down.'”

(Sahih)

Comments:

a. The follower is prohibited to precede the Imam in his movements and rests. His duty is to follow the Imam totally.

b. ‘When the Imam recites, then listen attentively’ means that when the Imam finishes reciting Fātihah and starts reciting some other part of the Qur’ān, then the follower has to listen to him silently without reciting the Qur’ān.

As for Al-Fātihah, we have already seen in Abu Hurairah’s narration that the follower has to recite it. (See H.838).

c. The rule requiring the followers to perform the prayer sitting down (even though they had no problem standing) if the Imam leads them sitting down, was later abrogated.

847. It was narrated that Abu Musa Al-Ash‘āri said: “The Messenger of Allāh ﷺ said: ‘When the Imam recites, then listen attentively, and if he is sitting (in the prayer) then the first remembrance that anyone of you recites should be the Tashah-hud.’” (Sahih)

Comments:

a. We should listen attentively when the Imam recites any other Chapter after Al-Fātihah in the prayer of audible recitation.

b. In Tashah-hud, first recite the prescribed invocation (Al-Tahīyyatu Lillāhi...), then the Salutation (Salāt) on the Prophet ﷺ, and then other supplications.

848. It was narrated that Ibn Ukaimah said: “I heard Abu Hurairah say: ‘The Prophet ﷺ led his Companions in a prayer; we think it was the Subh. He said:


Comments:

a. د. 4 في ابوب إقامة الصلوات والسنة فيها


“Did anyone among you recite?” A man said: “I did.” He said: “I was saying to myself, what is wrong with me that someone is fighting to wrest the Qur’ān from me?” (Sahih)

Comments:
The two Ahādīth are explicit on the point that prohibition on reciting the Qur’ānic chapters other than Al-Fātihah relates to the prayer of audible recitation.

850. It was narrated that Jābīr said: “The Messenger of Allāh ﷺ said: ‘Whoever has an Imām, the recitation of the Imām is his recitation.’” (Da’īf)

Comments:
Taking the cue from this Hadith it is sometimes argued that the follower has no need to do the recitation, since the Imām’s recitation is enough for him. However, the Hadith is extremely Weak and not fit for argumentation.
Chapter 14. Saying Āmin Aloud

851. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “When the reciter says Āmin, then say Āmin, for the angels say Āmin, and if a person’s Āmin coincides with the Āmin of the angels, his previous sins will be forgiven.” (Sahih)

Comments:

a. It means that the follower should say Āmin upon the Ḥāfiz’s saying it, even if he was ahead or behind the Ḥāfiz in his recitation.

b. It confirms the Ḥāfiz’s saying Āmin aloud, since the followers can only answer it if he hears the Ḥāfiz say it.

852. It was narrated that Abu Hurairah said: The Messenger of Allāh ﷺ said: “When the reciter says Āmin, then say Āmin, for if a person’s Āmin coincides with the Āmin of the angels, his previous sins will be forgiven.” (Sahih)

853. It was narrated that Abu Hurairah said: “The people
stopped saying Āmin, but when the Messenger of Allāh ﷺ said ‘Not (the way) of those who earned Your Anger, nor of those who went astray’[^1] he would say Āmin, until the people in the first row could hear it, and the mosque would shake with it. (Da’īf)


Comments:
As to the chain of narration, the Hadith is ‘Weak’. However, the rule is proved from other sound Aḥādīth. (See Sīsilatul-Aḥādīth-Sahihah, H. 464.) Imām Bukhārī has said: Both ‘Abdullāh bin Zubair  and those performing the prayer behind him said Āmin in a way that the entire mosque reverberated with the sound.

854. It was narrated that ‘Ali said: “I heard the Messenger of Allāh ﷺ saying ‘Āmin’ after he said, ‘Nor of those who went astray.’[^2] (Sahih)


855. It was narrated from ‘Abdul-Jabbār bin Wā’il that his father said: “I performed prayer with the Prophet ﷺ and when he said: ‘Nor of those who went astray’,[^3] he said Āmin and we heard that from him.” (Sahih)

It was narrated from 'Aishah that the Prophet ﷺ said: “The Jews do not envy you for anything more than they envy you for the Salâm and (saying) ‘Amin.” (Sahih)

857. It was narrated from Ibn 'Abbás that the Messenger of Allah ﷺ said: “The Jews do not envy you for anything more than they envy you for the Salâm and (saying) ‘Amin, so say ‘Amin a great deal.” (Da‘if)

Comments:
a. Exchanging Salâm (salutations) while greeting each other, and saying ‘Amin, is a special characteristic of the Muslim people, noticed even by the non-Muslims.
b. Envy keeps them from adopting it, yet they wish the Muslims as well to lose this characteristic.
c. Islamic etiquette is to greet each other by saying As-Salàmu ‘Alaikum and
**Chapter 15. Raising The Hands When Bowing, And When Raising The Head From Bowing**

858. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh (P.V.T) raising his hands until they were parallel to his shoulders when he started the prayer, and when he bowed in Ruku', and when he raised his head from Ruku', but he did not raise them between the two prostrations."

(Sahih)

**Comments:**

a. It is unanimously agreed that raising the hands (Raf' Yudain) while starting the prayer is the Sunnah of the Prophet (P.V.T).

b. This Hadith speaks of raising the hands up to the shoulders, while there are other Ahâdith that speak of raising the hands up close to the ears. Thus, both of these variations are proven from the Sunnah. We would do well to alternate between the two practices, namely raising up to the shoulders at times and taking them close to the ears at other times.

c. Raf' Al-Yadain (raising up the two hands) on three occasions, namely (i) while going into the bowing (Ruku'), (ii) raising the head from the Ruku', and (iii) rising for the third Rak'ah, is the Sunnah of the Prophet (P.V.T).
859. It was narrated that Mālik bin Huwairith said that when the Messenger of Allāh ﷺ said Allāhu Akbar, he would raise his hands until they were close to his ears; when he bowed in Ruku' he did likewise, and when he raised his head from Ruku' he did likewise. (Sahih)

860. It was narrated that Abu Hurairah said: “I saw the Messenger of Allāh ﷺ raising his hands during prayer until they were parallel with his shoulders when he started to pray, when he bowed and when he prostrated.” (Da‘if)

861. It was narrated that 'Umar bin Habib said: “The Messenger of Allāh ﷺ used to raise his hands at every Takbir (saying Allāhu Akbar) in the obligatory prayer.” (Da‘if)
862. It was narrated that Muhammad bin ‘Amr bin ‘Atâ’ said, concerning Abu Humaid As-Sâ’di: “I heard him when he was among ten of the Companions of the Messenger of Allâh ﷺ, one of whom was Abu Qatâdah bin Rib‘î, saying: ‘I am the most knowledgeable of you about the prayer of the Messenger of Allâh ﷺ. When he stood up for prayer, he stood up straight and raised his hands until they were parallel to his shoulders, then he said: Allâhu Akbar. When he wanted to bow in Ruku’, he raised his hands until they were parallel to his shoulders. When he said Sami’ Allâhu liman hamidah (Allâh hears those who praise Him), he raised his hands and stood up straight. When he stood up after two Rak‘ah, he said Allâhu Akbar and raised his hands until they were parallel to his shoulders, as he did when he started the prayer.’” (Sahih)

Comments:

In addition to other occasions, the Hadîth also proves the practice of raising the hands while rising up after Tashah-hud, and as many as ten Companions bear testimony to it, with no dissension.

863. ‘Abbâs bin Sahl As-Sâ’di said: “Abu Humaid, Abu Usaid As-Sâ’di, Sahl bin Sa’d, and
Muhammad bin Maslamah came together and spoke about the prayer of the Messenger of Allâh ﷺ. Abu Humaid said: ‘I am the most knowledgeable of you about the prayer of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ stood up and said Allâhu Akbar, and raised his hands, then he raised them when he said Allâhu Akbar for Ruku’, then he stood up and raised his hands, and stood straight until every bone had returned to its place.’”

(Sahih)

Comments:

It is necessary to stand up straight after the bowing. Not to stand up straight from the bowing and hurry towards the prostration is against the Sunnah. This composed method of bowing and rising from bowing is what has been conveyed through the phrase ‘returning of each bone to its place’.

864. It was narrated that ‘Ali bin Abu Tâlib said: “When the Prophet ﷺ stood up to offer a prescribed prayer, he said Allâhu Akbar and raised his hands until they were parallel to his shoulders. When he wanted to bow he did likewise; when he raised his head from bowing he did likewise; and when he stood up after the two prostrations he did likewise.”[1] (Hasan)

[1] Sindi said: “It is as if they abandoned that because of it contradicting the popular narrations.” ‘Azimabâdi (‘Awnul-Ma’ânî) said: “The meaning of ‘the two prostrations’ is two Rak‘âhs without a doubt, as is reported in the following narrations. This is what was said by the scholars among the Muhadithin and the Fuqahâ’, except for Khattâbî.”
It was narrated from Ibn 'Abbás that the Messenger of Allah used to raise his hands at every Takbir (saying Allâhu Akbar). (Da'if)

865. It was narrated from Anas that the Messenger of Allah used to raise his hands when he entered prayer, and when he bowed in Ruku.” (Sahih)

866. It was narrated that Wâ'il bin Hujr said: “I said: 'I will look at the Messenger of Allah and see how he performs the prayer.' He stood up and faced the Qiblah, and raised his hands until they were parallel to his ears. When he bowed, he raised them likewise, and when he raised his head from Ruku', he raised them likewise.” (Sahih)

867. It was narrated that Wâ'il bin Hujr said: “I said: 'I will look at the Messenger of Allah and see how he performs the prayer.' He stood up and faced the Qiblah, and raised his hands until they were parallel to his ears. When he bowed, he raised them likewise, and when he raised his head from Ruku', he raised them likewise.” (Sahih)

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وإذًا رفع رأسه من الزكوع فعل مثل ذلک،
وإذًا فاق من السجکیان فعل مثل ذلک.

تخرج: [إسناده حسن] أخرجه أبو معاذ، الصلى، باب من ذکر أنه رفع يده إذا قام من اللتين، ح: ۷۴۴ من حديث سليمان بن سهيلة، وصحبه الرسول، وابن خزيمة، وأبي حبان، وأحمد وغيرهم.

865. It was narrated from Ibn 'Abbás that the Messenger of Allah used to raise his hands at every Takbir (saying Allâhu Akbar). (Da'if)

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وإذًا رفع رأسه من الزكوع فعل مثل ذلک,
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868. It was narrated from Abu Zubair that Jābir bin ‘Abdullāh would raise his hands when he began the prayer, and when he bowed, and when he raised (his head) from Ruku’ he would do likewise, and he said: “I saw the Messenger of Allāh ﷺ doing that.” (One of the narrators) said: “Ibrāhīm bin Tahnān (one of the narrators) raised his hands to his ears.” (Hasan)

Comments:
The Hadith instructs us the correct method of performing Ruku’, which is to bring the head and the spine level with each other.

869. It was narrated that ‘Aishah said: “When the Messenger of Allāh ﷺ bowed, he neither raised his head nor lowered it, rather (he did something) between that.”” (Sahih)

870. It was narrated that Abu Mas‘ūd said: “The Messenger of Allāh ﷺ said: ‘No prayer is acceptable in which a man does not settle[1] his spine when bowing and when prostrating.’” (Sahih)

[1] See no. 891. In relation to prostration, it means that the back should be settled and become still, it does not mean that it must be straight as in the case of Ruku’. As-Sindi said: “Not balanced and settled. And the objective is tranquility in bowing and prostration.” ‘Azimabādī said: “The meaning for the two of them (bowing and
a. Settling the spine in bowing and prostrating means performing these functions with tranquility. In other words, the correct method of performing *Ruku* is to do the bowing perfectly and performing the prostration with full composure, which is the true Sunnah of the Prophet ﷺ.

b. No prayer devoid of tranquility and composure will be acceptable to Allah. That is the reason why the Messenger of Allah ﷺ had ordered a person (who had hurried through his prayer and performed it without tranquility) to pray again (Sahih Al-Bukhari: II.793)

871. It was narrated that ‘Ali bin Shaibân, who was part of a delegation (to the Prophet ﷺ) said: “We set out until we came to the Messenger of Allah ﷺ, and we gave him our oath of allegiance and performed prayer behind him. He glanced out of the corner of his eye at a man who was not settling his spine when he bowed and prostrated. When the Prophet ﷺ finished the prayer, he said: ‘O Muslims, there is no prayer for the one who does not settle his spine when bowing and prostrating.’” (Sahih)

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Comments:

- Settling the spine in bowing and prostrating means performing these functions with tranquility. In other words, the correct method of performing *Ruku* is to do the bowing perfectly and performing the prostration with full composure, which is the true Sunnah of the Prophet ﷺ.
- No prayer devoid of tranquility and composure will be acceptable to Allah. That is the reason why the Messenger of Allah ﷺ had ordered a person (who had hurried through his prayer and performed it without tranquility) to pray again (Sahih Al-Bukhari: II.793)

**Translation:**

“871. It was narrated that ‘Ali bin Shaibân, who was part of a delegation (to the Prophet ﷺ) said: “We set out until we came to the Messenger of Allah ﷺ, and we gave him our oath of allegiance and performed prayer behind him. He glanced out of the corner of his eye at a man who was not settling his spine when he bowed and prostrated. When the Prophet ﷺ finished the prayer, he said: ‘O Muslims, there is no prayer for the one who does not settle his spine when bowing and prostrating.’” (Sahih)
Comments:

a. We must undertake journeys to gain religious knowledge and attend the company of great scholars.

b. Coming to know about the movements of a person by glancing out of the corners of one’s eyes (without turning the face) does not invalidate the prayer. Turning the neck to see something during prayer is prohibited.

872. It was narrated that Râshîd said: “I heard Wâbisah bin Ma’bad saying: ‘I saw the Messenger of Allâh performing prayer, and when he bowed he made his back so straight that if water were poured on it, it would have stayed there.’” (Da‘îf)

873. It was narrated that Mus‘âb bin Sa’d said: “I bowed (in prayer) beside my father, and I put my hands between my knees. He struck my hand and said: ‘We used to do that, then we were commanded to put them on the knees.’” (Sahîh)

Chapter 17. Putting The Hands On The Knees

Comments:

a. The Arabic word ‘Tatbiq’ means joining the two hands with one’s fingers crossing the other’s, and putting them between the thighs. This manner of bowing was later abrogated.

b. It is not allowed to act upon a ruling that has been abrogated.

874. It was narrated that ‘A‘ishah said: “The Messenger of Allâh used to bow with his hands on
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his knees and his upper arms held away from his sides.” (Hasan)

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The upper arms of the body must be kept away from one’s sides when bowing or prostrating in prayer, as will be seen under Ahadith nos. 880 and 886.

Chapter 18. What To Say When Raising The Head From Bowing

875. It was narrated from Abu Hurairah that when the Messenger of Allah ﷺ said: “Sami’ Allâhu liman hamidah (Allâh hears those who praise Him),” he said: “Rabbanâ wa lâkâl-hamd (O our Lord, to You is the praise).” (Sahih)

876. It was narrated from Anas ibn Mâlik that the Messenger of Allah ﷺ said: “When the Imam says: ‘Sami’ Allâhu liman hamidah (Allâh hears those who praise Him),’ say: ‘Rabbanâ wa lâkâl-hamd (O our Lord, to You is the praise).’” (Sahih)

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‘Allâh hears’ means Allâh is pleased with, and accepts the supplication.
877. It was narrated from Abu Sa’eed Al-Khudri that he heard the Messenger of Allâh ﷺ say:
“When the Imâm says: ‘Sami’ Allâhu liman hamidah (Allâh hears those who praise Him),’ say:
‘Allâhumma, Rabbanâ wa lâkal-hamd (O Allâh! O our Lord! To You is the praise).’” (Hasan)

Comments:
The follower shall only say the second part of the Arabic invocation, meaning: “O our Lord, to You is the praise”; he will not say the first one meaning: ‘Allâh hears those who praise Him’. The Imâm shall, however, say both since it is proved from the Sunnah of the Messenger of Allâh ﷺ.

878. It was narrated that Ibn Abu Awfa said: “When the Messenger of Allâh ﷺ raised his head from Ruku’, he said: ‘Sami’ Allâhu liman hamidah, Allâhumma, Rabbanâ lakal-hamd, mil’ as-samawâti wa mil’ al-ard wa mil’ ma shi’ta min shay’in ba’d (Allâh hears those who praise Him. O Allâh! O our Lord, to You is the praise as much as fills the heavens, as much as fills the earth and as much as You will after that).’” (Sahih)

Comments:
The main purpose of prayer is the remembrance of Allâh, who Himself has said in the Qur’ân: “Perform the prayer for My remembrance.” (20:14). That is the reason why the Messenger of Allâh ﷺ has taught us many recitals of Allâh’s praise and remembrance. We must memorize these texts and recite them in our prayer. We should especially try to win more and more reward, as well as closeness to Allâh and His pleasure, by reciting longer invocations in the optional night (Tahajjud) prayers.
879. It was narrated that Abu 'Umar said: "I heard Abu Juhaifi say: Good fortune was mentioned in the presence of the Messenger of Allâh ﷺ while he was performing prayer. A man said: 'So-and-so's fortune is in horses.' Another man said: 'So-and-so's fortune is in camels.' Another man said: 'So-and-so's fortune is in sheep.' Another man said: 'So-and-so's fortune is in slaves.' While the Messenger of Allâh ﷺ was finishing his prayer, he raised his head at the end of the last Rak'ah and said: 'Allâhumma Rabbanâ lakal-hamd mil' as-samawâti wa mil' al-ard wa mil' ma shi'ta min shai'in ba'du. Allâhumma lâ mânî' lima a'taita wa lâ mu'ti' lima manâ'ta, wa lâ yânfa'u dhâl-jaddi minkal-jadd (Allâh hears those who praise Him. O Allâh! O our Lord! To You is the praise as much as fills the heavens, as much as fills the earth and as much as You will after that. O Allâh, there is none who can withhold what You give, and none who can give what You withhold, and the good fortune of any fortunate person is to no avail against You).' The Messenger of Allâh ﷺ elongated the word Jadd (fortune) so that they would know that it was not as they had said." (Da'îf)
Chapter 19. Prostration

880. It was narrated from Maimunah that when the Prophet prostrated, he would hold his forearms away from his sides, such that if a lamb wanted to pass under his arms, it would be able to do so. (Sahih)

Comments:
While prostrating we must keep our forearms away from our sides and the belly away from our thighs.

881. It was narrated from ('Ubaidullah bin 'Abdullah) bin Aqram Al-Khuzai that his father said: "I was with my father on the plain in Namirah,[1] when some riders passed us and made their camels kneel down at the side of the road. My father said to me: 'Stay with your lambs until I go to those people and see what they want.' He said: Then he (my father) went out and I come, (i.e. I came near,) then there was the Messenger of Allah and the time for prayer came so I prayed with them, and I was looking at the whiteness of the armpits of the Messenger of Allah every time he prostrated." (Sahih)

Ibn Majah said: The people say 'Ubaidullah bin 'Abdullah, but Abu Bakr bin Abu Shaibah said:

"The people say ‘Abdulläh bin ‘Ubaidulläh.’’ Muhammad bin Bashshår said: "Abdur-Rahmân bin Mahdi, Safwân bin ‘Eisa and Abu Dâwud all said: ‘Dâwud bin Qais narrated to us, from ‘Ubaidulläh bin ‘Abdulläh bin Aqram, from his father, from the Prophet ﷺ.’” With similar wording. (Sahih)

Comments:

a. If a traveling party has to break its journey midway, it must avoid the main road and camp on one side of the road.

b. The Companions attached so much importance to the prayer that ‘Abdulläh left his lambs alone, and joined the prayer in congregation.

c. When the Messenger of ﷺ prostrated, he did not hold his forearms close to his sides. The Companion was, therefore, able to clearly see the armpits of the Prophet ﷺ.

882. It was narrated that Wâ’il bin Hujr said: “I saw the Prophet ﷺ when he prostrated and put his knees on the ground before his hands, and when he stood up after prostrating, he took his hands off the ground before his knees.” (Da’if)

883. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “I have been commanded to prostrate on seven bones.” (Sahih)
Comments:

a. ‘Prostration on seven parts of the body’ means letting all the seven parts mentioned in the Hadith touch the ground.

b. The reason why the forehead and nose have been counted as one in this Hadith, is the fact that in the next Hadith the two words have been replaced by the single word ‘face’.

c. We need not unnecessarily worry if our hair touches the ground during prostration. The reason being that by trying to protect the hair or garment from the meager dust of the ground, we run the risk of losing our concentration in prostration and in our recitals.

d. Prohibition to tuck up the hair also includes prohibition on uplifting the hair. Ladies should also avoid making topknots of their hair but leave them loose for the prayer.

e. Sleeves of the shirts etc., folded up for ablution should be loosened while going to the prayer.

885. It was narrated from ‘Abbás bin ‘Abdul-Muttalib that he heard the Prophet ﷺ say: “When a person prostrates, seven parts of his body prostrate with him: His face, his two hands, his two
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knees, and his two feet.” (Sahih)

886. Ahmar, the Companion of the Messenger of Allah, narrated to us: “We used to feel sorry for the Messenger of Allah because he took pains to keep his arms away from his sides when he prostrated.” (Hasan)

Chapter 20. Tasbih (Glorifying Allah) When Bowing And Prostrating

887. ‘Uqbah bin ‘Amir Al-Juhani said: “When the following was revealed: ‘So glorify the Name of your Lord, the Most Great,’ [1] the Messenger of Allah said to us: ‘Say this in your Ruku.’ And when the following was revealed: ‘Glorify the Name of your Lord, the Most High.’ [2] the Messenger of Allah said to us: ‘Say this in your prostrations.’” (Sahih)
888. It was narrated from Hudhaifah bin Al-Yamân that he heard the Messenger of Allâh ﷺ say when he bowed: “Subhâna Rabbîyal-’Azîm (Glory is to my Lord, the Most Great)” three times, and when he prostrated he said: “Subhâna Rabbîyal-A’la (Glory is to my Lord the Most High)” three times. (Da’îf)

Comments:
Repeating the formulas of the Glorification of Allâh three times is the minimum essential for these occasions. Otherwise, the Messenger of Allâh ﷺ has recited them during his Tahajjud bowings and prostrations which used to be quite long. (Sahih Muslim:203).

889. It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ often used to say when bowing and prostrating: ‘Subhânak Allâhumma wa bi hamdika, Allâhummaghfir li (Glory is to You, O Allâh, and praise; O Allâh forgive me),’ following the command given by the Qur’ân.”[1] (Sahih)

Comments:
Allâh the Glorified says in the Qur’ân:
“So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts repentance.” (An-Nasr 110: 3)).

890. It was narrated that Ibn Mas'ud said: "The Messenger of Allāh ﷺ said: ‘When anyone of you bows, let him say in his bowing: “Subhāna Rabbiyal-'Azīm (Glory is to my Lord, the Most Great)” three times; if he does that his bowing will be complete. And when anyone of you prostrates, let him say in his prostration, ‘Subhāna Rabbiyal-A’la (Glory is to my Lord, the Most High)” three times; if he does that, his prostration will be complete, and that is the minimum.’’ (Da’īf)

891. It was narrated that Jābir said: The Messenger of Allāh ﷺ said: “When anyone of you prostrates let him be balanced in prostration,[1] and not spread his arms as a dog does.” (Sahih)

[1] See no. 870, i.e., by placing his hands on the ground, lifting his elbows and not letting his stomach rest on his thighs. See explanation by Sindi.
Comments:

'Being balanced in prostration' means neither keeping oneself so high that some of the parts of the body fail to touch the ground, nor so low that the forearms begin to rest on the ground, or the belly starts touching the thighs. 'Being balanced' could also mean being moderate in performing the prostration, i.e., neither making it too long nor too short. Long prostration is, however, to be curtailed only if somebody else is performing the prayer behind us, whether it is an obligatory prayer or a voluntary one.

892. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "Be balanced in prostration; none of you should prostrate with his arms spread out like a dog." (Sahih)

Chapter 22. Sitting Between The Two Prostrations

893. It was narrated that 'Aishah said: "When the Messenger of Allah ﷺ raised his head from bowing, he would not prostrate until he had stood up straight. When he prostrated, he would raise his head and not prostrate again until he had sat up straight. And he used to spread out his left leg." (Sahih)

Comments:

a. Raising one's head from bowing and standing up straight is called Qaumah. Some of the invocations recited on this occasion have already been mentioned under Chapter 18. Sitting between the two prostrations is called Jalsah. Memorable invocations for the occasion shall be discussed under Chapter 23.
b. *Qaunah* and *Jalsah* are parts as essential for the prayer as the bowing and prostration.

894. It was narrated that ‘Ali said: The Messenger of Allah ﷺ said to me: “Do not squat between the two prostrations.”

(Da’if)

895. It was narrated that ‘Ali said: “The Prophet ﷺ said: ‘O ‘Ali, do not squat like a dog.’”

Comments:
The Arabic word for squatting is *Iq’ā*. *Iq’ā* could take two forms, of them, one is prohibited and the other permissible. What is prohibited is to raise the two ankles up, sit on the buttock, and put the two hands on the ground. This is a doglike posture. What is permitted is to sit, between the two prostrations, by raising the two feet and sitting on the two heels so that the ankles and knees rest on the ground. This is the posture that has been described by Ibn ‘Abbās ﷺ as *Sunnah*. (Sahih Muslim:32)

896. It was narrated that Anas bin Mālik said: “The Prophet ﷺ said to me: ‘When you raise your head from prostration, do not squat like a dog. Put your buttocks between your feet and let the tops of your feet touch the ground.’

Chapter 23. What Is To Be Said Between The Two Prostrations

897. It was narrated from Hudhaifah that the Prophet ﷺ used to say between the two prostrations: "Rabbighfir li, Rabbighfir li (O Lord forgive me, O Lord forgive me)." (Sahih)

Comments:

The invocation is also recorded, with slight variations, in Jâmi’ At-Tirmidhi and Sunan Abu Dâwud.

Chapter 24. What Was Narrated Concerning The Tashah-hud (Sitting Posture)

898. It was narrated that Ibn ‘Abbâs said: "When praying at night (Qiyâmul-Lail), the Messenger of Allâh ﷺ used to say between the two prostrations: 'Rabbighfir li warhamni warjumni warfa’ni (O Lord, forgive me, have mercy on me, improve my situation, grant me provision and raise me in status).’’ (Da’if)

Comments:


899. It was narrated that
‘Abdullāh bin Mas‘ūd said: “When we performed prayer with the Prophet we said: ‘Peace be upon Allāh from His slaves, peace be upon Jibrīl and Mīkā‘īl and so-and-so and so-and-so.’ The Messenger of Allāh heard us and said: ‘Do not say peace (Salām) be upon Allāh, for He is As-Salām. When you sit (during prayer) say: At-Tahiyyāt illāhī was-salawātī wat-tayyibātī; as-salāmu ‘alayka ayyuhan-Nabiyyu wa rahmatullāhī wa barakātuhu; as-salāmu ‘alayna wa ‘ala ‘ibādīhīs-sālihīn (All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh).’ For if you say that it will reach every righteous slave in the heavens and on earth. (Then say:) “Ashhadu an lā ilāha illāllāh wa ashhadu anna Muhammadan ‘abduhu wa Rasuluhu (I bear witness that none has the right to be worshiped but Allāh, and I bear witness that Muhammad is His slave and Messenger).’” (Sahih) (Another chain) with similar wording. (Another chain) that ‘Abdullāh bin Mas‘ūd said: “The Prophet used to teach us the Tushah-hud.” And he mentioned similarly.
Comments:

a. The Arabic word *Tahiyyat* translated here as 'blessed compliments' in fact stands for all the acts of devotion related to the spoken word, such as the praises, thanks, and supplications for Allâh. All these compliments are properly due to Allâh alone, and it is blasphemy to associate anyone else with Him.

b. *Salawât* translated as 'prayers' is the plural of *Salat*, which means 'invocation' and 'ritual prayer'. Here it means bodily acts of worship, such as bowing, prostration, standing after bowing and *Tawâf* (circling the Ka'bah) and so on.

c. *Tayyibât*, literally good things and good deeds, stands in this context for the monetary acts of worship, such as *Zakât*, (obligatory charity), *Sadaqât* (voluntary charities or alms), vows and religious offerings. No such offerings—whether monetary or physical—are permitted for any of Allâh's created things.

d. The term 'righteous slaves of Allâh' covers all the righteous creatures—humans, jinn, angels—whether in the skies or on the earth. As such, there is no need to mention Jibrîl and Mikâil by name.

900. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh used to teach us the *Tashah-hud* as he used to teach us a *Surah* of the Qur'ân. He used to say: 'At-Tahiyyâtul-Mubârakâtus salatu't-tayyibatu lillâh; Assalâmu 'alâyka ayyuhan-Nabiyyu wa rahmatallâhi wa barakâtuhu; assalâmî 'alâyina wa 'ala 'ibâdillâhis-sâlihin. Ashhadu an lâ ilâha illallâh wa ashhadu anna Muhammadan 'abdhu wa Rasuluhu (All blessèd compliments and good prayers are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh, 0 Messenger of Allâh).
Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshiped but Allāh and I bear witness that Muhammad is His slave and Messenger)." (Sahih)

Comments:
a. 'Teaching the Tashah-hud as he used to teach a Surah of the Qur‘ān', means teaching it as seriously as he would teach the Qur‘ān. From this we conclude that it is essential to recite this invocation in prayer.

b. The expression ayyuham-Nabīyyu (O Prophet!) is not intended to make it heard by the Prophet ﷺ. We just have to recite the vocative as we would recite expressions like O Nuh, O Ibrāhim, O Muzzammil, O you who believe! etc. While reciting these vocatives no one assumes that he is addressing them face to face, nor does he believe that they are physically present before him.

901. It was narrated from Abu Musa Al-Ash‘ari: “The Messenger of Allāh ﷺ addressed us and explained the Sunnah for us, and he taught us our prayer. He said: ‘When you perform prayer, and you are sitting, let the first thing you say be: At-Tahiyyaṭ-tayyibat-salawatu lil-lah; as-salāmu ‘alayka ayyuhan-Nabīyyu wa rahmatullāhi wa barakātuhu; as-salāmu ‘alayna wa ‘ala ‘ibādillānis-sālihin. Ashhadu an lā ilāha illallah wa ashhadu anna Muhammadan ‘abduhu wa Rasuluhu (All compliments, good words and prayers are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshiped but Allāh and I
bear witness that Muhammad is His slave and Messenger). Seven phrases which are the greeting of the prayer.’"

Comments:
a. The order in which the recitals of the prayer have been taught to us must be strictly maintained unless the context tells us otherwise.
b. The Tashah-hud has been described by the Prophet as containing seven phrases or sentences, since the expressions Tahiyât, Salawât, and Tayyibât, although apparently a single group of three words, they in fact constitute three momentous concepts. The fourth sentence is the supplication for the Prophet, and the fifth is the supplication for all the righteous slaves. The two testimonies pertaining to Allâh’s Oneness and the Prophesy of the Messenger of Allâh constitute the sixth and the seventh sentence respectively. And Allâh knows best.

902. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh used to teach us the Tashah-hud as he used to teach us a Surah from the Qur’ân: ‘Bismillah wa Billâh, at–tahiyyatu illâhi was–salâwuwa wat–tayyibatu lillahi; as–salâmu ‘alayka ayyuhan–Nabiyyu wa rahmatullihi wa barakâtuhi; as–salâmu ‘alayna wa ‘ala ‘ibadillâhis–sâlihin. Ashhadu an la ilâha illallah wa ashadhu anna Muhammadan ‘abduhu wa rasuluhu. As’al Allâhal–jannah, wa a’udhu billâhi min annâr (In the Name of Allâh and by the grace of Allâh. All compliments are due to Allâh and all prayers and good words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muhammad is His
slave and Messenger. I ask Allah for Paradise and I seek refuge with Allah from the Fire." 
(Da'if)

Chapter 25. Sending Peace and Blessings Upon The Prophet

903. It was narrated that Abu Sa'eed Al-Khudri said: "We said: 'O Messenger of Allah! We know what it means to send greetings upon you, but what does it mean to send peace and blessings upon you?' He said: 'Say: "Allâhumma sali 'ala Muhammadin 'abdika wa Rasulika kamâ salayta 'ala Ibrâhîma, wa bârik 'ala Muhammad (wa 'ala âli Muhammadin) kamâ bârakta 'ala Ibrâhîma [O Allah, send Your grace, honor and mercy upon Muhammad, Your slave and Messenger, as You sent Your (grace, honour and mercy) upon Ibrâhim, and send Your blessings upon Muhammad (and the family of Muhammad) as You sent Your blessings upon Ibrâhim]."

Comments:
a. Allah says in the Qur'an:

"Allah sends His Salât (grace, honor and mercy) on the Prophet, and also His angels (ask Allah to bless him). O you who believe! Send your Salât on (ask Allah to bless) him, and send your greetings to him with due respect." (33:56). On the Companions' asking about the manner to do it, the Prophet taught them the words mentioned in the Hadith.

b. On receiving the command to send their blessings and greetings, the Companions abstained from coining their own phraseology and, instead,
they asked the Messenger of Allah to teach them the best way to do it.

c. The word Al is often taken to mean the children. But, in the phraseology of the Shari’ah, the term covers all those people who love some great personality and follow his footsteps.

904. It was narrated that Hakam said: “I heard Ibn Abi Laila say: ‘Ka’b bin ‘Ujrah met me and said: ‘Shall I not give you a gift? The Messenger of Allah came out to us and we said: ‘We know what it means to send greetings on you, but what does it mean to send peace and blessings upon you?’ He said: ‘Say: Allahumma salli ‘ala Muhammadin wa ‘ala ‘Ali Muslimin, kamah sallayta ‘ala Ibrâhîma, innaka Hamidum Majid; Allahumma bârik ‘ala Muhammadin wa ‘ala ‘Ali Muslimin kamah bârakta ‘ala Ibrâhîma, innaka Hamidum Majid (O Allah, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace, honor and mercy upon Ibrâhim, You are indeed Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon Ibrâhim, You are indeed Praiseworthy, Most Glorious).’” (Sahih)

905. It was narrated from Abu Humaid As-Sâ’di that they said: “O Messenger of Allah! We have
been commanded to send peace and blessings upon you. How should we send peace and blessings upon you?” He said: “Say: Allâhumma salli ‘ala Muhammadin wa azwâjihi wa dhurriyatihi, kamâ sallayta ‘ala Ibrâhîmin; wa hârik ‘ala Muhammadin wa azwâjihi wa dhurriyatihi kamâ bârakta ‘ala âli Ibrâhîm fil-‘âlamin, innaka Hamidum Majid (O Allâh, send Your grace, honor and mercy upon Muhammad and his wives and offspring, as You sent Your grace, honor and mercy upon Ibrâhîm. O Allâh, send Your blessings upon Muhammad and his wives and offspring, as You sent Your blessings upon the family of Ibrâhîm among the nations, You are indeed Praiseworthy, Most Glorious).” (Sahih)

906. Aswad bin Yazid narrated that ‘Abdullâh bin Mas‘ûd said: “When you send peace and blessings upon the Messenger of Allâh ﷺ, then do it well, for you do not know, that may be shown to him.” They said to him: “Teach us.” He said: “Say: ‘Allâhumma aj‘al salâtaka wa rahmataka wa barakatika ‘ala sayyidil-mursalin wa imâmîl-muttaqîn wa khâîamin-nabiyyin, Muhammad ‘abdika wa Rasulika imâmîl-khayri (wa qâ‘idil-khair), wa Rasulir-rahmah. Allâhumma‘athhu maqâmam mahmudan yaghbituhi bihil-

ماَلِكُ بِنَ أَنَسٍ، عَنْ عَنْ نَعْمَةٍ اللَّهِ عَلَى أُبُو بَكْرِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ حَزَّامٍ، عَنْ أَبِيهِ عَنْ عَنْ عُمَرَ بْنِ سَلِيْمَ الْبَزْرِقِيَّ، عَنِ أَبِي حَمَيدٍ السَّاعِدِيَّ، أَنَّهُمْ قَالُوا: يَا رَسُولُ اللَّهِ أَيُّمْنَى بالصَّلَاةِ عَلَيْكُمُ. فَكَيْفَ تُصَلِّي عَلَيْكُمُ؟ قَالُوا: فَوَلَوْا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبَرَاهِيمَ، وَيَرَكَبَ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آيَ إِبَرَاهِيمٍ فِي الْعَالَمِينَ، إِنَّكَ حَيِيدٌ مَجِيدٌ.”
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 waivers wal-akhirun. Allâhumma salli 'ala Muhammadin wa 'ala âli Muhammadin kamâ sallayta 'ala Ibrâhim wa 'ala âli Ibrâhim; Allâhumma bârik 'ala Muhammadin wa 'ala âli Muhammadin kamâ bârakta 'ala Ibrâhim wa 'ala âli Ibrâhim, innaka Hamâdum Majid (O Allâh, send Your grace honor, mercy and blessings upon the leader of the Messengers, the Imâm of the pious and the seal of the Prophets, Muhammad, Your slave and Messenger, the Imâm of the good (and the leader) of the good, and the Messenger of mercy. O Allâh, raise him to a station of praise and glory that will be the envy of the first and the last. O Allâh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace, honor and mercy upon Ibrâhim, You are indeed Praiseworthy, Most Glorious. O Allâh, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrâhim and the family of Ibrâhim, You are Praiseworthy, Most Glorious).”’ (Da’îf)

تخريج: [إساده ضعيف] وقال البوصري: المسعودي ... اختلف بآخربه، وانظر التقيد والإضافات: 432/432، ولم يثبت هل سمع منه قبل اختلاطه أو بعده، والثاني أظهر.

907. It was narrated that Āsim bin 'Ubaidullâh said: “I heard 'Abdullâh bin 'Amir bin Rabî’ah narrating from his father that the
Prophet ﷺ said: “There is no Muslim who sends peace and blessings upon me, but the angels will send peace and blessings upon him as long as he sends peace and blessings upon me. So let a person do a little of that or a lot.” (Da'if)

Comments:
The Hadith specifies the excellence and the benefit of sending peace and blessings on the Prophet ﷺ, as well as exhorts the believers to recite them abundantly.

908. It was narrated that Ibn 'Abbas said: "The Messenger of Allâh ﷺ said: 'Whoever forgets to send peace and blessings upon me, then he has missed the road to Paradise.'” (Da'if)

Comments:
Virtuous deeds lead man to the Gardens of Paradise. And a man who neglects the blessed deed of sending peace and blessings on the Prophet ﷺ will surely be neglectful of many other virtuous deeds.

Chapter 26. What Is To Be Said During The Tashah-hud And Sending Salât Upon The Prophet ﷺ

909. Muhammad bin Abi 'Aishah said: "I heard Abu Hurairah say that Messenger of Allâh ﷺ said: 'When anyone of you finishes the
last *Tashah-hud*, let him seek refuge with Allâh from four things: From the torment of Hell, from the torment of the grave, from the trials of life and death, and from the *Fitnah* (tribulation) of *Masihud-Dajjâl.* (Sahih)

Comments:

‘Let him seek refuge from four things’. This order of the Prophet ﷺ can be complied with by reciting the Arabic recital meaning: “O Allâh! I seek refuge with You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the tribulation of *Masihud-Dajjâl* (False Christ).”

910. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said to a man: ‘What do you say during your *Salât*?’ He said: ‘The *Tashah-hud*, then I ask Allâh for Paradise, and I seek refuge with Him from Hell, but I do not understand what you and Mu‘âdh murmur (during *Salât*).’ He said: ‘Our murmuring revolves around the same things.’” (Sahih)

Comments:

The perception prevailing among the *Sufis* (Mystics) that they only do their deeds for the love of Allâh and not out of desire for Paradise, or the fear of Hell, is not right. Here is the Messenger of Allâh ﷺ, the most beloved and nearest slave of Allâh, the best informed person about the rights of Allâh on His creatures on the one hand, and about the most appropriate manners of paying homage to Allâh on the other. And yet he never tires of praying to Allâh for admittance to Paradise and salvation from Hell. Paradise, it must
be remembered, is a synonym of the bounties of Allâh. It is Paradise where
the believers shall have the greatest bliss of looking at their Lord. Therefore,
any hint of turning away from Paradise, is turning away from nearness to
Allâh, which is the very antithesis of love for Allâh. Similarly, the feeling of
fearlessness from Hell is the feeling of fearlessness from the wrath of Allâh,
which is not a trait befitting a true believer.

Chapter 27. Pointing In
Tashah-hud

911. It was narrated from Mâlik
bin Numair Al-Khuţâ‘î that his
father said: “I saw the Prophet putting his right hand on his right
thigh during prayer, and pointing
with his finger.” (Hasan)

Comments:
a. Pointing with the finger in Tashah-hud is a part of Sunnah.
b. Only the right hand finger should be used for pointing. (See:913)
c. The position of the hand during pointing shall be discussed in the coming
Ahâdith.

912. It was narrated that Wâ’il
bin Hujr said: “I saw the Prophet making a circle with his thumb
and middle finger, and raising the
one next to it (the index finger),
supplicating with it during the
Tashah-hud.” (Sahih)

913. It was narrated from Ibn
‘Umar that the Prophet used to
sit during prayer, putting his
hands on his knees and raising his
right finger which was next to his
thumb, supplicating with it, and
with his left hand (spread out) on his knee. (Sahih)

Comments:
a. Pointing with finger is done only in Tashah-hud and not during the worshiper's sitting between the two prostrations. The words 'Sitting during prayer' in the context of this Hadith mean, as was made clear under Hadith: 912, sitting for Tashah-hud.

b. The left hand, during Tashah-hud, shall be in the same position as usual during the sitting between the two prostrations. The position for the right hand as described in this Hadith is as follows: Making a ring by joining the thumb with the middle finger and raising the forefinger (also known as the finger of attestation, which is next to the thumb) and pointing with it. The two remaining fingers are kept closed. (Sum Abi Diwud: 987) Another version reported in this connection is as follows: Putting the thumb on the lowest part of the forefinger and closing the remaining three fingers. This has been described in Ahādīth as forming a ring like fifty-three (figures used in Arabic)(Sahih Muslim: 115)

Chapter 28. The Taslim

914. It was narrated from 'Abdullāh that the Messenger of Allāh ﷺ used to say the Salām to his right and his left, until the whiteness of his cheek could be seen (saying): "As-salāmu ‘alaikum wa rahmatullāh (Peace be upon you and the mercy of Allāh).” (Sahih)

Comments:
a. As mentioned under H:275 and 276, Taslim (salutation), is the proper way to signal the end of prayer.
b. Several versions of ‘salutation’ or ‘greetings’ are proven in the Sunnah, such as (i) As-salāmu ‘alaikum wa rahmatullāh – As-salāmu ‘alaikum wa rahmatullāh (as we will see under H. 916), (ii) As-salāmu ‘alaikum wa rahmatullāh wa barakātuhu – As-salāmu ‘alaikum wa rahmatullāh wa barakātuhu (Bulugh Al-Maram by Ibn Hajar: 252), (iii) As-salāmu ‘alaikum wa rahmatullāh wa barakātuhu to the right and As-salāmu ‘alaikum wa rahmatullāh to the left (Sunan Abu-Dawud: 987), (iv) Finishing the prayer with just one Taslim is also in order. But while saying a single Salām, the face must be turned to the right just a little (Jami‘ Al-Tirmidhi: 296).

915. It was narrated from ‘Âmir bin Sa‘d, from his father, that the Messenger of Allâh ﷺ used to say the Salām to his right and to his left. (Sahih)

916. It was narrated that ‘Ammâr bin Yâsir said: “The Messenger of Allâh ﷺ used to say the Salām to his right and to his left, until the whiteness of his cheek could be seen (saying): ‘As-salāmu ‘alaikum wa rahmatullāh, as-salāmu ‘alaikum wa rahmatullāh.’” (Sahih)

917. It was narrated that Abu Musa said: “Ali led us in prayer on the day of (the battle of) the Camel, in a way that reminded us of the prayer of the Messenger of Allâh ﷺ. Either we had forgotten it or we had abandoned it. He
Chapter 29. The One Who Says One Salām

918. 'Abdul-Muhaimin bin 'Abbās bin Sahl bin Sa’d As-Sā’idi narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said one Taslim to the front. (Da’īf)

Comments:

'Said one Taslim to the front' means he did not turn his face on both sides as is the usual practice in saying Salām, but turned his face a little to the right once, as has already been discussed in comments on H. 914.

919. It was narrated from Hishām bin ‘Uwrah, from his father, from 'Āishah, that the Messenger of Allāh ﷺ used to say one Salām, to the front. (Da’īf)

Comments:

[Commentary on H. 919]

920. It was narrated that Salamah bin Akwa’ said: “I saw the Messenger of Allāh ﷺ performing the prayer, and he said one Salām.” (Da’īf)
Chapter 30. Responding To
The Imâm’s Salâm

921. It was narrated from
Samurah bin Jundub that the
Prophet ﷺ said: “When the Imâm
says the Salâm, then respond to
him.” (Da’îf)

922. It was narrated that
Samurah bin Jundab said: “The
Messenger of Allâh ﷺ commanded us to greet our Imâm
with Salâm, and to greet one
another with Salâm.” (Da’îf)

Comments:
Both these Ahâdîth are ‘Weak’. As such the command concerning the
response is not proved.

Chapter 31. The Imâm
Should Not Supplicate For
Himself Only

923. It was narrated that
Thawbân said: “The Messenger of
Allâh ﷺ said: ‘No person should
lead others in prayer, then
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supplicate only for himself and not for them. If he does that, he has betrayed them.” (Hasan)

Chapter 32. What Is To Be Said After The Salâm

924. It was narrated that 'Āishah said: “When the Messenger of Allâh ﷺ said the Salâm, he would sit only for as long as it took to say: ‘Allâhumma Antas-Salâm wa minkas-salâm. Tabârakta yâ Dhal-jalâlî wal-ikrâm. (O Allâh, You are As-Salām. From You is all peace, blessed are You O Possessor of majesty and honor).’” (Sahih)

Comments:

a. This invocation must be recited after each obligatory prayer.

b. The text mentioned in the Hadith is the only part of the invocation proven in the Sunnah. Other sentences, are the creation of the people’s own mind.

925. It was narrated from Umm Salamah that when the Prophet ﷺ performed the Subh, while he said the Salām, he would say: ‘Allâhumma inni as’aluka ‘ilmân nafi’ân, wa rizqan iyyiyyan, wa ‘amalan mutaqabbalan (O Allâh, I ask You for beneficial knowledge, goodly provision and acceptable deeds).’” (Sahih)

[1] The One Who is free from all defects and deficiencies.
Comments:
It is an inclusive invocation. The Messenger of Allâh ﷺ often used to recite invocations that were comprehensive, but characterized by the economy of words and abundance of meaningful ideas.

926. It was narrated that ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said: ‘There are two characteristics which no Muslim man acquires but he will enter Paradise. They are easy but those who do them are few. At the end of every prayer he should glorify Allâh (by saying Subhân Allâh) ten times, extol Him (by saying Allâhu Akbar) ten times, and praise Him (by saying Al-Hamdu Lillâh) ten times.’ I saw the Messenger of Allâh ﷺ counting them on his hand. ‘That is one hundred and fifty (after all the prayers of the day) on the tongue, and one thousand and five hundred on the Scale. And when he goes to his bed, let him glorify Allâh and praise Him and extol Him one hundred times. That will be one hundred on the tongue and one thousand on the Scale. Who among you does two thousand and five hundred evil actions in one day?’ They said: ‘Who would not be keen to do that?’ He said: ‘But the Shaitân comes to anyone of you while he is performing prayer and says: “Remember such and such, remember such and
such,” until the person becomes distracted and does not understand (what he is saying).
And he comes to him when he is in his bed, and makes him sleepy such that he sleeps.” (Hasan)

Comments:
a. Saying Subhān-Allāh, Al-Hamdu-Lillāh, and Allāhu Akbar ten times each at the end of the obligatory prayer is acceptable, and so is saying each of them thirty-three times, as we shall see in the next Hadīth.
b. Reciting brief invocations proved from Sunnah are better than repeating lengthy supplications not proved from Sunnah.
c. ‘That is one hundred and fifty on the tongue’ means that these thirty (phrases) when recited after the five obligatory prayers will make up a total of one hundred and fifty (phrases).

927. It was narrated that Abu Dharr said: “It was said to the Prophet ﷺ and perhaps (one of the narrators) Sufyān said: I said: O Messenger of Allāh! Those who have property and wealth have surpassed us in reward. They say the same as we do, and they spend but we do not spend.’ He said to me: ‘Shall I not tell you something which, if you do it, you will catch up with those who have surpassed you and you will excel over those who come after you? Praise Allāh (by saying Al-Hamdu Lillāh) after every prayer, and glorify Him (by saying Subhān-Allāh) and extol Him (by saying Allāhu Akbar), thirty-three, and thirty-three, and thirty-four times.’” Sufyān said: “I do not know which of them was to be recited thirty-four times.” (Sahih)

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Comments:

'Catch up with those who have surpassed you' means that those who have gone ahead of you in rank by doing many virtuous deeds, you can outdo them by engaging in the remembrance of Allâh. And those who do more virtuous deeds but neglect the remembrance of Allâh cannot attain ranks as high as you. The message that we get from the Hadith is that, alongside other virtuous deeds, it is also necessary that we focus on reciting the praise and remembrance of Allâh.

928. Thawbân narrated that when he finished his prayer, the Messenger of Allâh ﷺ would ask for forgiveness three times, then he would say: “Allâhumma Antas-Salâm wa minkas-salâm tabarakta ya Dhal-jalâli wal-ikrâm” (O Allâh, You are As-Salâm and from You is all peace, Blessed are You O Possessor of majesty and honor).” (Sahih)

Chapter 33. Departing After Completing The Prayer

929. It was narrated from Qabisah bin Hulb that his father said: "The Prophet ﷺ led us (in prayer), and he used to depart from both sides. (i.e. from either side).” (Hasan)
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Comments:
'It is a part of Sunnah that, after finishing the prayer, the Inām turns his back to the Qiblah and sits facing the people. In order to do this, it is the same whether he turns to his right or to his left after finishing the prayer.

930. It was narrated that Aswad said: "'Abdullāh (bin Mas'ud) said: 'None of you should apportion within himself a part (of his prayer) thinking that it is a right of Allāh upon him that he must only turn to his right to leave after finishing the prayer. I saw the Messenger of Allāh and most of the time he turned to his left.'" (Sahih)

931. It was narrated from 'Amr bin Shu'āib, from his father, that his grandfather said: "I saw the Prophet departing to his right and to his left when he finished the prayer." (Hasan)

932. It was narrated that Umm Salamah said: "When the Messenger of Allāh said the Salām, the women would stand up when he finished his Taslim, and he would stay where he was for a little while before standing up. (i.e. to depart)." (Sahih)
The participation of ladies, alongside with men, in the prayer of congregation is a proven Sunnah. However, their praying at home is preferable. (See Sunan Abu Dawud: 567)

Chapter 34. If The Time For Prayer Comes When Food Has Been Served

933. It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ said: "If food is served and the Iqâmah for prayer is given, then start with the food." (Sahih)

Comments:
If a man is hungry and food has been served, then even while praying, his hunger will continue to distract his attention away from the prayer. It is, therefore, advisable that he first eat his food so that he is in a better position to concentrate on his prayer.

934. It was narrated from Nâfî that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'If food is served and the Iqâmah for prayer is given, then start with the food.'"

He said: "Ibn 'Umar ate dinner one night while he could hear the Iqâmah." (Sahih)

Comments:
If a man is hungry and food has been served, then even while praying, his hunger will continue to distract his attention away from the prayer. It is, therefore, advisable that he first eat his food so that he is in a better position to concentrate on his prayer.

935. It was narrated from 'A'ishah...
that the Messenger of Alläh ﷺ said: “If food is ready and the Iqâmah is being given, then start with the food.” (Sahîh)

Comments:

The order to eat first is for conditions of extreme hunger, otherwise it would be highly improper to avoid the prayer in congregation. And Alläh knows best.

Chapter 35. Prayer In Congregation On A Rainy Night

936. It was narrated that Abu Malîh said: “I went out on a rainy night (for congregational prayer), and when I came back I asked for the door to be opened. My father said: ‘Who is this?’ I said: ‘Abu Malîh.’ He said: ‘We were with the Messenger of Alläh ﷺ at Hudaybiyâh and it rained a little, such that the soles of our sandals did not get wet. The announcer of the Messenger of Alläh ﷺ called out: ‘Perform prayer at your camps.’” (Sahîh)

Comments:

a. It is permitted to pray at home in rainy conditions.

b. On such occasions the Mu’âdh-dhin should call out to the people to perform their prayers at their homes and camps.

937. It was narrated that Ibn ‘Umar said: “On rainy nights or
on cold windy nights, the Messenger of Allâh (ﷺ) would summon his announcer to call out: ‘Perform prayer at your camps.’” (Sahîh)

938. It was narrated from Ibn 'Abbâs that the Prophet (ﷺ) said, on a Friday that was rainy: “Perform prayer at your camps.” (Hasan)

939. It was narrated from 'Abdullâh bin Hârîth bin Nawfal that Ibn 'Abbâs commanded the Mu'adh-dhin to call the Adhân one Friday, which was a rainy day. He said: “Allâhu Akbar, Allâhu Akbar, Ashhadu an lâ ilâha illâllâh, Ashhadu anna Muhammadan Rasûllillâh (Allâh is the Most Great, Allâh is Most Great, I bear witness that none has the right to be worshiped but Allâh, I bear witness that Muhammad is the Messenger of Allâh).” Then he (Ibn 'Abbâs) said: “Proclaim to the people that they should pray in their houses.” The people said to him: “What is this that you have done?” He said: “One who
is better than me did that. Are you telling me that I should bring the people out of their houses and make them come to me wading through mud up to their knees?" (Sahih)

Comments:
Permission to perform the prayer at home because of rain applies not only to the five daily prayers, but also to the Friday prayers.

Chapter 36. What Suffices As A Sutrah (Screen) For One Performing Prayer

940. It was narrated from Musa bin Talhah that his father said: "We used to perform prayer while the beasts were passing in front of us. That was mentioned to the Messenger of Allah ශ්‍රී දෙ Silva and he said: 'If something like the handle of a saddle[1] is placed in front of anyone of you, it will not matter whoever passes in front of him." (Sahih)

Comments:

a. How high (or what type) a Sutrah (a symbolic barrier or screen in front of the worshipper) should be, is determined by this Hadith, which is equal to the 'handle of a saddle' in height. The handle referred to is about one-and-a-quarter or one-and-a-half feet in height. A Sutrah should, therefore, be of this minimum height.

b. The Sutrah is a mark, which determines that whoever passes in front of the worshipper, should pass from beyond that mark, not from within it.

[1] It is the piece of wood on the camel saddle which is held to. (Explanation by Sindi.)
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941. It was narrated that Ibn 'Umar said: “A small spear (Harbah) would be brought out to the Prophet when he was travelling; he would plant it (in the ground) to perform prayer while facing it.” (Sahih)

942. It was narrated that 'Aishah said: “The Messenger of Allah had a reed mat that he would spread out during the day, and make into a compartment at night, towards which he would perform prayer.” (Sahih)

943. It was narrated from Abu Hurairah that the Prophet said: “When anyone of you performs prayer, let him put something in front of him. If he cannot find anything then let him put a stick. If he cannot find one, then let him draw a line. Then it will not matter if anything passes in front of him.” (Da’if)
Chapter 37. Passing In Front Of Someone Who Is Performing Prayer

944. Busr bin Sa‘eed said: “They sent me to Zaid bin Khâlid to ask him about passing in front of one who is performing prayer. He told me that the Prophet ﷺ said: ‘Waiting for forty is better than passing in front of one who is performing prayer.’” (Sahih)

(One of the narrators) Sufyân said: “I do not know if he meant forty years, months, days, or hours.”

Comments:

a. Passing in front of one who is performing prayer is a sin of such magnitude, that even waiting for long periods of time for it is worth the wait.

b. The narrators of Ahādith were so discreet in narrating a Hadith that they made it a point to mention any point of doubt in its wording or detail.

945. It was narrated from Busr bin Sa‘eed that Zaid bin Khâlid sent word to Abu Juhaim Al-Ansârî asking him: “What did you hear from the Prophet ﷺ about a man who passes in front of another man when he is performing prayer?” He said: “I heard the Prophet ﷺ saying: ‘
anyone of you knew (how great is the sin involved) when he passes in front of his brother who is performing prayer, then waiting for forty,"" (one of the narrators) said: "I do not know if he meant forty years, forty months, or forty days, `would be better for him than that." (Sahih)

Chapter 38. What Severs The Prayer

947. It was narrated that Ibn `Abbás said: "The Prophet was performing prayer at `Arafat, and Fadl and I came riding a female donkey. We passed in front of

946. It was narrated that Abu Hurairah said: "The Prophet said: 'If anyone of you knew (how great is the sin involved) in passing in front of his brother while he is performing prayer, waiting for one hundred years would be better for him than one step that he takes.'" (Da'if)

949: 'The obvious implication of this Hadith is that a dog which passes by, or other than that, mentioned in this Hadith, invalidates the prayer. And some people said this. But the majority hold the opposite view. This is how Nawawi and others explained it; that the meaning of `severing' is `diminishing' it due to the distraction of the heart by these things.'
part of the row, then we dismounted and left the donkey, and we came and joined the row.” (Sahih)

948. It was narrated that Umm Salamah said: “The Prophet ﷺ was performing prayer in the house of Umm Salamah, and ‘Abdullāh or ‘Umar bin Abu Salamah passed in front of him; he gestured with his hand, and he went back. Then Zainab bint Umm Salamah passed in front of him, and he gestured with his hand, but she kept going. When the Messenger of Allāh ﷺ finished his prayer, he said: ‘These (women) are more stubborn.’” (Da‘īf)

Comments:
‘Abdullāh, ‘Umar and Zainab ﷺ are all the children of Abu Salamah ﷺ. After the death of Abu Salamah the Prophet ﷺ had married Umm Salamah, and these children were raised under the care of the Prophet ﷺ. All three are, therefore, reckoned among the young Companions, as they had the good fortune of seeing the Prophet ﷺ in their childhood.
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950. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The prayer is severed by a woman, a dog and a donkey.” (Sahih)

951. It was narrated from ‘Abdullāh bin Mughaffāl that the Prophet ﷺ said: “The prayer is severed by a woman, a donkey and a black dog.” (Sahih)

952. It was narrated from ‘Abdullāh bin Sā‘īt from Abu Dharr, that the Prophet ﷺ said: “The prayer is severed by a woman, a donkey and a black dog, if there is not something like the handle of a saddle in front of a man.” I (‘Abdullāh) said: “What is wrong with a black dog and not a red one?” He (Abu Dharr) said: ‘I asked the Messenger of Allāh ﷺ the same question, and he said: “The black dog is a Shaitān (satan).”’ (Sahih)
Comments:
There is a divergence of opinion among the scholars as to whether or not the prayer is severed by passing of the above mentioned. A section of the scholars believes that they do sever the prayer as is evident from the words of Hadith taken at face value. The second section interprets the Arabic word yaqtū‘u to mean ‘diminish the quality’ because of distraction in concentration and devotion. There is also a third group that says that the Hadith stands abrogated by another Hadith which says: ‘Lā yaqtū‘us-salātū shai‘un’ nothing severs the prayer. This last opinion is certainly preferable. For details please see Ahmad Shākir the Egyptian’s Notes on Al-Muhalla by Ibn Hazm: Ruling 385, Vol.4, pp.13-14, Dār Al-Jial, Beirut, Mir‘ātul-Mafātīh and Injā‘ Al-Hājah.

Chapter 39. Stopping (The Passing Person) As Much As Possible

953. It was narrated that Hasan Al-‘Urānī said: “Mention was made in the presence of Ibn ‘Abbās about what severs the prayer. They mentioned a dog, a donkey and a woman. He said: ‘What do you say about kids (young goats)? The Messenger of Allāh ﷺ was performing prayer one day, when a kid came and wanted to pass in front of him. The Messenger of Allāh ﷺ preceded it toward the Qiblāh. (to tighten the space and prevent it from passing in front of him).’” (Da‘īf)

Comments:
a. The worshiper must not allow anything to pass in front of him.
b. The Messenger of Allāh ﷺ preceded towards the front in order to tighten the space so that the kid (or lamb) passed from behind.
c. It seems that ‘Abdullāh bin ‘Abbās interpreted the term ‘severing the prayer’ by the passing of these things as disruption in concentration and devotion. He did not see in it the need to redo the prayer. That is the reason why he spoke the words: “The Messenger of Allāh ﷺ preceded it (the kid or lamb)
954. It was narrated from 'Abdur-Rahmân bin Abu Sa'eed that his father said: "The Messenger of Allah said: 'When anyone of you performs prayer, let him pray facing towards a Sutrah, and let him get close to it, and not let anyone pass in front of him. If someone comes and wants to pass in front of him, let him fight him, for he is a Shaitân (satan).'" (Sahîh)

Comments:

a. We must stop anyone trying to pass between the worshiper and the Sutrah. If he refuses to stop, we must stop him by force. And if the situation demands, we should not hesitate to even push him away. This is the real purport of the Prophet's command to 'fight' him.

b. Anyone who tries to pass in front of the worshipper has been dubbed by the Prophet as a Shaitân, because he has obviously been deluded by the Shaitân into doing it.

955. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allah said: "When anyone of you is performing prayer, he should not let anyone pass in front of him. If he insists then let him fight him, for he has a Qarîn (devil-companion) with him." (Sahîh)

(One of the narrators) Al-Munkadiri said: "He has al-'Uzza with him."[1]

[1] That is Hasan bin Dâwud (and they say: 'Abdullâh) Al-Munkadiri one of the two that Ibn Mâjah narrated it from. The Hâdîth is also recorded by Muslim and Ahmad without this statement, so it is clear that it is from Munkadiri alone.
Chapter 40. One Who Performs Prayer With Something Between Himself And The Prayer Direction

956. It was narrated from 'Aishah: “The Prophet used to pray at night, and I was laying between him and the prayer direction, as a (body for a) funeral horizontally.”" (Sahih)

Comments:
The ruling about a person lying stretched out on the ground in front is not the same as the one who passes between the worshiper and the prayer direction (i.e. Sutrah).

957. It was narrated from Zainab bint Umm Salamah that her mother said that her bed was in front of the place where the Messenger of Allah prostrated. (Sahih)

Comments:
It does not matter if the wife of a person performing prayer is lying close to him.

958. Maimunah, the wife of the Prophet, said: “The Prophet used to perform prayer when I was opposite him, and his garment would sometimes touch me when he prostrated.” (Sahih)
Comments:
The Mother of the Believers means to say that she used to be in her bedding very close to where the Prophet ﷺ would be performing his prayer.

959. It was narrated that Ibn ’Abbâs said: “The Messenger of Allah ﷺ forbade performing prayer behind one who is engaged in conversation or one who is sleeping.” (Hasan)

960. It was narrated that Abu Hurairah said: “The Prophet ﷺ used to teach us not to bow or prostrate before the Imam; when he says the Takbir then say the Takbir, and when he prostrates, you should prostrate.” (Sahih)

Comments:
In the previous Ahâdîth we have seen that it is permissible for a person to perform prayer in a situation where a sleeping person is lying in front of him. This Hadith seems to contradict the ruling of the previous Ahâdith. The prohibition contained in this Hadith shall thus be assumed to be in the nature of Makruh Tanzihî (that which nearly approaches the unlawful without actually being so) which means that it is preferable to avoid praying like this if it is likely to impact the concentration of the worshiper.
961. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Does not the one who raises his head before the Imam fear that Allah may turn his head into the head of a donkey?’” (Sahih)

Comments:
This strict warning clearly indicates that it is an act of great sin for the worshiper to raise his head before the Imam in bowing and prostrating.

962. It was narrated that Abu Musa said: “The Messenger of Allah ﷺ said: ‘I have gained weight, so when I bow, then bow, and when I stand up, then stand up, and when I prostrate, then prostrate. I should never find anyone preceding me in bowing or prostrating.’” (Sahih)

Comments:
The Messenger of Allah ﷺ had gained a little bit of weight because of advancing age. Maybe, someone relatively young and agile got the notion that the Prophet ﷺ performed the prayer slowly because of his physique, but for the others who could do it with agility, there was no harm in doing it quickly. The Prophet ﷺ, however, made it plain that the followers have to follow the Imam in all cases.
963. It was narrated that Mu‘āwiyyah bin Abu Sufyān said: "The Messenger of Allāh ﷺ said: 'Do not bow or prostrate before me. No matter how far ahead of you I bow, you will catch up with me when I stand up, and no matter how far ahead of you I prostrate, you will catch up with me when I raise my head. I have become bulky.'" (Sahih)

Comments:

If a person chooses to wait for his actions in the prayer and goes into bowing after the Imām has done it, he will also be as much behind the Imām in time in raising his head from the bowing. Thus, his bowing will be as long as the Imām’s. The same will be the position of his standing after the bowing, of his sitting between the two prostrations and of his prostrations.

Chapter 42. What Is Disliked In The Prayer

964. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "It is impolite for a man to wipe his forehead a great deal before he finishes prayer." (Da‘if)
The Chapters Of Establishing ... comments: the presence of harun at-tamimi in the chain of narrators makes the hadith 'weak'. However, the commandment to abstain from excessive movement during the prayer is proved from other sound hadith. (sahih muslim: 47)

965. It was narrated from 'ali that the messenger of allah said: "do not crack your fingers during the prayer." (da'if)

966. It was narrated that abu hurairah said: "the messenger of allah forbade a man to cover his mouth during the prayer." (da'if)

967. It was narrated from ka'b bin 'ujrah that the messenger of allah saw a man who had interlocked his fingers during the prayer, so the messenger of allah separated his fingers. (hasan)

comments:

it means it is prohibited to cover one's mouth with a piece of cloth etc., during the prayer, even though other parts of the face, such as the forehead and nose etc., be covered by it.
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968. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “When anyone of you yawns, let him put his hand over his mouth and not make a sound, because Satan laughs at him.” (Da’îf)

Comments:
a. ‘Lâ ya’âwî’ in Arabic means that he should not produce sounds similar to those of the dogs and wolves. However, the expression is not confirmed from reliable sources.
b. We must try to stop yawning in order to avoid emitting unseemly sounds.

969. It was narrated from ‘Adi bin Thâbit, from his father, from his grandfather, that the Prophet ﷺ said: “Spitting, blowing one’s nose, menstruating and drowsiness during the prayer are from Satan.” (Da’îf)

Comments:
Menstruation during prayer nullifies the prayer, and the woman concerned is not able to continue it. Although it is an event beyond anybody’s control, Satan sees in it cause for celebration, because it puts a believing woman in an embarrassing situation for having been rendered unable to complete her prayer.
Chapter 43. The One Who Leads People In Prayer When They Do Not Like Him (To Lead Them)

970. It was narrated that 'Abdullāh bin 'Amr said: “The Messenger of Allāh ﷺ said: 'There are three whose prayer are not accepted: A man who leads people while they do not like him; a man who does not come to prayer until its end — meaning after its time has expired — and one who enslaves a freed person.'” (Daʿīf)

Comments:
a. This disparagement of the leader (i.e. Imām) applies to a situation where there are lawful reasons for the people to dislike the Imām.

b. The sin involved in performing prayer towards the end of the prescribed period, and in enslaving a freed person, is proved from other sound Ahādīth. However, as explained by Shaikh Albānī, the wording concerning the non-acceptance of prayer is unconfirmed.

c. Prayer delayed until the end of time without a valid reason has been disapproved by the Prophet ﷺ, and has been called by him; “the prayer of the hypocrites.”

971. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: “There are three whose prayer do not rise more than a hand span above their heads: A man who leads people (in prayer) when they do not like him; a woman who has spent the night with her husband angry with her; and two brothers who have severed contact with one another.” (Hasan)
The Chapters Of Establishing ... 102 &A Ulj ol+l XeG! -I9! +L- ;P 
Comments: 
a. The rising of prayer towards the skies refers to its acceptance. By the same token, its not rising upwards refers to its non-acceptance. In plain words, it means that the prayer of such people is not accepted.
b. Just as it is the duty of the woman to provide sexual satisfaction to the husband, it is also the duty of the man to take care of the needs of his wife and give sexual satisfaction to her. The Hadith only mentions the woman because it is generally the woman, not man, that expresses unwillingness or refusal in the matter.

Chapter 44. Two Are A Congregation

972. It was narrated that Abu Musa Al-Ash'ari said: "The Messenger of Allah ﷺ said: ‘Two or more people are a congregation.’" (Da’if)

Comments: 
a. If a person starts to pray alone but is later joined by another person, then it
is allowed that the former makes the intention of leading the prayer as Imâm.

b. Moving a little to the back or front, or to the right or left, according to the needs of the situation does not invalidate the prayer.

974. Shurahbil said: “I heard Jábir bin ʿAbdullāh say: ‘The Messenger of Allāh performed Maghrib, and I came and stood on his left, but he made me stand on his right.’” (Daʿīf)

975. It was narrated that Anas said: “The Messenger of Allāh led a woman of his household and myself in prayer. I stood to his right and the woman stood behind us.” (Sahih)

Comments:

a. It is not lawful for a single man to stand behind the Imâm for prayer, but lawful for a single woman.

b. It does not matter whether a woman is a Mahram (of a close unmarriageable relationship) or non-Mahram, the rule in this regard is the same. She must not stand by the side of a man.

Chapter 45. Who Is Preferred To Stand Closest To The Imâm

976. It was narrated that Abu Masʿūd Al-Ansārī said: “The Messenger of Allāh used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, saying: ‘Keep (the

(المعجم 45) - باب مَن يَسْتَجِبُ أَنْ يَلْيِ الإِمَامِ (التحفة 84)

977 - خَلَفَنَا مُحَدَّثٌ بِنَ النَّصَاحٍ: أَنْيَا نَصْبَنَا بِنَ نَطْبِيْسَةَ، عَنْ الأَعْمَشِ، عَنْ عَمْرَةَ، عَنْ أَبِي مُحَمَّدِ الأَنْصَارِيَّةَ قَالَ: كَانَ رَسُولُ اللَّهِ يَسَحُّ
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rows) straight; do not differ from one another lest your hearts should suffer from discord. Let those who are forbearing and wise stand closest to me, then those who are next to them, then those who are next to them.” (Sahih)

Comments:
a. The rows of the worshipers for prayer in congregation must be perfectly straight and they must not stand out of line with each other.
b. The Companions complied with the order of the Prophet so religiously, that they used to stand quite close to each other, joining the shoulders with shoulders, the feet with feet, and the ankles with ankles.
c. The youths should pay due consideration to the honor and respect of the elderly people.

977. It was narrated that Anas said: “The Messenger of Allâh liked the Muhâjirun and Ansâr to stand closest to him, so that they could learn from him.” (Sahih)

Comments:
The reason for giving precedence to Muhâjirun (Emigrants) and Ansâr (Helpers) over others by the Prophet was that these Companions were ahead of others in their insight and capacity for retention. So, obviously, if such people stood closest to the Prophet, they would be in a better position not only to learn and retain the teachings of religion, but also to pass them on or teach them to others. As for those who lived far away from the town and were not among the regular attendees in the Prophet’s assembly could not match the former in their capacities and skills. They, however, had the option to put their questions to the Prophet, as well as to the senior Companions whenever they wanted.

978. It was narrated from Abu Sa’eed that the Messenger of Allâh said: “I like the Muhâjirun and Ansâr, as they are closest to me.” (Sahih)
Allāh saw that some of his Companions tended to stand in the rear, so he said: "Come forward and follow me, and let those who are behind you follow your lead. If people continue to lag behind, Allāh will put them back." (Sahih)

Comments:
‘Allāh will put them back’ could either mean that they shall lag behind in the acquisition of knowledge and excellence, or else it could mean that they would be deprived of their high station in Paradise, or that they would wait longer than others for salvation from Hell.

Chapter 46. Who Is Most Deserving Of Leading The Prayer

979. It was narrated that Mālik bin Huwairith said: “I came to the Prophet with a friend of mine, and when we wanted to leave, he said to us: ‘When the time for prayer comes, say the Adhān and Iqānah, then let the older of you lead the prayer.’” (Sahih)

Comments:
a. We should be particular about prayer in congregation even during travel.
b. As a general rule, the person most deserving of leading the prayer is the one who knows the Qur’ān best. But since the two Companions had come together and were equal in their knowledge of the Qur’ān, the Prophet gave weight to the age factor for the choice of Imam.
who is most well-Versed in recitation of the Book of Allâh. If they are equal in recitation, then they should be led by the one who emigrated first. If they are equal in emigration, then they should be led by the eldest. A man should not be led among his family or in his place of authority; no one should be sat in his place of honor in his house without permission, or without his permission." (Sahih)

Comments:

a. The most deserving person to lead the prayer is the one who is superior to others. Criterion for superiority in Islam is, however, neither wealth nor ancestry but the knowledge of religion.

b. A person well Versed in the knowledge of the Qur’ân, even if he is younger than others, is more deserving of leading the prayer. ‘Amr bin Salamah Al-Jarami used to lead his tribe in prayer in the lifetime of the Prophet because he knew more Qur’ân than others, and he was just eight years of age (Sunan An-Nasa’î: 790 & Sunan Abu-Dawud:585).

c. The expression ‘place of honor in one’s house” means the place where a person sits by virtue of his rank and status, or the place where he usually sits in his house.

Chapter 47. What Is Incumbent Upon The Imâm

981. Abu Hâzîm said: “Sahl bin Sa’d As-Sâ’îdi used to give preference to the young to lead his people in prayer. It was said to him: “Do you do that, when you have such seniority (in Islam)?” He said: “I heard the Messenger of Allâh say: ‘The Imâm is responsible. If he does well, then he will have the reward and so will they, but if he does badly, then that will be counted
against him but not against them.’” (Da’if)

Comments:
a. The office of the leader of prayer is an office of great responsibility. And the leader must be aware of it.
b. Young people can be appointed leaders of prayer as part of their education and training.
c. Prayer behind a non-regular substitute is permitted in the absence of the regular Imam.

982. It was narrated that Salmah bint Hurr, the sister of Kharashah, said: “I heard the Prophet say: ‘A time will come when the people will stand for a long time and will not be able to find any Imam to lead them in prayer.’” (Da’if)

983. It was narrated from Abu Ali Al-Hamdani that he went out in a ship in which Uqbah bin Amir Al-Juhani was present. The time for prayer came, and we told him to lead us in prayer and said to him: “You are the most deserving of that, you were the Companion of the Messenger of Allah.” But he refused and said: “I heard the Messenger of Allah say: ‘Whoever leads the people and gets it right, the prayer will be for him and for them, but if he falls short, then that will be counted against him but not against them.’” (Sahih)
Comments:

This shows the Companions’ characteristic of extreme caution and piety that, out of fear for any likely shortcoming, they were wary of accepting any office of religious responsibility.

Chapter 48. Whoever Leads People (In Prayer), Let Him Make It Short

984. It was narrated that Abu Mas’ud said: “A man came to the Prophet www and said: ‘O Messenger of Allah! I stay behind and do not perform the morning prayer (in congregation) because of so-and-so, for he makes it too long for us.’ I never saw the Messenger of Allah preaching with such anger as he did that day. He said: ‘O people! There are among you those who repel others. Whoever among you leads others in prayer, let him keep it short, for among them are those who are weak and elderly, and those who have pressing needs.’” (Sahih)

Comments:

a. Bringing a complaint against an official, or a person holding an office of responsibility before a higher authority, is not ‘backbiting’.

b. Shortening the prayer is good but that does not mean making it too short.

We should make the recitation nearly as long or short as the Prophet did.

985. It was narrated that Anas bin Malik said: “The Messenger of
Allah used to make his prayer brief but perfect." (Sahih)

Comments:
This explains the meaning of shortening the prayer, which is to perform all its essentials with complete devotion and tranquility, but the recitations and supplications must not be so long as to annoy the worshippers.

986. It was narrated that Jâbir said: "Mu'âdh bin Jabal Al-Ansârî led his companions in the 'Ishâ' prayer and he made it long. A man among us went away and prayed by himself. Mu'âdh was told about that and he said: 'He is a hypocrite.' When the man heard about that, he went to the Messenger of Allah and told him what Mu'âdh had said to him. The Prophet said: 'Do you want to be a cause of Fitnah (trial, tribulation), O Mu'âdh? When you lead the people in prayer, recite "By the sun and its brightness,"[1] and "Glorify the Name of your Lord the Most High,"[2] and "By the night as it envelopes,"[3] and "Recite in the Name of your Lord."'[4] (Sahih)

987. It was narrated that Mutarrif...
bin 'Abdullāh bin Shikhkhir said: "I heard 'Uthmān bin Abul-'Abd said: 'The last thing that the Prophet enjoined on me when he appointed me governor of Tā'if was that he said: "O 'Uthmān! Be tolerable in prayer and estimate the people based upon the weakest among them, for among them are the elderly, the young, the sick, those who live far from the mosque, and those who have pressing needs." (Sahih)

Chapter 49. The Imam Should Make The Prayer Short If Something Happens

989. Anas bin Mālik said: 'The Messenger of Allāh said: 'I start prayer and I want to make it long, but then I hear an infant crying, so I make my prayer short, because I know the distress caused to the mother by his crying.'" (Sahih)
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Comments:

'Making the prayer short (or long)' means making the recitation short or long. There is also the possibility of some reduction in the supplications of other parts of prayer.

990. It was narrated that 'Uthmân bin Abul-Âs said: “The Messenger of Allâh ﷺ said: ‘I hear an infant crying so I make the prayer short.’” (Sahih)

991. It was narrated from 'Abdullâh bin Abu Qatâdah that his father said: “The Messenger of Allâh ﷺ said: ‘I get up to perform prayer and I intend to make it long, but then I hear an infant crying, so I make it short, because I do not like to cause distress to his mother.’” (Sahih)

Chapter 50. Straightening The Rows

992. It was narrated that Jâbir bin Samurah As-Suwi'i said: “The Messenger of Allâh ﷺ said: ‘Will you not form your rows as the angels form their rows before their Lord?’ We said: ‘How do the angels form their rows before
their Lord?' He said: 'They complete the first row and they stand close of one another in the line (leaving no gaps between one another).’"

\[\text{Tafsir:}\] أخرجه مسلم، صلى الله عليه وسلم في الصلاة ... الغ: ح: 430 من حديث وكيج وغيره عن الأعمش به مطول.

\section*{Comments:}
\begin{enumerate}
\item Ways of worship for humans in the Sacred Law of Islam are modeled after the ways of the angels, which is a matter of great honor.
\item Angels stand in rows for the worship of Allah.
\item No second row should be started until the first has been completed. The same rule applies to the second, the third, and the fourth row.
\end{enumerate}

\section*{993.} It was narrated that Anas bin Mâlik said: “The Messenger of Allah ῖ said: ‘Make your rows straight, for straightening the rows is part of completing the prayer.’” (Sahih)

\[\text{Tafsir:}\] أخرجه البخاري، الآذان، ح: 721، ومسلم، صلى الله عليه وسلم في الصلاة، باب إقامة الصفة وإقامتها ... الغ: ح: 432 من حديث شعبة.

\section*{Comments:}
\begin{enumerate}
\item Straightening the rows means standing in one straight line with no one out of step.
\item Keeping the rows crooked and not standing close to each other makes the prayer defective and lessens the reward.
\end{enumerate}

\section*{994.} Simâk bin Harb narrated that he heard Nu‘mân bin Bashir say: “The Messenger of Allah ῖ used to straighten the rows until he made them like a spear or an arrow-shaft. Once he saw a man’s chest (sticking out) so the Messenger of Allah ῖ said: ‘Make your rows straight or Allah...
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will create division among you.'"

(Sahih)

Comments:

There are not only apparent reasons for differences and dissensions among the community but also some spiritual reasons screened from the naked eye. One of these reasons is the lack of attention to straightening of the rows for prayer.

995. It was narrated that ‘Aishah said: "The Messenger of Allâh ﷺ said: ‘Allâh and His angels send blessings upon those who complete the rows, and whoever fills a gap, Allâh will raise him one degree in status thereby.’"

(Hasan)

Comments:

‘Filling the gap in the row’ applies to a situation where a man, seeing some vacant space between two people standing in the row, either comes forward and fills the gap himself or asks his brothers to come closer to each other and bridge the gap.

Chapter 51. The Virtue Of The Front Rows

996. It was narrated from ‘Irbâd bin Sâriyah that the Messenger of Allâh ﷺ used to ask for forgiveness for the first row three times and for the second row twice. (Sahih)
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Comments:
a. This is also one of the ways to encourage good deeds.
b. The superiority of each next row over the back row is like the superiority of the first row over the second one.

997. Barâ’ bin ‘Âzib said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh and the angels send blessings upon the first row.’” (Hasan)

998. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘If they knew what (goodness) there is in the first row, they would cast lots for it.’” (Sahih)

999. It was narrated from Ibrâhim bin ‘Abdur-Rahmân bin ...
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‘Awf that his father said: "The Messenger of Alläh ﷺ said: 'Alläh and the angels send blessings upon the first row.'" (Sahih)

Chapter 52. The Women's Rows

1000. It was narrated that Abu Hurairah said: "The Messenger of Alläh ﷺ said: 'The best rows for women are the back rows, and the worst are the front rows, and the best rows for men are the front rows, and the worst are the back rows.'" (Sahih)

Comments:
The reason why the back rows of women have been regarded as the best is that these rows are away from the possibility of mingling with men. That is also the reason why women's praying at home is better than their praying at the mosque.

1001. It was narrated that Jābir bin 'Abdullāh said: "The Messenger of Alläh ﷺ said: 'The best rows for men are the front rows and the worst are the back rows, and the best rows for women are the back rows and the worst are the front rows.'" (Hasan)
Chapter 53. Prayer Between Two Pillars In A Row

1002. It was narrated from Mu'āwiyyah bin Qurrah that his father said: “We were forbidden to form a row between two pillars at the time of the Messenger of Allāh ﷺ, and we would be repelled from them forcefully.” (Hasan)

Chapter 54. A Man’s Prayer Behind The Row On His Own

1003. ’Abdur-Rahmān bin ’Ali bin Shaibān narrated that his father, ’Ali bin Shaibān, who was part of the delegation, said: “We set out until we came to the Prophet ﷺ. We gave him our oath of allegiance and performed prayer behind him. Then we offered another prayer behind him. He finished the prayer and saw a man on his own, praying...
behind the row." He said: "The Prophet of Allāh ﷺ stood beside him and when he finished he said: ‘Repeat your prayer; there is no prayer for the one who is behind the row.’” (Sahih)

Comments:
Standing by oneself behind the row is forbidden, and a prayer thus performed is not acceptable. The rule will, however, only apply if there is room available in the front row and yet the man stands alone behind it. As for the case of a person who, seeing no room in the row, pulls someone behind from the row for the purpose, there is consensus among the scholars that the Hadith is ‘Weak’.

1004. It was narrated that Hilāl bin Yāsāf said: "Ziyād bin Abū-Ja‘d took me by the hand and made me stand near an old man at Raqqah,¹¹ whose name was Wābisah bin Ma‘bad. He said: ‘A man performed prayer behind the row on his own, and the Prophet ﷺ commanded him to repeat the prayer.’” (Sahih)

Comments:
It seems that the man stood and prayed behind on his own, although there was room in the front row. That is why the Prophet ﷺ commanded him to repeat the prayer.

¹¹ A city located in the northern part of modern Syria, on the eastern side of the Euphrates. And he mentioned Wābisah because it was he who narrated the Hadith to Ziyād as seen in narration no. 230 by Tirmidhi.
Chapter 55. The Virtue Of
The Right Side Of The Row

1005. It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ said: ‘Allâh and His angels send blessings upon the right side of the rows.’” (Hasan)

Comments:
The Messenger of Allâh ﷺ loved to start from the right-hand side for all acts considered good by the inborn instinct or by the Islamic Shari'ah. (Sahih Muslim: 514 & 515). Thus, in the light of this Hadith, as far as possible, effort should be made to stand on the right-hand side of the row in the prayer. However, there is another more authentic Hadith that mentions the excellence of close-knit rows but not of standing on the right or left side of the Imâm. And Allâh knows best.

1006. It was narrated that Barâ' said: “When we performed prayer behind the Messenger of Allâh ﷺ (One of the narrators) Mis'ar said:¹¹ ‘One of the things we liked, or one of the things I liked’ ‘was to stand to his right.’” (Sahih)

¹¹ This narration is from ‘Ali bin Muhammad, who said: “Waki' narrated to us, from Mis'ar,” and the majority narrated it from Waki' from Mis'ar: “We liked” without confusion. Ahmad narrated it directly from Waki' from Mis'ar with: “We liked, or I liked” without mentioning that it was Mis'ar who was confused. So it appears that it was ‘Ali bin Muhammad who said: “Mis'ar said” since the others who reported it from Waki' from Mis'ar without mentioning: “Mis'ar said.”
Comments:
The reason for this could either be the excellence of the right-hand side, or the keenness of the people to be the first to see the radiant face of the Prophet when he turns his face for Taslim.

1007. It was narrated that Ibn 'Umar said: “It was said to the Prophet ﷺ: ‘The left side of the mosque has been abandoned. The Prophet ﷺ said: ‘Whoever frequents the left side of the mosque, two Kifl[1] of reward will be recorded for him.’” (Da‘if)

Chapter 56. The Prayer Direction

1008. It was narrated that Jähir said: “When the Messenger of Allâh ﷺ finished Tawâf around the House (the Ka‘bah), he came to Maqâm of Ibrâhim (the Station of Ibrâhim). ‘Umar said: ‘O Messenger of Allâh, this is the Station of our father Ibrâhim about which Allâh said: And take you (people) the Maqâm of Ibrâhim as a place of prayer.’”[2] (Sahih)

Comments:
It is a ‘Weak’ Hadîth. As such it does not prove the intended excellence. Moreover, it is not acceptable to leave the first row incomplete and start the second. Since the first row is superior to the second, then even the left-hand side of the first row shall be superior to the right-hand side of the second row.

(One of the narrators) Al-Walid said: "I said to Mālik: 'Is this how he recited it: "And take you (people)"?' He said: 'Yes.'"

1009. It was narrated that Anas b. Mālik told that 'Umar said: "I said: 'Messenger of Allāh, why do you not take the Maqām of Ibrāhīm as a place of prayer?' Then the following was revealed: 'And take you (people) the Maqām of Ibrāhīm as a place of prayer.'"[1] (Sahih)

Comments:

a. The Maqām of Ibrāhīm (the Station of Ibrāhīm) is the stone used as a platform by Ibrāhīm during the construction of the Sacred House. The stone still bears the footmarks of Ibrāhīm.

b. After finishing the Tawāf (ritual circling the Holy House), we should perform two Rak'ah near the Maqām of Ibrāhīm. If it is not possible to perform the prayer near the spot, we could perform prayer wherever convenient inside the Sacred Mosque.

c. It proves the superiority of 'Umar, that he longed exactly for what Allāh was to reveal shortly.

1010. It was narrated that Barā' said: "We prayed with the Messenger of Allāh facing towards Baitul-Maqdis (Jerusalem) for eighteen months, then the Qiblah was changed to the Ka'bah two months after the Prophet entered Al-Madinah.

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When the Messenger of Allâh  prayed towards Baitul-Maqdis, he would often lift his face towards the heavens, and Allâh knew what was in the heart of His Prophet and how he longed to face the Ka’bah (during prayer). Jibril appeared (in the sky), and the Messenger of Allâh  started watching him as he was descending between the heavens and the earth, waiting to see what he would bring. Then Allâh revealed the words: ‘Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a Qiblah that shall please you, so turn your face in the direction of Al-Masjid Al-Harâm (at Makkah). And wherever you people are, turn your faces (during prayer) in that direction.’[1] Then someone came to us and said: ‘The Qiblah has been changed to the Ka’bah.’ We had performed two Rak’ah facing towards Jerusalem. And we were bowing. So we turned around, and we continued our prayer. The Messenger of Allâh  said: ‘O Jibril! What about our prayer facing towards Baitul-Maqdis?’ Then Allâh revealed the words: ‘And Allâh would never make your faith to be lost.’[2] (Da’if)

Comments:

a. The Hadith contains certain unacceptable additions. Even some of its words

are self-contradictory. For example it first mentions eighteen months of wait (for the change of Qiblah), then two months, and so on.
b. Sahih Al-Bukhari also records the incident, but there the timespan is given as sixteen or seventeen months instead of eighteen. Obviously, Bukhari’s report is more authentic.
c. In view of this (Bukhari’s) report, it becomes necessary that we only accept narrations reported by reliable persons.
d. Even today, if a person is praying towards what he believes to be the true direction, and he is informed in the midst of his prayer that the true Qiblah is on the other side, he should immediately turn himself to that side. The previous part of his prayer is, however, in order, and there is no need to repeat it.

1011. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘What is between the east and the west is the Qiblah (prayer direction).’”

Comments:
Makkah is to the exact south of Al-Madinah. As such there is no difficulty for the inhabitants of Al-Madinah to fix their Qiblah. People living in other cities can pray according to their geographical locations, since the direction of the Sacred Ka’bah differs from place to place.

Chapter 57. The One Who Enters The Mosque Should Not Sit Down Until He Performs Some Rak’ah

1012. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “When anyone of

[1] This refers to the Qiblah for the inhabitants of Al-Madinah.
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you enters the mosque, let him not sit down until he performs two Rak'ah.” (Sahih)

ابن أبي فضيل، عن كثير بن زيده، عن
المطلب بن عبد الله، عن أبي هريرة أن
رسول الله ﷺ قال: “إذا دخل أحدكم المسجد، فلا يجلس حتى يركع ركعتين».

تخريج: [صحيح] قال البصيري: هذا إسناد رجاه ثقات إلا أنه متقع، قال أبو حامد:

المطلب بن عبد الله عن أبي هريرة مسلم، والحديث الآتى شاهد له:

1013. It was narrated from Abu Qatadah that the Prophet ﷺ said:
“When one of you enters the mosque, let him perform two
Rak'ah before he sits down.” (Sahih)

Comments:

a. This prayer is called Tahiyyatul-Masjid (Greetings for the mosque).

b. If a person enter the mosque, and before sitting down there, he performs
some Sunnah or obligatory Salah, then it suffices for Tahiyyatul-Masjid, and
there is no need for him to perform an additional Tahiyyatul-Masjid.

Chapter 58. ‘Whoever Eats Garlic, Let Him Not Come Near The Mosque’

1014. It was narrated from Ma’dan bin Abu Talhah Al-Ya’muri that ‘Umar bin Khattab
stood up one Friday to deliver a sermon, or, he delivered a sermon
one Friday. He praised Allâh, then he said: “O people, you eat
two plants that I find are nothing but obnoxious; this garlic and this
onion. At the time of the
Messenger of Allâh ﷺ, if a foul odor was detected from a man, I would see him seized by the arm and taken out to Al-Baqî’.\[1\] Whoever must eat them, let him cook them to death.” (Sahih)

Comments:
a. Use of garlic and onion is not prohibited, or else it would not be required that they be cooked well.
b. It is prohibited to enter the mosque after eating something emitting a foul smell.
c. Smoking should also be avoided because the odor of a cigarette or cigar is more unseemly and obnoxious even than that of garlic or onion.

1015. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever eats from this plant: garlic, let him not annoy us with it in this mosque of ours.’” (Sahih)

Ibrahim said: My father used to add to it, on the authority of the Prophet ﷺ: Leek (Allium) and onion; i.e. he would add to the Hadith of Abu Hurairah concerning garlic.

Comments:
a. Ibrahim bin Sa’d is the grandson of Ibrahim bin ‘Awf. The narrator Sa’d has reported the same Hadith from Abu Hurairah. The Hadith mentions not only garlic but onion and leek as well.
b. The Hadith makes it clear that the reason why it is prohibited to enter the mosque after consuming these substances is their foul smell, which annoys the worshipers. That also explains why the Prophet ﷺ had ordered the
people to wash themselves and put on clean clothes before coming to the mosque for Friday prayers.

1016. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever eats anything from this plant, let him not come to the mosque.'" (Sahih)

Comments:
It is not allowed for a believing man to stay away from prayer-in-congregation. The Hadith does not mean that the eating of bad-smelling substances could be an excuse for avoiding the prayer-in-congregation. It rather exhorts the people to avoid eating those things before the approach of the prayer time.

Chapter 59. If The Greeting Is Given To A Person Who Is Performing Prayer, How Should He Respond?

1017. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ came to the mosque at Qubâ' and performed prayer there. Some men of the Ansûr came and greeted him. I asked Suhaib, who was with him: 'How did the Messenger of Allâh ﷺ respond to them?' He said: 'He gestured with his hand.'" (Sahih)

[Translation of the text provided, including the text's original language and the translation into English.]
Comments:

a. It is Sunnah to visit the mosque at Qubâ’ with sincere intention, and to offer prayer there. However, while traveling from another place to Al-Madinah one should only make the intention to visit the Prophet’s Mosque there.

b. Once inside Al-Madinah, we may visit the mosque at Qubâ’ and any other mosque.

c. Gesturing in case of need by the worshiper does not invalidate the prayer.

1018. It was narrated that Jâbir said: “The Prophet نَزَّلَتِه نَزَّلَهُ on an errand, then I caught up with him while he was performing prayer, and I greeted him. He gestured to me, then when he finished, he called me and said: ‘You greeted me before, but I was performing prayer.’” (Sahih)

Türkçe: "Rasûlullah salta-i-ahdının bir görevi alıncayken ona teslim olduğumde, onun namazını anmasına dokundu. Sonra bana dedi ki: 'Sen benin namazını anmadığında通讯了.'" (Sahih)

1019. It was narrated that ‘Abdullah said: “We would greet others during the prayer, and it was said to us: ‘During the prayer one is preoccupied.’” (Sahih)

Türkçe: "Bu muhabbetin adamı bin-i-ahdının namazında herkesle同時を通して, ‘Namaz sırasında kişi başka bir tereddüt izlenmesini temin eder.’" (Sahih)

Comments:

A person performing prayer cannot greet anyone, but others can greet him with Salâm. The worshiper cannot respond by word of mouth but he can respond by a gesture.

Chapter 60. Whoever Performs Prayer Facing A Direction Other Than The Qiblah Without Realizing

1020. It was narrated from
'Abdullāh bin 'Āmir bin Rabī'āh that his father said: "We were with the Messenger of Allāh ﷺ on a journey, and the sky was overcast so it was difficult for us to determine the Qiblāh. So we performed prayer, and we marked the location. Later, when the sun reappeared, we realized that we had prayed facing a direction other than the Qiblāh. We mentioned that to the Prophet ﷺ, then the Words were revealed: 'So wherever you turn there is the Face of Allāh’."[2]

Chapter 61. The One Who Spits Performing Prayer

1021. It was narrated that Tāriq bin 'Abdullāh Al-Muhārībi said: "The Prophet ﷺ said: 'When you perform prayer, do not spit in front of you or to your right, but spit to your left or beneath your feet.'" (Sahih)

[1] ‘We made an indication of the direction toward which we performed the prayer so that we would know if we were correct or if we were mistaken.' Explanation by Sindi.

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It was narrated from Abu Hurairah that the Messenger of Allah ﷺ saw some sputum in the direction of the Qiblah of the mosque. He turned to the people and said: “What is wrong with one of you that he stands facing Him (meaning his Lord) and spits in front of Him? Would anyone like to be faced by someone who spits in his face? If anyone of you needs to spit, then let him spit to his left, or let him do like this in his garment.”[1] (Sahih)

Then Ismai’il[2] showed me how he spat in his garment then rubbed it.

Comments:

Spitting in mosque, whether to one’s left or beneath one’s feet, is only allowed if the ground is such as can absorb the dampness, otherwise staining the mosque with filth is not permitted. This is particularly so if a person is praying on a mat or rug. He could use his handkerchief instead as made clear in the next Hadith.

It was narrated from Hudhaifah that he saw Shabath bin Rib’i spitting in front of him. He said: “O Shabath! Do not spit in front of you, for the Messenger of Allah ﷺ used to forbid that, and he said: ‘When a man stands

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[1] Similar preceded from Abu Hurairah under no. 761.
[2] This is the statement of Abu Bakr bin Abu Shaibah who narrated it to Ibn Mājah.
up to perform prayer, Allâh turns His Face towards him until he turns away or he commits an evil Hadath.'"[1] (Hasan)

Comments:

'Committing an evil' means any matter that violates the spirit of prayer, such as spitting, passing wind, or playing with one's garment or pebbles. For more comments please see Hadith: 763.

1024. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ spat on his garment while he was performing prayer, then he rubbed it. (Sahîh)

Chapter 62. Smoothing The Pebbles During Prayer

1025. It was narrated that Abu Hurairah said: The Messenger of Allâh ﷺ said: "Whoever smoothes the pebbles, then he has engaged in Laghuw."[2] (Sahîh)

Comments:

The Arabic phrase man massal-hasa, literally: 'Whoever touches the pebbles' could either mean: 'Whoever stirs the pebbles in order to make the surface smooth' or 'Whoever tinkers playfully with the pebbles'. In any case, it is an

[1] In Injâh Al-Hâjah, 'Abdul-Ghani Dehlawi said: "Meaning he does a matter that negates the Khushu' (submissiveness) and attentiveness of his prayer. Or, the meaning of Hadath is invalidating the ablution. The only reason that he described it as 'evil' is because in most cases, its occurrence during prayer is from Shaitân."

[2] 'Meaning he has done what is not suitable.' (Explanation by Sindi).
action not in accord with the spirit of prayer. Similarly, actions like playing with the straws of the prayer-mat or with any other thing under it, means doing unseemly things that could be the cause of distraction from prayer.

1026. It was narrated that Mu‘a‘iqib said: “The Messenger of Allâh ﷺ said, concerning smoothing the pebbles during prayer: ‘If you must do that, then do it only once.’” (Sahih)

Comments:
If a person feels during the prayer that the pebbles under him are uneven to the extent that their pricking could be the cause of distraction from prayer, he could try to smooth them once, and no more.

1027. It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘When anyone of you gets up to perform prayer, then indeed mercy is facing him, so he should not smooth the pebbles.’” (Hasan)

Tafsîr: [إسناد حسن] أخرجه أبو داود، الصَّلَوَة، باب مسح الحصى في الصلوة، ح: 945 من حديث سفيان بن عقير، و محمَّد بْن عَقَّار و مُحَمَّد ابن الصتابح قالا: حُدِّثَنَا شفيقان بْن عميسية، عَنِ الرَّخَّةِ، عَنِ أبي الأحورِي النَّابلِي، عَن أبي ذر قال: قال رسول الله ﷺ: «إذا قام أحدكم إلى الصلوة فإن الرخمة تواجهه، فلا يمسح الحصى».

Tafsîr: [إسناد حسن] أخرجه أبو داود، الصَّلَوَة، باب مسح الحصى في الصلوة، ح: 945 من حديث سفيان بن عقير، وحسنه الترمذي، وصححه ابن حزيمة، وابن حبان، والحاافظ في بلوغ المرء، ح: 239، 239، 239، باب الحث على الخشوع في الصلوة.

Chapter 63. Performing Prayer Upon A Khumrah[1]

1028. Maimunah the wife of the (المعجم ۶۳) بَابُ الصلَّة عَلَى ُ المُحْمَرَة (التحفة ۱۰۲) 1028 - حَدَّثَنا أَبُو بكر بْنُ أَبِي سَيْبَة حُدَّثَانَا

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Prophet ﷺ said: “The Messenger of Allâh ﷺ used to perform prayer on a Khumrah.” (Sahih)

Comments:

Khumrah is a small mat upon which one who prays can rest his face in prostration. It could either be of date-palm leaves or of reed. If the mat is large, the Arabs do not call it a Khumrah.

1029. It was narrated that Abu Sa‘eed said: “The Messenger of Allâh ﷺ performed prayer on a reed mat.” (Sahih)

Comments:

Hasir is a comparatively large mat fit for one man or more to stand up and pray upon.

1030. It was narrated that ‘Amr bin Dinâr said: “When Ibn ‘Abbâs was in Basrah, he performed prayer on his rug, then he told his companions that the Messenger of Allâh ﷺ used to perform prayer on his rug.” (Da‘if)

Comments:

The Arabic term used in the Hadîth ‘Bisât’ means anything that can be spread on the ground, be it a mat or a carpet or a piece of cloth.
Chapter 64. Prostrating On A Garment When It Is Hot Or Cold

1031. It was narrated that 'Abdullāh bin 'Abdur-Rahmān said: "The Prophet came to us and led us in prayer in the mosque of Banu 'Abdul-Ashhal, and I saw him putting his hands on his garment when he prostrated." (Da‘if)

1032. It was narrated from 'Abdullāh bin 'Abdur-Rahmān bin Thābit bin Sāmit, from his father, from his grandfather, that the Messenger of Allāh performed prayer among Banu 'Abdul-Ashhal, wearing a cloak in which he was wrapped and putting his hands on it to protect them from the cold of the pebbles. (Da‘if)

1033. It was narrated that Anas bin Mālik said: "We used to perform prayer with the Prophet when it was very hot. When one of us could not place his forehead firmly on the ground, he would spread his garment and prostrate on it." (Sahih)
Comments:
The *Ahrādīth* prove the fact that, in order to protect oneself from the heat or cold of the earth, it is allowed to prostrate on one's garment.

Chapter 65. The *Tasbih*[^1] Is For Men During The Prayer
And Clapping Is For Women

1034. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The *Tasbih* (saying *Subhān-Allāh*) is for men and clapping is for women." *(Sahih)*

Comments:
a. If, the *Imlm* commits a mistake during prayer, the way to attract his attention is to say *Subhān-Allāh*.
b. If men fail to draw the attention of the *Imlm*, the women can do it by means of clapping.

1035. It was narrated from Sahl bin Sa'd As-Sā'idi that the Messenger of Allāh ﷺ said: "The *Tasbih* is for men and clapping is for women." *(Sahih)*

[^1]: Saying: *Subhān Allāh* when the *Imlm* is mistaken.
1036. It was narrated that Nāfi’, used to say: “Ibn ‘Umar said: ‘The Messenger of Allâh ﷺ granted a concession for the women to clap, and for the men to say the Tusbih.’” (Da‘if)

Chapter 66. Prayers In Sandals

1037. It was narrated that Ibn Abu Aws said: “My grandfather, Aws, used to perform prayer, and sometimes he would make a gesture while praying, and I would give him his sandals. He said: ‘I saw the Messenger of Allâh ﷺ performing prayer in his sandals.’” (Sahih)

Comments:
Prayer is permissible both barefoot and in sandals. However, if filth is seen soiling the sandals, prayer will not be in order with those shoes on until they are cleaned. If it is simply dust, then there is no cause for doubt in the permissibility of prayer.

1038. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “I saw the Messenger of Allâh ﷺ performing prayer both barefoot, and while wearing sandals.” (Hasan)
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It was narrated that 'Abdullāh said: "We saw the Messenger of AllāhZN performing prayer wearing sandals and leather slippers." (Da'īf)

Chapter 67. Tucking Up The Hair And Garments During Prayer

It was narrated that Ibn 'Abbās said: The Prophet ZN said: "I was commanded not to tuck up my hair or my garment."[1] (Sahīh)

Comments:
'Tucking up the hair' means, not collecting them into a topknot like the women. We must avoid this sort of thing. If it is already done like this, we must undo it before starting the prayer. This also applies to rolling up the pants or sleeves during prayer. See Nawawi's Sharh, Sahih Muslim.

It was narrated that 'Abdullāh said: "We were ordered to not (tuck up our) hair (nor garment) and not to repeat ablution for what we stepped on." (Da'īf)

Similar was stated in An-Nihāyah.
Comments:
If our feet get soiled after ablution, we do not have to repeat it, but just to wash the feet.

1042. Mukhawwal said: “I heard Abu Sa’d, a man from the people of Madinah, say: ‘I saw Abu Râfî’, the freed slave of the Messenger of Allah ﷺ, when he saw Hasan bin ‘Ali performing prayer, with his hair braided. He undid it, or told him not to do that, and said: ‘The Messenger of Allah ﷺ forbade a man from performing prayer with his hair braided.’

(Hasan)

Chapter 68. Humility During Prayer

1043. It was narrated that Ibn ‘Umar said: ‘The Messenger of Allah ﷺ said: ‘Do not lift your gaze to the heavens lest your sight be snatched away,’” meaning during prayer. (Sahîh)
Comments:
Lifting one's gaze to the heavens is as prohibited as looking side ways during prayer.

1044. It was narrated that Anas bin Mâlik said: "The Messenger of Allah ﷺ led his Companions in prayer one day. When he had finished prayer he turned to face the people and said: 'What is wrong with some people that they lift their gaze to the heavens?' He spoke severely concerning that: 'They should certainly abstain from that or Allâh will snatch away their sight.'” (Sahih)

1045. It was narrated from Jâbir bin Samurah that the Prophet ﷺ said: "Let those who lift their gaze to the heavens desist, or their sight will not come back." (Sahih)

1046. It was narrated that Ibn 'Abbas said: "A woman used to perform prayer behind the Prophet ﷺ, and she was one of the most beautiful of people. Some of the people used to go into the first row so that they would not see her, and some of them used to lag behind so that they would be in the last row, and when they bowed, they would do like this so that they..."
could see her from beneath their armpits. Then Allâh revealed: "And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards."[1]

**Comments:**
The Hadith is ‘Weak’ and the whole story is unfounded.

**Chapter 69. Prayer In A Single Garment**

1047. It was narrated that Abu Hurairah said: "A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh! One of us performs prayer in a single garment.’ The Prophet ﷺ said: ‘Does everyone have two garments?’” (Sahîh)

**Comments:**
A man (as distinct from woman) can perform prayer in a single garment. The procedure for using a single cloth on the body among the Arabs was to take a piece of cloth and stretch it on the back like a wrapper, then to bring the two ends of it forward and put the right end over the left shoulder and the left end over the right shoulder. Thus, a single sheet would serve the purpose of concealing the wearer’s private parts as well as his belly and shoulders. A single garment would thus do the job of two.

1048. Abu Sa’eed Al-Khudri narrated that he entered upon the Messenger of Allah (ﷺ) when he was performing prayer in a single garment, wrapping himself in it. *(Sahih)*

Comments:
One way of wrapping the cloth has already been explained in the previous Hadith. Another slightly different method would be first to cover the two back shoulders with the cloth, then bring down the right end and pass it under the left armpit, and bring down the one on the left shoulder and pass it under the right armpit, and then tie the two ends into a knot on the chest.

1049. It was narrated that ‘Umar bin Abu Salamah said: “I saw the Messenger of Allah (ﷺ) performing prayer in a single garment, wrapping himself in it and throwing the ends over his shoulders.” *(Sahih)*

1050. It was narrated from ‘Abdur-Rahmān bin Kaisān that his father said: “I saw the Messenger of Allah (ﷺ) performing prayer at Bi’r ‘Ulyā, in a garment.” *(Da’if)*

1051. Ibn Kaisān narrated that his father said: “I saw the Prophet (ﷺ) performing the Zuhr and the
Chapter 70. Prostrations For Reading The Qur'an

1052. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'When the son of Adam recites a Sajdah[1] and prostrates, Satan withdraws weeping, saying: 'Woe is me! The son of Adam was commanded to prostrate and he prostrated, and Paradise will be his; I was commanded to prostrate and I refused, so I am doomed to Hell.'" (Sahih)

Comments:
The Hadith indicates the legality or lawfulness of prostration for reciting the Qur'an. Other texts, however, tell us that this prostration is not obligatory. It nevertheless is an act meriting reward from Allah.

1053. It was narrated that Ibn 'Abbás said: "I was with the Prophet ﷺ, and a man came to him and said: 'Last night while I was sleeping, I saw that I was praying towards the base of a tree. I recited (an Ayah of) prostration and prostrated, and

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the tree prostrated when I did, and I heard it saying:
Allāhumma tut annī biha wizarān, waktub it bihā aqrān, waj‘al-hā lī ‘indaka dhukhran (O Allāh, reduce my burden of sin thereby, reward me for it and store it for me with You).’ Ibn ’Abbās said: “I saw the Prophet recite (an Āyah of) pros- tration and then prostrate, and I heard him saying in his pros- tration something like that which the man had told him the tree said.” (Hasan)
Blessed is Allâh the best of creators.\(^{[1]}\) (Sahih)

**Comments:**

The invocation contained in the Hadith is the normal invocation for prostration. Invocation particular to prostration has already been mentioned under Hadith: 1053.

**Chapter 71. The Number Of Prostrations In The Qur’ân**

1055. It was narrated that Umm Dardâ’ said: “Abu Dardâ’ told me that he did eleven prostrations\(^{[2]}\) with the Prophet ﷺ, including An-Najm.” (Da’îf)

**Tafsir:** [Ibn Kathir’s Tafsir] of Surah An-Najm, the prostration in Al-Furqân, Surah Al-Hujurit (49). Some common people say that the Mufassal starts with Surah An-Nabî (78), however, this is not me because none of the respected scholars ever supported this opinion.\(^{[3]}\)

1056. It was narrated that Abu Dardâ’ said: “I performed eleven prostrations with the Prophet ﷺ of which there were none in the Mufassal.\(^{[3]}\) Al-A’râf, Ar-Ra’d, An-Nahl, Bani Isrâ’il, Maryam, Al-Hajj, the prostration in Al-Furqân, Surat

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\(^{[1]}\) Part of this narration preceded under no. 864.

\(^{[2]}\) That is, eleven Ayat of prostration.

\(^{[3]}\) At the beginning of his Tafsir of Surah Qâf (Vol. 9, p. 215, Darussalam) Ibn Kathir said: “This Surah is the first Surah in the Mufassal section of the Qur’ân according to the correct view. It is said that the Mufassal starts with Surah Al-Hujurât (49). Some common people say that the Mufassal starts with Surah An-Nabî (78), however, this is not true because none of the respected scholars ever supported this opinion.”
An-Naml (mentioning) Sulaimān, As-Sajdah, Sād, and the Hā-Mim Surah." (Da‘īf)

1057. It was narrated from 'Amr bin 'As that the Messenger of Allāh ﷺ taught him fifteen prostrations in the Qur'ān, including three in the Mufassal and two in Al-Hajj. (Da‘īf)

Comments:

a. The Mufassal section is the name given to the last Surahs of the Qur'ān. Out of them the following three Surahs contain prostrations for reciting the Qur'ān: Surah An-Najm (53), Surah Al-Inshiqāq (84), and Surah Al-'Alaq (96).

b. Surah Al-Hajj contains two prostrations i.e., in Verses nos. 18 & 77.

1058. It was narrated that Abu Hurairah said: "We prostrated with the Messenger of Allāh ﷺ in "When the heaven is split asunder"[1] and "Read! In the Name of your Lord."[2] (Sahih)
Chapter 72. Completing The Prayer

1060. It was narrated from Abu Hurairah that a man entered the mosque and performed prayer, and the Prophet was in a corner of the mosque. The man came and greeted him, and he said: “And also upon you. Go back and repeat your prayer, for you have not prayed.” So he went back and repeated his prayer, then he came and greeted the Prophet. He said: “And also
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Comments:  
a. Ablution is among the prerequisites of prayer. It must, therefore, be performed with complete attention and care, leaving no dry spot in it.  
b. Facing the Qiblah is another precondition for the validity of the prayer. However, in the case of optional prayer during the course of journey, whatever direction the conveyance takes, prayer must be continued.  
c. ‘Recite whatever you easily can of the Qur’ân’ would either mean reciting Al-Fâtihah, since there is no prayer without it, or it would mean reciting some other part of the Qur’ân after Al-Fâtihah, for which no limit is prescribed. The obligation to recite Al-Fâtihah is proven from other Ahâdîth.  
d. Necessary instructions about bowing and prostration have been discussed in previous chapters.  
e. The most important characteristic that the Hadith underlines is that all the parts of prayer must be performed with complete composure and ease. A prayer rushed through is not accepted by Allâh. The reason being that the very purpose of prayer is the remembrance of Allâh. Allâh Himself says in the Qur’ân: “And perform prayer for My remembrance” (20:14).

1061. Muhammad bin ‘Amr bin ‘Atâ said: ‘While he was among
of the Companions of the Messenger of Allâh ﷺ including Abu Qatâdah: “I heard Abu Humaid As-Sâ‘îdi say: ‘I am the most knowledgeable of you concerning the prayer of the Messenger of Allâh ﷺ.’ They said: ‘Why? By Allâh, you did not follow him more than we did, and you did not accompany him for longer.’ He said: ‘Yes I am.’ They said: ‘Show us.’ He said: ‘When the Messenger of Allâh ﷺ stood up for prayer, he would say the Takbir, then he would raise his hands parallel to his shoulders, and every part of his body would settle in place. Then he would recite, then he would raise his hands parallel to his shoulders and bow, placing his palms on his knees and supporting his weight on them. He neither lowered his head, nor raised it up, it was evenly balanced (between either extreme). Then he would say: ‘Sa‘îd Allâhu liman hamidah (Allâh hears those who praise Him); and he would raise his hands parallel with his shoulders, until every bone returned to its place. Then he would prostrate himself on the ground, keeping his arms away from his sides. Then he would raise his head and tuck his left foot under him and sit on it, and he would spread his toes when he prostrated. Then he would prostrate, then say the Takbir and sit on his left foot, until every

[1] Meaning that he would plant them in such a way that they were facing the Qiblah.
The manner of sitting for the last "Tashah-hud" differs from the sitting between the two prostrations. It is what they call "Tawarruk" that has been explained in the Hadith. In a prayer of three or four Rak'ah, sitting for the first "Tashah-hud" is exactly like sitting between the two prostrations. In case of a prayer of two Rak'ah, its first "Tashah-hud" is also the last. Therefore, we must adopt the method of "Tawarruk" (sitting with the left foot brought forward so that the buttocks are in direct contact with the ground).

**Comments:**

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**1062.** It was narrated that ‘Amrah said: “I asked ‘Aishah: ‘How did the Messenger of Allāh ﷺ perform prayer?’ She said: ‘When the Prophet ﷺ performed ablution, he would put his hand in the vessel and say Bismillah,"
and he would perform ablution properly. Then he would stand and face the Qiblah. He would say the Takbir raising his hands parallel to his shoulders. Then he would bow, putting his hands on his knees and keeping his arms away from his sides. Then he would raise his head and straighten his back, and he would stand a little longer than your standing. Then he would prostrate, pointing his hands towards the Qiblah, keeping his arms away (from his sides) as much as possible, according to what I have seen. Then he would raise his head and sit on his left foot with his right foot held upright, and he disliked leaning towards his left side.’” (Da’if)

Chapter 73. Shortening The Prayer While Traveling

1063. It was narrated that ‘Umar said: “The prayer while traveling is two Rak’ah, and Friday is two Rak’ah, and ‘Eid is two Rak’ah. They are complete and are not shortened, as told by Muhammad (S).” (Sahih)

Comments:

a. Shortening of the prayer by the worshipers while traveling does not mean

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[1] That is, for any prayer that is normally four Rak’ah, then while traveling it is two. the Maghrib remains three in either case.
the shortening of the reward by Allâh, who will bestow the reward of four Rak'ah even for the shortened prayer of two Rak'ah.

b. Friday prayer, though performed at the time of Zuhr, is only two obligatory Rak'ah instead of four.

1064. ‘Umar said: “The prayer when traveling is two Rak'ah, and Friday is two Rak'ah, and Al-Fitr and Al-Adha are two Rak'ah, complete, not shortened, as told by Muhammad ﷺ.” (Sahih)

1065. It was narrated that Ya’la bin Umayyah said: “I asked ‘Umar bin Khattâb: ‘Allâh says: “And when you travel in the land, there is no sin on you if you shorten the prayer if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever to you open enemies,”[1] but now there is security and people are safe.’ He said: ‘I found it strange just as you do, so I asked the Messenger of Allâh ﷺ about that, and he said: “It is a charity that Allâh has bestowed upon you, so accept His charity.”” (Sahih)


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Comments:

a. The shortening of the prayer is a gift from Allâh that must be accepted.

b. There is a hint in it that performing shortened prayer during travels is preferable.

c. The Qur'ânic Verse makes the permission to perform shortened prayers conditional upon a situation of fear from the enemy. The Hadîth, however, makes it clear that the condition was only in the context of the situation as it existed in those days, but now shortened prayer is permitted for people on-journey even in conditions of peace and security.

1066. It was narrated from Umayyah bin ‘Abdullâh bin Khâlid that he said to ‘Abdullâh bin ‘Umar: “We find (mention of) the prayer of the resident and the prayer in a state of fear in the Qur'ân, but we do not find any mention of the prayer of the traveler. ‘Abdullâh said to him: ‘Allâh sent Muhammad ﷺ to us, and we did not know anything, rather we do what we saw Muhammad ﷺ doing.’” (Hasan)

1067. It was narrated that Ibn ‘Umar said: When the Messenger of Allâh ﷺ went out from this city (Al-Madinah) he did not perform more than two Rak‘ah for prayer until he returned.” (Sahîh)
Regulations concerning shortened prayer become operative as soon as a person comes out of the city of his residence, and last until he returns. There is no stipulation that he will start performing the shortened prayer only after covering such and such distance.

1068. It was narrated that Ibn 'Abbâs said: “Allâh enjoined the prayer upon the tongue of your Prophet ﷺ: Four Rak'ah while a resident and two Rak'ah when traveling.” (Sahîh)

Chapter 74. Combining Prayer While Traveling

1069. It was narrated from Mujâhid, Sa'eed bin Jubair, 'Atâ' bin Abi Rabâh and Tawûs that Ibn 'Abbâs told them that the Messenger of Allâh ﷺ used to combine the Maghrib and 'Isha' when traveling, although there was nothing to make him hurry and no enemy pursuing him, and he was not afraid of anything. (Dâ'îf)

1070. It was narrated from
Mu‘adh bin Jabal that the Prophet \( \text{ﷺ} \) combined the Zuhr and ‘Asr, and the Maghrib and ‘Isha’ when traveling during the campaign of Tabuk. (\textit{Sahih})

Comments:

a. Combining two prayers at a time while traveling is as good a permission and provision as shortening the prayer during journeys in Islam.

b. Combining the two prayers while traveling could take either of the two forms: (i) delaying the first of the two prayers until it is time for the next prayer, which is to say: performing the Zuhr prayer along with ‘Asr and Maghrib with ‘Isha’. This is called \textit{Jam’u Ta’khir} (combining through delaying), or (ii) forwarding the second prayer and performing it at the time prescribed for the first, i.e., performing the ‘Asr prayer along with Zuhr and ‘Isha’ prayer with Maghrib. This is known as \textit{Jam’u Taqdim} (combining through forwarding). (See \textit{Jami’ At-Tirmidhi}: H. 553).

Chapter 75. Voluntary Prayer While Traveling

1071. It was narrated from ‘Isa bin Hafs bin ‘Āsim bin ‘Umar bin Khattāb that his father told him: “We were with Ibn ‘Umar on a journey, and he led us in prayer. Then we finished with him and he finished turning around, and saw some people praying. He said: ‘What are these people doing?’ I said: ‘Glorifying Allāh.’”[1] He said: ‘If I wanted to glorify Allāh (perform voluntary prayer) I would have completed my prayer. O son of my brother! I accompanied the Messenger of Allāh \( \text{ﷺ} \) and he never prayed more than two Rak’ah when he

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[1] Meaning, they were offering voluntary prayer.
was traveling, until Allâh took his soul. Then I accompanied Abu Bakr and he never prayed more than two Rak'ah (when he was traveling), until Allâh took his soul. Then I accompanied 'Umar and he never prayed more than two Rak'ah, until Allâh took his soul. Then I accompanied 'Uthmân and he never prayed more than two Rak'ah, until Allâh took his soul. Allâh says: ‘Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow.’”[

Comments:

a. It was the practice of the Prophet ﷺ and of the Rightly Guided Caliphs ﷺ not to perform any Sunnah or voluntary prayers before or after the obligatory prayer.

b. Performing other voluntary prayer is permitted. The Messenger of Allâh ﷺ used to offer voluntary prayers during the journeys on his mount.

1072. Usâmâh bin Zaid said: “I asked Tawus about performing voluntary prayer while traveling. Al-Hasân bin Muslim bin Yâmâq was sitting with him and he said: Tawus told me that he heard Ibn 'Abbâs say: “The Messenger of Allâh ﷺ enjoined prayer while a resident and prayer when one is traveling. We used to pray when we were residents both before and after (the obligatory prayer), and we used to pray both before and after (the obligatory prayer) when we were traveling.”” (Ißâs)
Chapter 76. For How Long May A Traveler Shorten His Prayer If He Stays In A Town?

1073. It was narrated that ‘Abdur-Rahmān bin Humaid Az-Zuhri said: “I asked Sā’īb bin Yazid: ‘What have you heard about staying in Makkah?’ He said: ‘I heard ‘Ala’ bin Hadrami say: ‘The Prophet said: ‘Three (days) for the Mukājir after departing (from Mina).’”[1] (Sahih)

Comments:

It has been deduced from it, that staying beyond three days at a place makes a traveling person like a resident. The Emigrants were not permitted to take their residence once again in Makkah, so that that they continue to merit the reward of Emigration. The Prophet permitted them to stay there up to three days. It means a stay of three days does not give one the status of a resident. As such, if a traveler stays up to three days at a place, he may perform the shortened prayer. Some other scholars, however, base their opinion on the text of the next Hadith, and extend the period for shortened to four days.

1074. ‘Atā’ narrated: “Jābir bin ‘Abdullāh, who was among the people with me, told me that the Prophet arrived in Makkah in the morning of the fourth day of Dhul-Hijjah.” (Sahih)

[1] The meaning of it is: being finished from the rites (of Hajj)
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Comments:
The Messenger of Allâh ﷺ arrived in Makkah in the morning of the fourth day of Dhul-Hijjah, and therefrom departed for Mina on the Day of Tarwiyah (8th of Dhul-Hijjah). The report contains the hint that shortened prayer (of two Rak'ah) can be performed up to four days. The conclusion is that, as far as the fixing of the number of days for shortened prayer is concerned, this Hadith is more explicit and decisive. And Allâh knows best. However, both the positions are correct.

1075. It was narrated that Ibn 'Abbas said: “The Messenger of Allâh ﷺ stayed for nineteen days in which he shortened his prayer to two Rak'ah. So, whenever we stayed for nineteen days we would shorten our prayer to two Rak'ah, but if we stayed more than that we would pray four Rak'ah.” (Sahih)

Comments:
It was on the occasion of the conquest of Makkah. But the Messenger of Allâh ﷺ had not intended to stay at Makkah for nineteen days. He was in fact, what may be called, an uncertain traveler. An uncertain traveler is one who intends to leave the place any day, but somehow cannot. Such a person is not technically considered a ‘resident’ even though he might stay for a considerably long period. He can continue to offer the shortened prayer of two Rak'ah like a traveler.

1076. It was narrated from Ibn 'Abbas that the Messenger of Allâh ﷺ stayed in Makkah for fifteen nights during the year of the Conquest, (during which time) he shortened his prayer. (Sahih)
Chapter 77. Concerning One Who Does Not Perform Prayer

1077. Yahya bin Abu Ishâq narrated that Anas said: "We went out with the Messenger of Allâh ﷺ from Al-Madinah to Makkah, during which time we shortened our prayer to two Rak'âh, until we came back." I asked: "How long did he stay in Makkah?" He said: "Ten (days)."

(Sahih)

Comments:
In a situation of uncertainty, the rule limiting the duration of stay is not applicable. The person concerned can perform shortened prayer as long as he stays.

Chapter 77. Concerning One Who Does Not Perform Prayer

1078. It was narrated that Jâbir bin ‘Abdullâh said: "The Messenger of Allâh ﷺ said: ‘Between a person and Kufr (disbelief) is abandoning the prayer.’" (Sahih)

(Sahih)

Comments:

a. Prayer is one of the basic pillars of Islam, and has always been an enjoined duty in the Shari'ah of all the Prophets.

b. Many scholars hold the view that a non-performer of prayer is a Kâfir (disbeliever) while some others say that a person who leaves prayer because of his insolence is not a Kâfir, but even they consider a person Kâfir if he denies the very fact of the obligation of prayer.
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1079. ‘Abdullah bin Buraidah narrated that his father said: “The Messenger of Allah ﷺ said: ‘The covenant that distinguishes between us and them is prayer; so whoever leaves it, he has committed Kufr.’” (Sahih)

Comments:
What the Hadith means is this that, since a hypocrite outwardly makes his confession of faith, all the laws of Shari‘ah operate on him. But if he abandons performing prayer, then he openly declares disbelief. And since he openly declares disbelief, he forfeits all the rights available to a believer. In other words, leaving prayer is identical to a declaration of disbelief. This being so, there is food for thought for the many Muslims-in-name-only, and a need to search their souls to determine to which category they truly belong.

1080. It was narrated from Anas bin Malik that the Prophet ﷺ said: “There is nothing standing between a person and Shirk (polytheism) except leaving the prayer, so if he leaves it he has committed Shirk.” (Da‘if)

Comments:
Worshipping any thing or being other than Allâh is polytheism. So, anyone who abandons prayer in fact gives up worshipping Allâh and starts worshipping Satan. It is so because following the dictates of Satan in opposition to those of Allâh is equal to worshipping Satan.

Chapter 78. The Obligation
Of Friday

1081. It was narrated that Jâbir
The Chapters Of Establishing the fasting of âsur, prayer on Friday, the Zakât of wealth. 

bin 'Abdullâh said: "The Messenger of Allah (peace be upon him) delivered a sermon to us and said: ‘O people! Repent to Allah before you die. Hasten to do good deeds before you become preoccupied (because of sickness and old age). Uphold the relationship that exists between you and your Lord by remembering Him a great deal and by giving a great deal of charity in secret and openly. (Then) you will be granted provision and Divine support, and your condition will improve. Know that Allah has enjoined Friday upon you in this place of mine, on this day, in this month, in this year, until the Day of Resurrection. Whoever abandons it, whether during my lifetime or after I am gone, whether he has a just or an unjust ruler, whether he takes it lightly or denies (that it is obligatory), may Allah cause him to lose all sense of tranquility and contentment, and may He not bless him in his affairs. Indeed, his prayer will not be valid, his Zakât will not be valid, his Hajj will not be valid, his fasting will not be valid, and his righteous deeds will not be accepted, until he repents. Whoever repents, Allah will accept his repentance. No woman should be appointed as Imâm over a man, no Bedouin should be appointed as Imâm over a Muhâjir, no immoral person should be appointed as Imâm over a (true) believer, unless that is forced upon him and he fears his sword or whip." (Da‘if)
1082. It was narrated that 'Abdur-Rahmân bin Ka'b bin Mâlik said: "I used to guide my father after he lost his sight, and when I took him out for the Friday (prayer), when he heard the Adhân he would pray for forgiveness for Abu Umâmah As'ad bin Zurârah, and supplicate for him. I heard that from him for a while, then I said to myself: 'By Allâh! What is this weakness? Every time he hears the Adhân for Friday (prayer) I hear him praying for forgiveness for Abu Umâmah and supplicate for him, and I do not ask him about why he does that.' Then I took him out for Friday (prayer), as I used to take him out, and when he heard the Adhân he prayed for forgiveness as he used to do. I said to him: 'O my father! I see you suppling for As'ad bin Zurârah every time you hear the call for Friday; why is that?' He said: 'O my son, he was the first one who led us for the Friday prayer before the Messenger of Allâh ﷺ came from Makkah, in Naqi' Al-Khadamât (a place near Al-Madinah), in the plain of Harrah Banu Bayâdah.' I asked: 'How many of you were there at that time?' He said: 'Forty men.'" (Hasan)
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Comments:
The fact of forty men being present at the time should not lead one into believing that a minimum number of forty is essential for the institution of the Friday prayer. In fact, even fewer than this makes the Friday prayer compulsory. It is rather the duty of Muslims, even numbering as few as three or four, living anywhere in the world with a non-Muslim majority, and whether or not they have a duly constructed mosque, that they organize their daily prayer as well as Friday prayers in congregation, in order to maintain their collectivity.

1083. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Allah led those who came before us astray from Friday. Saturday was for the Jews and Sunday was for the Christians. And they will lag behind us until the Day of Resurrection. We are the last of the people of this world but we will be the first to be judged among all of creation.’” (Sahih)

Comments:
a. Friday is the best of all the seven days of the week.
b. The community of the Prophet Muhammad ﷺ is superior in excellence to all other peoples and communities. One of the aspects of its superiority is the fact that it will be the first to present its account to Allah, the Glorified and Exalted, on the Day of Reckoning. Thus, the just and righteous of this community will be admitted to the Gardens of Paradise before all others.

Chapter 79. The Virtues Of Friday

1084. It was narrated that Abu Lubábah bin ‘Abdul-Mundhir
The Prophet ﷺ said: "The Prophet ﷺ said: 'Friday is the chief of days, the greatest day before Allâh. It is greater before Allâh than the Day of Adha and the Day of Fitr. It has five characteristics: On it Allâh created Ādam; on it Allâh sent Ādam down to this earth; on it Allâh caused Ādam to die; on it there is a time during which a person does not ask Allâh for anything but He will give it to him, so long as he does not ask for anything that is forbidden; and on it the Hour will begin. There is no angel who is close to Allâh, no heaven, no earth, no wind, no mountain and no sea that does not fear Friday.'" (Da‘îf)

Comments:

a. The creation of Ādam ﷺ was a great favor of Allâh, since we are all from him, and by virtue of being humans, we are superior to other creatures if we adorn ourselves with the wealth of true belief and virtuous deeds.

b. The coming down of our grandfather Ādam ﷺ was also a great favor of Allâh upon us.

c. Even death is a great boon for a true believer, since it is the doorway through which we pass over to the territory of Allâh’s bounties and favors, leaving behind our earthly period of trial. Entry into Paradise as well as the joy of seeing Allâh is only possible after we are able to cross the threshold of death. Friday was a blessed day for Ādam ﷺ because it was on this day that he met his death and entered the Gardens of Paradise. This is also a day of celebration for us, because it was on this day (Friday) that Allâh showered His mercy on our great grandfather.

d. The Day of Resurrection is the day of Allâh’s mercy, but it is also the day of His punishment for the wrongdoers and sinners. Many fearful happenings are foretold to occur on that day. All the creatures, therefore, fear the coming of Friday, because any Friday could be the Doomsday.

1085. It was narrated that
Shaddîd bin Aws said: “The Messenger of Allâh ﷺ said: ‘The best of your days is Friday. On it Adam was created, on it the Trumpet will be blown, on it all creatures will swoon. So send a great deal of peace and blessings upon me on that day, for your peace and blessings will be presented to me.’ A man said: ‘O Messenger of Allâh, how will our peace and blessings be shown to you when you will have disintegrated?’ He said: ‘Allâh has forbidden the earth to consume the bodies of the Prophets.’” (Da’îf)

Comments:

a. When the Hour comes, a particular angel Isrâ’îl ﷺ shall sound the Trumpet (called Sur in the Qur’ân). This will herald the beginning of the Hour.

b. Sending peace and blessings on the Prophet ﷺ is a deed par excellence, and so is Friday. It is this affinity between the two that makes sending peace and blessings on the Prophet ﷺ all the more opportune on Friday.

c. One should not be deluded into thinking that the moment we recite our peace and blessings on the Prophet ﷺ he is informed of it instantly. In all likelihood it is communicated to him by the angels at an appropriate time, which means that the Messenger of Allâh ﷺ does not directly hear any body’s peace and blessings, neither from near nor from afar. It is the angels that communicate it to him. The Hadîth suggesting that he directly hears our peace and blessings for him is not based on a sound chain of narration.

1086. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “From one Friday to the next is an expiation for whatever was committed in between, so long as one does not commit any major sin.” (Sahîh)
Comments:

a. Minor sins are washed off through virtuous deeds.

b. Major sins are pardoned on sincere repentance.

c. Some of the major sins are so grave that, because of them, even our virtuous deeds fail to blot our minor sins.

Chapter 80. What Was Narrated Concerning Bath On Friday

1087. Aws bin Aws Ath-Thaqafi said: "I heard the Prophet say: ‘Whoever takes a bath on Friday, and bathes completely, and goes early, arriving early, and walks and does not ride (to the mosque), and sits close to the Imam and listens to him, and does not engage in idle talk; for every step he takes he will have the reward of one year, the reward of a year’s fasting and praying (at night).’ (Sahih)"

Comments: [إسناد صحيح] أخرج أبو داود، الطهارة، باب: في الغسل للجماعة، ح: 345 من حديث ابن المبارك، وصححه ابن حبان، والحاكم على شرط السيجيين، وحسن البعوي، وله طريق آخر عند الترمذي، وحسن، ح: 496.

[1] It has been translated in its most general form, and the commentaries differ over the meaning. After the narration, Tirmidhi said (no. 496): “Regarding this Hadith, Mahmud (one of the narrators) told that Waki’ said: ‘Whoever takes a bath’ refers to him; ‘and bathes completely’ refers to his wife.” It has been reported that (‘Abdullāh) bin Al-Mubārak said about this Hadith: “Whoever bathes completely’ and ‘Whoever performs Ghusl’ means washes his head and performs Ghusl.” And Ibn Mubārak is one of the narrators in this chain of Ibn Mājah, whereas Waki’ narrated the chain with Tirmidhi. These two views reported by Ab-Tirmidhi are the most popular. In Tuhfatul-Ahwādhi, Mubārakpurī preferred the second view, that of Ibn Mubārak, while in his notes on Ibn Mājah, Sindi quoted Suyūtī’s view, which elaborated on the first view, that of Waki’. Most of them say that ‘Goes early, arriving early’ means at the early time for the prayer, and is early for the sermon.
Comments:

a. The two words *Ghasala* and *Ightasala* used in the *Hadith* are from the same root but have a fine line of difference in meaning. Some of the scholars have taken the first (*Ghasala*) to mean ‘he washed his head’, and the second (*Ightasala*) to mean ‘he performed complete bath’. Some other scholars hold the opinion that the first (*Ghasala*) means the person washing himself as man ordinarily does, while the second means that he took a complete bath after having sexual relations with his wife, so that on his way to and from the mosque for Friday prayer his attention is not diverted by the sight of women.

b. Alongside the prayer, the sermon delivered by the *imām* on Friday is also an important part of the ritual and must be listened to attentively. Engaging oneself in idle talks or in any other activity during the course of sermon is a negation of the very purpose of the sermon.

1088. It was narrated that Ibn ‘Umar said: “I heard the Prophet say from the pulpit: ‘Whoever comes to Friday, let him take a bath.’” (*Sahih*)

1089. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allāh said: “Bath on Fridays is obligatory for every male who has reached the age of puberty.” (*Sahih*)

Comments:

a. ‘Obligatory’ here may be taken to mean desirable and better since other *Hadith*, e.g., the one in the next chapter contains concession, i.e., the permission not to have a bath.

b. Attending Friday prayer is an enjoined duty for the male adults, not for women and children.
Chapter 81. What Was Narrated Concerning The Concession For That

1090. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: ‘Whoever performs ablution and performs ablution well, then comes to Friday (prayer) and sits near (the Imam), and keeps quiet and listens, he will be forgiven for what was between that and the previous Friday (of sins), and three days more. And whoever touches the pebbles then he has engaged in Lagho (idle talk or behavior).’"
(Sahih)

Comments:
Forgiveness for the sins of ten days is promised for those who attend the Friday prayer, duly observing all its etiquette.

1091. It was narrated from Anas bin Mālik that the Prophet ﷺ said: "Whoever performs ablution on Friday, it is well and good for him, and he has done what is obligatory for him. But whoever takes a bath, bath is better.”
(Da’if)

Comments:
A bath is not a pre-condition for the Friday prayer. It is nevertheless a praiseworthy and desirable act.
Chapter 82. What Was Narrated About Setting Out Early For Friday

1092. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “When Friday comes, angels stand at every door of the mosque and record the names of the people who come, in order of arrival. When the Imam comes out, they close their records and listen to the sermon. The first one who comes to the prayer is like one who sacrifices a camel; the one who comes after him is like one who sacrifices a cow; the one who comes after him is like one who sacrifices a ram,” (and so on) until he made mention of a hen and an egg. Sahl added in his Hadith: “And whoever comes after that comes only to do his duty with regard to the prayer.” (Sahih)

Comments:

a. Those arriving before others enjoy higher ranks, therefore get greater rewards.

b. Early arrivals are those that reach the mosque before the start of sermon. Those arriving after the start of sermon do get reward for listening to sermon and performing the Friday prayer, but do not get the extra reward reserved for early arrivals.

c. The angels’ action of stopping the recording of the names and listening to the sermon, contains the message that no outside activity is allowed during the currency of the sermon.

1093. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ described the likeness of Friday, saying that
those who come earliest are like the one who sacrifices a camel, then like one who sacrifices a cow, then like one who sacrifices a sheep, until he made mention of a chicken. *(Hasan)*

**Chapter 83. What Was Narrated About Adornment On Fridays**

1094. It was narrated that 'Alqamah said: “I went out with 'Abdullāh to Friday (prayer), and he found three men who arrived before him. He said: ‘The fourth of four, and the fourth of four is not far away. I heard the Messenger of Allāh ﷺ say: ‘On the Day of Resurrection people will gather near Allāh according to how early they came to Friday (prayer), the first, second, and third.’’” Then he said: “The fourth of four, and the fourth of four is not far away.’” *(Da‘if)*

**Chapter 84. The Chapters Of Establishing the Sunnah and the Sunnah of its Messenger**

167. Those who come earliest are like...
other than his daily work clothes.” (Hasan)

(Another chain) from Yusuf bin 'Abdullâh bin Salâm that his father said: “The Prophet ﷺ delivered a sermon to us” and he mentioned that.

Comments:

a. We should wear nice special garments for Friday prayers.
b. The Friday sermon should also cover topics related to practical matters.
c. Cleanliness, more than usual, must be done for Friday prayers.

1096. It was narrated from 'Aishah that the Prophet ﷺ delivered a sermon to the people one Friday, and he saw them wearing woolen clothes. The Messenger of Allah ﷺ said: “There is nothing wrong with any one of you, if he can afford it, buying two garments for Friday, other than his daily work clothes.” (Hasan)

Comments:

a. Wearing clean nice clothes specially made for Friday prayers shall be a proof that the person concerned attaches greater importance to this particular act of worship.
b. There is no harm done if one is not able to have separate garments for the occasion, but he must take particular care of cleanliness for the occasion.
1097. It was narrated from Abu Dharr that the Prophet ﷺ said: “Whoever takes a bath on a Friday and does it well, and purifies himself and does it well, and puts on his best clothes, and puts on whatever Allâh decrees for him of the perfume of his family, then comes to the mosque and does not engage in idle talk or separate (pushing between) two people; he will be forgiven for (his sins) between that day and the previous Friday.” (Sahih)

Comments:

a. Performing ablution and bath, and doing them well, is recognizing the importance of Friday.

b. People should come duly perfumed for Friday prayer. If a person has no perfume for himself, he can use the perfume of his family.

c. It is not allowed for anyone to come late, and yet try to create a space for himself in the front row by putting the seated assembly to inconvenience.

1098. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘This day is an ‘Eid (festival) which Allâh has ordained for the Muslims. Whoever comes to Friday (prayer), let him take a bath if he has perfume then let him put some on. And upon you (I urge to use) is the tooth stick.” (Hasan)
Use of the tooth stick must be a part of our preparation for each prayer in general, and for Friday in particular, since brushing the teeth is a part of our own cleanliness and purification.

Chapter 84. What Was Narrated Concerning The Time Of Friday (prayer)

1099. It was narrated that Sahl bin Sa’d said: “We did not take a Qailulah nor eat Ghadâ’ until after Friday (prayer).”\footnote{Qailulah is a rest in the middle of the day even if one does not sleep. Ghadâ’ is the meal eaten in the beginning of the day. Explanation by Sindi.}

Comments:

a. Qailulah (siesta; midday nap) is a midday rest. On Fridays, however, the Companions abstained from taking it at its usual time in order to be early for Friday prayer.

b. Delaying the lunch until after the Friday prayer was also a part of their preparation for it. They probably thought that going to the mosque with stuffed bellies might make them sleepy during the sermon.

1100. Iyâs bin Salamah bin Akwa’ narrated that his father said: “We used to perform Friday (prayer) with the Prophet ﷺ, then we would return, and we would not see any shadow from the walls in which we could seek shade.”

Comments:

a. Much like the Zuhr, the Friday prayer is also performed soon after the sun has passed its zenith.
b. The sermon being brief, people used to return so early that the shadow from the walls was still quite scant.

1101. ‘Abdur-Rahmân bin Sa’d bin ‘Ammâr bin Sa’d, the Mu’adhdhin of the Prophet ﷺ, said: “My father told me, narrating from his father, from his grandfather, that during the time of the Messenger of Allâh ﷺ, he used to call the Adhân on Fridays when the shadow was like a sandal strap.” (Da’if)

Comments:

Qa’ilûlah, as earlier explained, is a nap or rest in the middle of the day generally done before the Zuhr prayer. On Friday, preparations for prayer kept the Companion so much occupied that they delayed the nap until after the Friday prayer.

Chapter 85. What Was Narrated Concerning The Sermon On Friday

1103. It was narrated from Ibn ‘Umar that the Prophet ﷺ used to deliver two sermons, and he would sit briefly between the two. (One of the narrators) Bishr added: “While he was standing.” (Sahih)

[1] See the note for no. 1099.
The Chapters Of Establishing ... 172

Comments:

1104. It was narrated from Ja'far bin 'Amr bin Huraith that his father said: “I saw the Prophet delivering the sermon on the pulpit, wearing a black turban.” (Sahih)

Comments:

1105. It was narrated that Simâk bin Harb said: “I heard Jâbir bin Samurah say: ‘The Messenger of Allâh used to deliver the sermon standing, but he used to sit down briefly, then stand up.’” (Sahih)
The Chapters Of Establishing the Obligatory Prayers (Orators of the orchard) ... 173

The Chapters Of Establishing the Obligatory Prayers (Orators of the orchard) ... 173

It was narrated that Jābir bin Samurah said: "The Prophet used to deliver the sermon standing, then he would sit down, then he would stand up and recite some Verses and remember Allāh. His sermon was moderate and his prayer was moderate (i.e., neither too long nor too short)." (Sahih)

Comments:

a. The proper way to deliver a sermon is to choose some text from the Qur'ān, then explain things in the light thereof.

b. The sermon should neither be too long nor too short, but of moderate length.

c. The prayer must not be too short. Some of the A’immah, either recite the shortest among the Surah of the Qur’ān or resort to reciting just three or four Verses from a longer Surah. This is all against the Sunnah of the Prophet.

‘Abdur-Rahmān bin Sa’d bin ‘Ammār bin Sa’d narrated that his father told him, from his father, from his grandfather, that when the Messenger of Allāh delivered a speech on the battlefield he would do so leaning on a bow, and when he delivered a sermon on Friday, he would do so leaning on his staff. (Da’īf)

Alqamah narrated that ‘Abdullāh was asked whether the Prophet used to deliver the
sermon standing or sitting. He said: “Have you not read the Verse: ‘...and leave you (Muhammad) standing (while delivering the Friday sermon?”[1] (Da’if)

Abu ’Abdullâh (Ibn Mâjah) said: (This Hadith is) Charib (Unfamiliar); it was not narrated by anyone except Ibn Abu Shaibah.

Comments:

a. In his Commentary on the Qur’ân, Ibn Kathîr quotes a Hadith from Abu Dâwûd’s Ahâdîth of the category of Mursal (Hadith going back only up to the Followers instead of the Prophet himself) to the effect that one day while the Prophet was delivering his sermon after the prayer, somebody announced that a trader called Dihyâh bin Khalîfah had arrived with his merchandise. On hearing this, the people got up, leaving behind just a few with the Prophet (See Marâsil of Abu Dâwûd, H. 62) It was on this occasion that the Verse quoted in the Hadith was revealed. It can, therefore, be inferred from the Hadith, that listening to the sermon whether of ‘Eid or Friday is compulsory, and it is an act of sin to leave the mosque without listening to the sermon. And Allâh knows best.

b. We know from this, that upon ascending the pulpit, the chronology is like this: First, the Imam shall greet the assembly (with Salâm), then the Adhân shall be called, and then the Imam shall deliver the sermon.

1109. It was narrated from Jâbir that whenever the Prophet ascended the pulpit he would greet (the people with Salâm). (Da’îf)


Chapter 86. What Was
Narrated Concerning
Listening To The Sermon
And Remaining Silent

1110. It was narrated from Abu Hurairah that the Prophet ﷺ said:
"If you say to your companions: 'Be quiet' on a Friday while the
Imâm is delivering the sermon, you have engaged in Laghw idle
talk or behavior." (Ṣaḥīḥ)

Comments:
a. It is prohibited either to initiate conversation or reply to someone else's
remarks during the sermon.
b. In cases where there is something of vital import, it is allowed to speak to
the Imâm during the sermon as happened in the case of a person who
requested the Messenger of Allâh ﷺ to pray to Allâh for rain on one
Friday, and for halting the rain on the next Friday (Ṣaḥīḥ Al-Bukhârî: 933).
Similarly, as we shall, see in the next Chapter, the Messenger of Allâh ﷺ
spoke to Sulaîk Ghatafâni ﷺ during the course of his sermon. However,
things like annoying the assembly with questions after questions in order to
capture their attention, or getting them to answer aloud, or raise slogans
inside the mosque, are highly improper acts if done by the Imâm.

1111. ‘Atâ’ bin Yâsâr narrated from Ubayy bin Ka‘b: "The
Messenger of Allâh ﷺ recited Tabârak [Al-Mulk (67)] one Friday,
while he was standing and reminding us of the Days of Allâh
(i.e., preaching to us). Abu Dardâ’ or Abu Dhârr raised an eyebrow
at me and said: 'When was this Surah revealed? For I have not
heard it before now.' He (Ubayy) gestured to him that he should
remain silent. When they finished, he said: ‘I asked you when this 
Surah was revealed and you did not answer me.’ Ubayy said: 
‘You have gained nothing from 
your prayer today except the idle 
talk that you engaged in.’ He went to the Prophet ﷺ and told 
him about that, and what Ubayy 
had said to him. The Messenger 
of Allâh ﷺ said: ‘Ubayy spoke 
the truth.’” (Hasan)

Comments:
a. No response should be given to the person who tries to talk to one of you 
during the sermon.
b. Gesturing to someone to keep quiet is not the same as speech.
c. Talking during the sermon eats up the reward of Friday prayer.

Chapter 87. Concerning One 
Who Enters The Mosque 
While The Imâm Is 
Delivering The Sermon

1112. It was narrated that Jâbir 
bin `Abdullâh said: “Sulaik 
Ghatafâni entered the mosque 
when the Prophet ﷺ was 
delivering the sermon. He said: 
‘Have you prayed?’ He said, ‘No.’ 
He said: ‘Then perform two 
Rak’ah.’” (Sahih)

As for ‘Amr (one of the narrator’s 
of the Hadîth), he did not mention 
Sulaik.

تخريج: أخرجه البخاري، الجماعة، باب: إذا رأى الإمام رجلاً جاء وهو يخطب أمره أن 
يصلي ركعتين، ح: 930/1112، ومسلم، الجماعة، باب النجاة والإمام يخطب، ح: 875/ 
من حديث عمرو بن دينار، أخرجه مسلم من حديث أبي الزبير به.
Comments:
a. We learn from the Hadith that even the person who enters the mosque during the sermon should perform two Rak‘ah before he sits down.
b. These two Rak‘ah serve the dual purpose of being Tahiyatul-Masjid as well as Sunnah before Friday prayer. Performing more than two Rak‘ah on this occasion is not allowed. One can, however, perform as many Rak‘ah as one desires in a cycle of two each, before the start of the sermon. (Sahih Al-Bukhari: 883).

1113. It was narrated that Abu Sa‘eed: “A man entered the mosque when the Prophet was delivering the sermon. He said: ‘Have you prayed?’ He said: ‘No.’ He said: ‘Then pray two Rak‘ah.’” (Hasan)

1114. It was narrated that Jähir: “Sulaik Al-Ghatafani came while the Messenger of Allah was delivering the sermon. The Prophet said to him: ‘Did you perform two Rak‘ah before you came?’ He said: ‘No.’ He said: ‘Then perform two Rak‘ah, but make them brief.’” (Da‘if)

Chapter 88. Concerning The Prohibition Of Stepping Over The People’s Shoulders On Friday

1115. It was narrated from Jähir: “A man came in the mosque before the Friday prayer. He said: ‘Have you prayed?’ He said: ‘No.’ He said: ‘Then perform two Rak‘ah before you sit down.’” (Da‘if)
bin 'Abdullāh that a man entered the mosque one Friday when the Messenger of Allāh ﷺ was delivering the sermon. He started stepping over the people's shoulders, and the Messenger of Allāh ﷺ said: ‘Sit down, for you have annoyed (people) and you are late.’” (Sahih)

Comments:
a. We must reach the mosque early for Friday prayer so that we are able to find a suitable place near the Īmām.
b. If we arrive late, then we must sit wherever we find it fit in the rear rows.
c. It is not proper to cause trouble to others in order to reach in front.

1116. It was narrated from Sahl bin Mu'ādh bin Anas that his father said: “The Messenger of Allāh ﷺ said: ‘Whoever steps over the people's necks on Friday has built a bridge to Hell.’” (Da'if)

Chapter 89. Concerning Speaking After The Īmām Comes Down From The Pulpit

1117. It was narrated from Anas bin Mālik that the people used to speak to the Prophet ﷺ about their needs when he came down from the pulpit on a Friday. (Da'if)
Chapter 90. What Was Narrated Concerning The Recitation In The Prayer On Friday

1118. It was narrated that ‘Ubaidullāh bin Abu Rāfī’ said: “Marwān appointed Abu Hurairah in charge of Al-Madinah, and set out for Makkah. Abu Hurairah led us in prayer on Friday, and he recited Surat Al-Jumu’ah in the first Rak‘ah, and in the second, ‘When the hypocrites come to you.’”[1] ‘Ubaidullāh said: “I caught up with Abu Hurairah when he finished and said to him: ‘You recited two Surah that ‘Ali used to recite in Kufah.’ Abu Hurairah said: ‘I heard the Messenger of Allāh ﷺ reciting them.’” (Sahih)

Comments:
a. Reciting these two Surah is proven from Sunnah. However, as we shall see in the next Hadith, it is also allowed to recite other Surah.
b. The Companions were keen to follow and copy the actions of the Messenger of Allāh ﷺ to their minutest details. Hence it is, that the action of both ‘Ali and Abu Hurairah ﷺ in this case was in perfect emulation of the practice of the Prophet ﷺ.

1119. It was narrated that ‘Ubaidullāh bin ‘Abdullāh said: “Dāhkhāk bin Qais wrote to Nu‘mān bin Bashir, saying: ‘Tell us what the Messenger of Allāh ﷺ said: ‘When the hypocrites come to you.’” (Al-Munāfiqūn 63).
used to recite on Friday along with Surah Al-Jumu‘ah.’ He said: ‘He used to recite: “Has there come to you the narration of the overwhelming (i.e., the Day of Resurrection)?”’[1] (Sahih)

Comments:

a. This Hadith tells us that, alongside Surah Al-Jumu‘ah, the Messenger of Allah used to recite Surah Al-Ghâshiyah in the Friday prayer, while in the previous Hadith we were told that, in addition to Surah Al-Jumu‘ah, he used to recite Surah Al-Munâfiqun. The obvious inference, therefore, is that we have a choice in the selection of texts and chanters of the Qur’an.

b. The written word is as dependable as the heard version of a Hadith, provided that we are sure about the authenticity of the source.

1120. It was narrated from Abu ‘Inabah Al-Khawlânî that the Prophet used to recite “Glorify the Name of your Lord the Most High” and “Has there come to you the narration of the overwhelming (i.e., the Day of Resurrection)?”[2] on Friday. (Sahih)

Chapter 91. What Was Narrated Concerning One Who Catches One Rak‘ah Of Friday Prayer

1121. It was narrated from Abu Hurairah that the Prophet said: ‘Whoever catches one Rak‘ah of Friday, let him add another Rak‘ah to it.’” (Sahih)

[2] Al-A’în (87) and Al-Ghâshiyah (88).
Comments:

a. In the case where a person fails to arrive at the mosque in time, and is able to catch only one Rak'ah with the Imam, he will be considered to have performed the Friday prayer in congregation. He should, therefore, perform just one more Rak'ah to complete his prayer.

b. There is a hint in it, that if the person concerned has failed to catch even one full Rak'ah, he will have missed the Friday prayer. He, therefore, shall perform four Rak'ah as for Zuhr instead of the two prescribed for the Friday prayer.

1122. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever catches one Rak’ah of prayer, he has caught it.’” (Sahih)

1123. It was narrated that Ibn 'Umar said: “The Messenger of Allah ﷺ said: ‘Whoever catches one Rak’ah of Friday prayer or other than it, then he has caught the prayer.’” (Sahih)

تخرج: [صحيح] وقال البصيري: هذا إسناد ضعيف، عمر بن حبيب متقن على تضيعيته، ولهذا نقله عبد الدارقطني: 12/5, وسنده حسن لذاته، وأخرج البيهقي: 37/3، وغيره بإسناد صحيح عن ابن عمر قال: من أدرك ركعة من الجماعة فقد أدركها إلا أنه يقضي ما فاته.

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the prayer.” (Sahih) JE :JG $ $1 , 2 , '+L 2 cGj)~ 
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Comments:
One interpretation of the Hadith is that anyone who catches one Rak'ah shall not be deprived of the reward of prayer in congregation. Another interpretation is that if he has the time to do just one Rak'ah before the end of the prescribed time, his prayer shall not be considered as missed. For instance, a man has just completed one Rak'ah for the Fajr prayer when the sun rose, or else he had performed just one Rak'ah for 'Asr before the sun went down. In such cases, he should complete his prayer. Such delays are not, however, acceptable except for a valid reason or excuse.

Chapter 92. What Was Narrated Concerning From Where You Should Come To Friday (Prayer)

1124. It was narrated that Ibn 'Umar said: "The people of Qubā' used to pray with the Messenger of Allāh جماعة on Fridays." (Hasan)

Chapter 93. Those Who Do Not Attend Friday Prayer Without An Excuse

1125. It was narrated that Abu Ja'd Ad-Damri who was a Companion said that the Prophet ﷺ said: "Whoever abandons Friday (prayer) three times, neglecting it, a seal will be placed over his heart." (Hasan)
Comments:

Tahāwun in Arabic is from the same root as Hayyin, which means something insignificant. Man, by nature, is prone to neglect and make light of performing the things he considers unimportant. Therefore, Tahāwun is also sometimes translated as ‘lazily’.

1126. It was narrated that Jábir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘Whoever abandons Friday (prayer) three times, for no necessary reason, Allāh will place a seal over his heart.’” (Hasan)

1127. It was narrated that Abu Hurairah said: The Messenger of Allāh ﷺ said: “What if one of you were to take a flock of sheep and look for grass for them one or two miles away, but he cannot find any at that distance, so he goes further away? Then (the time for) Friday comes but he does not attend it, then (another) Friday comes but he does not attend it, and (another) Friday comes but he does not attend it, until Allāh places a seal over his heart.” (Dā‘īf)
1128. It was narrated from Samurah bin Jundab that the Prophet said: "Whoever abandons Friday deliberately, let him give a Dinâr in charity, and if he cannot afford that, then (let him give) half a Dinâr." (Dâ'if)

تفسير: [إسادة ضعيف] أخرجه النسائي في الكبرى، ح: 162، والمجلسي كما ذكره.

Chapter 94. What Was Narrated Concerning Prayer Before Friday (Prayer)

1129. It was narrated that Ibn 'Abbâs said: "The Prophet used to perform four Rak'âh before Friday (prayer), and he did not separate any of them." (Maudû')

(المجمع (التحفة) 133)

تفسير: [إسادة موضوع] وقال البصيري: هذا إسادة مسند بالضعفاء، عطية متفق على ضعفه، وخرج من مسلسل، ومشير بن عبيد كذاب، وقيادة هو ابن الويليد يدل بتدليس السؤلة.

Comments:
One can offer as many Rak'âh as he wishes before the sermon. (See notes on H. 1112). However, if he arrives at the mosque during the period of the sermon, he would only perform two Rak'âh. (See H. 1113)

Chapter 95. What Was Narrated Concerning Prayer after Friday

1130. It was narrated that when ‘Abdullâh bin ‘Umar had prayed Friday, he went and prayed two...
Rak‘ah in his house. Then he said: "The Messenger of Allâh used to do that." (Sahih)

Comments:
The Messenger of Allâh used to perform Sunnah and voluntary prayer in his house, although it is also allowed performing the Sunnah prayers in the mosque.

1131. It was narrated from Sâlim, from his father, that the Prophet used to pray two Rak‘ah after Jumu‘ah. (Sahih)

Comments:
We know from this, that we can perform either two Rak‘ah or four after the obligatory Friday prayer. Some of the scholars have reconciled this difference by suggesting that four Rak‘ah are for one who performs them at the mosque (either performing them as two and two, or all the four as one continuity), and two for one who offers them in his house. (Mir‘ât)
Chapter 96. What Was Narrated Concerning Sitting In Circles On Fridays Before The Prayer, And Ihtibā' When The Imam Is Delivering The Sermon

1133. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allāh ﷺ forbade sitting in circles in the mosque on Fridays before the prayer. (Hasan)

Comments:
Arriving at the mosque before the scheduled time for Friday prayer is a meritorious act meriting reward from Allāh, but in the available time one must remain engaged in the remembrance of Allāh and His praise. Sitting in circles here and there, and engaging in idle talks, not only defeats the very purpose of coming to the mosque and violates the decorum of the place, but also becomes a source of annoyance to the worshippers.

1134. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allāh ﷺ forbade Ihtibā' on Fridays, meaning when the Imam is delivering the sermon." (Hasan)

Comments:
The Messenger of Allāh ﷺ has disapproved of Ihtibā' (sitting with one's thighs gathered up against the stomach while wrapping one's arms or garment around them) during sermon. For one thing, it induces sleep and, secondly it defeats the very purpose of attending the sermon.

[1] Ihtibā' and they say Habwāh; to sit with one's thighs gathered up against the stomach, while wrapping one's arms or garment around them, or, sitting in the same manner when the private area becomes exposed.
Chapter 97. What Was Narrated Concerning The Adhān On Fridays

1135. It was narrated that Sā‘ib bin Yazid said: “The Messenger of Allāh ﷺ had only one Mu‘adh-dhīn. When he came out he would give the Adhān and when he came down (from the pulpit) he would give the Iqāmah. Abu Bakr and ‘Umar did likewise, but when ‘Uthmān (became caliph) the numbers of people had increased, he added the third call from atop a house in the marketplace that was called Zawrā’. When he came out (the Mu‘adh-dhīn) would call the Adhān, and when he came down from the pulpit, he would call the Iqāmah. (Sahih)

Comments:

a. ‘Uthmān introduced an additional Adhān (the first one) outside the mosque in the marketplace, with a view to attract more and more people. In our times, the Adhān called through the loudspeaker from inside the mosque can serve that purpose. As such, the Adhān from outside the mosque is no longer necessary.

b. The first Adhān is the Sunnah of the Rightly-Guided Caliphs. The Messenger of Allāh ﷺ had commanded to follow his Sunnah as well as the Sunnah of the Rightly Guided Caliphs. (Sunan Ibn Mājah, H. 42). Thus, both methods – (i) giving a single Adhān in emulation of the Sunnah of the Prophet ﷺ, and (ii) giving two Adhān in emulation of the way of the rightly guided Caliphs

তখ্যাতি: [হমেন] অনুসারে, হ: ১১২৯ তালিকা, এবং অন্য পার্শ্ব হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ত হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব হস্ব
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- are correct. However, to call a single Adhûn in accordance with the Sunnah of the Prophet is better. Moreover, after the widespread use of the loudspeaker and watches there is no longer any justification for the first Adhûn. However, in situations where these facilities are not available, resorting to whatever is needed would be permissible.

Chapter 98. What Was Narrated Concerning Facing The Imam When He Is Delivering The Sermon

1136. It was narrated from 'Adi bin Thâbit that his father said: “When the Prophet stood on the pulpit, his Companions would turn to face him.” (Da‘if

Chapter 99. What Was Narrated Concerning The Hour That Is Hoped For\[1\] On Friday

1137. It was narrated that Abu Hurairah said: “The Messenger of Allâh said: ‘On Friday there is a time when no Muslim man happens to stand in prayer at that time, asking Allâh for good things, but He will give that to him.’” And he gestured with his hand to indicate how short that time is. (Salih)

\[1\] Meaning, it is hoped that the supplication will be answered. (Tuhfatul-Ahwâlî.)
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Comments:
a. According to a Hadith, the hour is between the time when the Imâm sits down on the pulpit and the end of the prayer. (Sahih Muslim: 16)
b. Some other sayings in this connection are to follow in the coming Alâdîth.

1138. Kathîr bin ‘Abdullâh bin ‘Amr bin ‘Awf Al-Muzani narrated from his father, that his grandfather said: “I heard the Messenger of Allâh ﷺ say: ‘On Friday there is a time of the day during which no person asks Allâh for something but He will give him what he asks for.’” It was said: ‘When is that time?’ He said: ‘When the ẩumah for prayer is called), until the prayer ends.’” (Hasan)

1139. It was narrated that ‘Abdullâh bin Salâm said: “I said, when the Messenger of Allâh ﷺ was sitting: ‘We find in the Book of Allâh that on Friday there is an hour when no believing slave performs prayer and asks Allâh for anything at that time, but Allâh will fulfill his need.’” ‘Abdullâh said: “The Messenger of Allâh ﷺ pointed to me, saying: ‘Or some part of an hour.’ I said: ‘You are right, or some part of an hour.’ I said: ‘What time is that?’ He said: ‘It is the last hours of the day.’ I said: ‘It is not the time of the prayer?’ He said: ‘Yes (it is so), when a believing slave performs prayer and then sits with nothing but the prayer keeping him, he is still in a state of prayer.’” (Hasan)

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Comments:

a. We learn from the Hadith, that the last hours of the day is also the time when Allâh answers the prayers of His servants.

b. The word 'hour' means indeterminate period of time. The words 'or some part of the hour' indicate that the duration would be very short.

c. Sitting in mosque with no worldly concerns after the prayer is a meritorious act, provided that idle talks are avoided, and the time is spent in deeds like the remembrance of Allâh and the recitation of the Qur'ân.

Chapter 100. What Was
Narrated Concerning Twelve
Rak'ah From The Sunnah

1140. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said: 'Whoever persists in performing twelve Rak'ah from the Sunnah, a house will be built for him in Paradise: four before the Zuhr, two Rak'ah after Zuhr, two Rak'ah after Maghrib, two Rak'ah after the 'Ishâ' and two Rak'ah before Farj.'" (Hasan)

Comments:

a. The most important of all the prayers are the obligatory prayers. Alongside the obligatory prayers, the prayers emphatically enjoined by the Prophet ﷺ known as Sunnah Mu'akkadah (compulsory) have their own importance. They must not, therefore, be neglected.

b. It is also allowed to offer two Rak'ah (instead of four) before prayer for the Zuhr (Sahih Al-Bukhâri: H. 1172 & Sahih Muslim: 104).

c. As we shall see under Hadith. 1160, it is also in order to perform four Rak'ah (Sunnah) after the obligatory prayer for the Zuhr.
1141. It was narrated from Umm Habibah bint Abi Sufyân that the Prophet said: “Whoever performs twelve Rak'ah (of Sunnah) during the day and night, a house will be built for him in Paradise.” (Hasan)

Comments:

a. Twelve Rak'ah referred to here means the same emphatically enjoined Rak'ah discussed in the previous Hadith.

b. The house being built in Paradise is the reward for those prayers. Even if a believing slave gets admittance to Paradise by virtue of other deeds, he shall still get a house as a reward for persistence in this act of worship.

1142. It was narrated that Abu Hurairah said: “The Messenger of Allah said: ‘Whoever performs twelve Rak'ah (of Sunnah) each day, a house will be built for him in Paradise: two Rak'ah before Fajr, two Rak'ah before the Zuhr, two Rak'ah after Zuhr, two Rak'ah, I think he said, before 'Asr, two Rak'ah after Maghrib, and I think he said two Rak'ah after the 'Ishâ’.’” (Da’if)

1143. It was narrated from Ibn 'Umar that when the dawn
illuminated, the Prophet would pray two *Rak’ah*.

(Sahih)

النبيُّ ﷺ كان إذا أصَّل الله
الفجر ضِنَّ ركعتين.

**تَخْرِيج:** [صحيح] *سفيان بن عبية عنهم، وله شاهد عند مسلم، ح:۲۲۲ من حديث
سفيان بن عبية عن عمر بن دينار عن الزهري عن سالم عن أبيه عن حفصة به.

**Comments:**

With regard to this *Hadith*, Shaikh Albâni puts the record straight and says that in fact ‘Abdullâh bin ‘Umar narrates it from the Mother of the Believers, Hafsâ who reports it from the Messenger of Allâh ﷺ. However, this fact does not affect the authenticity of the *Hadith* as such.

1144. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ used to pray two *Rak’ah* before the morning (prayer), as if the *Adhân* were in his ears. (i.e., he would pray them briefly).”

(Sahih)

**تَخْرِيج:** أخرجه البخاري، المتربَّص بِهِ، باب ساعات الظهر، ح:۹۹۵، ومسلم، صُلُوته المسافرين، باب صلوات الليل مثِّيه صلى الظهر ركعته من آخر الليل، ح:۲۴۹(ب) من حديث حماد بن زيد به.

**Comments:**

a. Performing the two *Rak’ah* briefly should not be interpreted as not performing the bowing and prostration etc., with ease. It only means reducing the number of phrases and words extolling the glory of Allâh, and the length of the recited Verses of the Qur’ân.

b. The Messenger of Allâh ﷺ was wont to recite the Qur’ânic chapters *Al-Kâfirun* and *Al-Ikhlâs*, which are among the shortest *Surâh*, in his prayer of *Sunnah* before *Fajr* (Sahih Muslim: ۹۸ and Sunan Ibn Mîjah: ۱۱۴۸-۱۱۵۰). Occasionally, he even made a bit longer recitation from these. (Sahih Muslim; ibid).

1145. It was narrated from Hafsâ bint ‘Umar that when the call for the *Subh* prayer was given, the Messenger of Allâh ﷺ would pray two short *Rak’ah* before going to the prayer.

(Sahih)

**تَخْرِيج:** أخرجه البخاري، الآذان، باب الآذان بعد الفجر، ح:۱۸۸، ۶۱۸، ۶۱۸، ۱۱۶۱، ۱۱۷۲، ۷۲۲ من حديث نافع به.
1146. It was narrated that 'Aishah said: "When he performed ablution the Prophet would pray two (short) Rak'ah and then go out for the prayer." (Da'if)

1147. It was narrated that 'Ali said: "The Prophet used to perform two Rak'ah at the time of the Iqâmah." (Da'if)

Chapter 102. What Was Narrated Concerning What Is To Be Recited In The Two Rak'ah Before Fajr

1148. It was narrated from Abu Hurairah that in the two Rak'ah before the Fajr, the Prophet used to recite: "Say: 'O you disbelievers!'"[1] and: "Say: Allâh is One."[2] (Sahih)

Comments:

Reciting some other part of the Qur'an is also in order. (see notes on H. 1144).

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1149. It was narrated that Ibn 'Umar said: "I watched the Prophet for a month, and in the two Rak'ah before Fajr he used to recite "Say: O you disbelievers!"[1] and: "Say: Allâh is One."[2] (Hasan)

Comments:
Reciting a little louder for all or part of a chapter of the Qur'ân, i.e., within the hearing of the man standing next to you, even in a prayer known as the 'prayer of inaudible recitation' is perfectly in order.

1150. It was narrated that 'Âishah said: "The Messenger of Allâh used to perform two Rak'ah before Fajr, and he used to say: 'The best two Surah to recite in the two Rak'ah of Fajr are: "Say: Allâh is one"[3] and "Say: O you disbelievers."[4] (Da'if)


Chapter 103. What Has Been Narrated Concerning: Once the Iqâmah Has Been Called, There Should Be No Prayer Except The Obligatory One

1151. It was narrated from Abu Hurairah that the Messenger of Allah said: “Once the Iqâmah has been called, there should be no prayer but the obligatory one.” (Sahih)

Another chain with similar wording.

Comments:

a. Once the Iqâmah has been called, we have to join the prayer, since it is not allowed to perform any Sunnah or Nafl (voluntary) prayer after the Iqâmah for the obligatory prayer.

b. Even if a person is already in the middle of a Sunnah prayer, he has to leave it and join the congregation.

1152. It was narrated from ‘Abdullâh bin Sarjis that the Messenger of Allah saw a man performing the two Rak’ah before the morning prayer while he himself was performing prayer. When he had finished praying he said to him: “Which of your two prayers did you intend to be counted (i.e. accepted)?” (Sahih)
The Hadith clearly indicates that, if the prayer in congregation for Fajr has been started, then no one is allowed to perform the Sunnah prayer. He is required instead to join the prayer in congregation.

1153. It was narrated that 'Abdulrahman bin Mālik bin Buhaínah said: “The Prophet passed by a man who was praying when the Iqāmah for Subh prayer had been called, and he said something to him, I do not know what he said. When he finished, we surrounded the man and asked him: ‘What did the Messenger of Allāh say to you?’ He said: ‘He said to me: "Soon one of you will pray Fajr with four Rak'ah."’” (Sahih)

Comments:
This was the Prophet’s way of politely making him desist from what he was doing. What the Prophet (ﷺ) meant was this: “There is only the obligatory prayer after the Iqāmah. Through your action you seem to have added two Rak'ah of Sunnah as well to the two obligatory Rak'ah of Fajr, thus making them four.”

Chapter 104. What Was Narrated Concerning The One Who Misses The Two Rak'ah Before Fajr Prayer When Should He Make Them Up?

1154. It was narrated that Qais bin 'Amr said: “The Prophet (ﷺ) saw a man praying two Rak'ah after the Subh prayer and said, ‘Is the Subh prayer to be offered twice?’ The man said to him: ‘I
did not pray the two 
Rak'ah before it, so I prayed them (now).’ 
"The Messenger of Allâh (SWS) remained silent." (Sahih)

Comments:

a. The person referred to in the Hadith was the Companion Qais himself. In this narration of the Hadith he is narrating the incident without mentioning his own name. In another narration of the Hadith contained in At-Tirmidhi he says that he himself was the person concerned.

b. The Prophet’s remaining silent on the Companion’s explanation amounts to his approval. For, as we know, the Prophet’s abstaining from disapproving anything said or done before him means his approval, which is technically known as Sunnat At-Taqrîr.

1155. It was narrated from Abu Hurairah that the Prophet (SWS) slept and missed the two Rak‘ah before Fajr, so he made them up after the sun had risen. (Sahîh)

Comments:

This shows that, if for some reason, a person is not able to perform the two Rak‘ah before Fajr, he can offer them after the rising of the sun. These Rak‘ah shall, however, be regarded as Qadî’ (a prayer offered after due time). It is, therefore, desirable to offer them before sunrise, since they being the part of Fajr, if performed within the prescribed time, shall not be classed as Qadî.’

Chapter 105. Four Rak‘ah Before The Zuhr

1156. It was narrated from
Qâbus that his father said: “My father sent word to ‘Aishah, asking which prayer the Prophet most liked to perform regularly. She said: ‘He used to perform four Rak‘ah before the Zuhr, in which he would stand for a long time and bow and prostrate perfectly.’” (Da‘if)

تخريج: [إسناده ضعيف] آخره أحمد بن جربين عبد الحميد

1157. It was narrated from Abu Ayyub that the Prophet used to perform four Rak‘ah before the Zuhr when the sun had passed its zenith, and he did not separate them with a Taslim. He said, “The gates of heaven are opened when the sun passes its zenith.” (Da‘if)

تخريج: [إسناده ضعيف] آخره أبو عبد الواحد المحوبي

Comments:
It is permissible to perform the four Rak‘ah before the Zuhr prayer without separating them with a Taslim in two and two Rak‘ah.

Chapter 106. One Who Misses The Four Rak‘ah Before The Zuhr

1158. It was narrated that ‘Aishah said: “If the Messenger of Allâh missed the four Rak‘ah before the Zuhr, he would perform them after the two Rak‘ah which come after the Zuhr.”” (Da‘if)

Abu Abdullah (Ibn Mâjah): No
one narrated it except Qais on the authority of Shu'bah.

Chapter 107. One Who Misses The Two Rak'ah After The Zuhr

1159. It was narrated that 'Abdullâh bin Hârîth said: "Mu'âwiyyah sent word to Umm Salamah, and I went with his envoy who put the question to Umm Salamah. She said: 'While the Messenger of Allâh was performing ablution for the Zuhr in my house and he had sent a Sâ'i, [1] the Muhâjirîn gathered around him in large numbers, and he was busy dealing with them. When a knock on the door came, he went out and performed the Zuhr, then he sat and distributed what had been brought to him.' She said: 'He continued doing that until the 'Asr. Then he came into my house and performed two Rak'ah. Then he said: "The matter of the Sâ'i kept me from praying them after Zuhr, so I prayed them after 'Asr."' (Da'îf)

[1] The person responsible for collecting the Zakât is sometimes called: As-Sâ'i.
Chapter 108. What Was Narrated Concerning One Who Performs Four Rak'ah Before The Zuhr And Four Rak'ah Afterwards

1160. It was narrated from Umm Habibah that the Prophet ﷺ said: “Whoever prays four Rak'ah before the Zuhr and four afterwards, Allâh will forbid him to the Fire.” (Sahih)

Comments:

a. It has already been mentioned that it is also in order to offer two Rak'ah before the Zuhr (see comment b. on H. 1140). Two Rak'ah can also be offered after Zuhr (H. 1140). It is nevertheless better to offer four Rak'ah each before and after Zuhr.

b. We should always hope for mercy from Allâh for anything good we do for His sake, but it would be neither permissible nor proper to be forgetful of Allâh’s wrath and punishment, for nobody knows for certain which one of his deeds would be acceptable or unacceptable near Allâh. Similarly, no one but Allâh knows how much more or less the reward of any action that we do shall be.

Chapter 109. What Was Narrated About What Is Recommended Of Voluntary (Prayer) During The Daytime

1161. It was narrated that ‘Âсим bin Damrah As-Saluli said: “We asked ‘Ali about the voluntary (prayer) of Allâh’s Messenger ﷺ during the day. He said: ‘You will not be able.’ We said: ‘Inform us of it, we will do what we can of it?’ So he said: ‘When he prayed
the *Fajr* he would delay praying any more. When the sun appeared over there (west) – like it appears here, meaning in the direction of the east, about the amount for the 'Asr prayer from there, meaning in the direction of the west, meaning before the *Maghrib* – he would stand and perform two *Rak'ah*\(^1\) then he would delay praying until the sun appeared over there (west), meaning in the direction of the east, about the amount of the Zuhr prayer from there, then he would stand and perform four. And, four before the Zuhr when the sun passed the zenith, and two *Rak'ah* after it, and, four before the 'Asr, separating between every two *Rak'ah* with *Taslim*\(^2\) upon the angels that are close (to Allāh), the Prophets, and those who follow them among the Muslims and the believers.'

‘Ali said: “That is sixteen *Rakah* of voluntary prayer which Allāh’s Messenger ﷺ performed during the day. And there are very few who offer them regularly.’”

*(Hasan)*

Waki’ said: “My father added: Habib b. Abu Thābit said: ‘O Abu Ishāq, this mosque filled with gold would not be dearer to me than this *Hadith* of yours.’”

"**Tafsīr:** (Hasan) ٢٠١

Meaning, when the sun was low above the eastern horizon. That is the time of the *Duha*.

Meaning the *Tashah-hud* as indicated in *Injāḥ Al-Ḥaṭah* and explanation by Sīnū. See no. 429 according to Tirmidhi and his discussion after it.

\(^1\) Meaning, when the sun was low above the eastern horizon. That is the time of the *Duha*.

\(^2\) Meaning the *Tashah-hud* as indicated in *Injāḥ Al-Ḥaṭah* and explanation by Sīnū. See no. 429 according to Tirmidhi and his discussion after it.
Comments:
a. The time of Iskrîq (literally, sunrise) begins with the rising of the sun marginally. The inference that we get from the Hadîth is that the time for this prayer lasts until the shadow of everything becomes equal to it in size, i.e., until one fourth of the day has passed.
b. The time for the Duhâ prayer begins a little after the beginning of Iskrîq, i.e., after the sun gains considerable height, and lasts until before noon. Performing prayer at the exact noontime (i.e., when the sun attains to its zenith) is forbidden.
c. We also find mention of Awâdhîn prayer in the Ahûtîth, whose time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of heat. Obviously, it is a little before the decline of the sun from its zenith. Some of the scholars have defined even Duhâ in like terms. And Allâh knows best.

Chapter 110. What Was Narrated Concerning The Two Rak'ah Before The Maghrib

1162. It was narrated that 'Abdullâh bin Mughaffal said: "The Prophet of Allâh ﷺ said: 'Between every two Adhâns there is a prayer.' He said it three times, and on the third time he said, 'For those who wish.'"[1] (Sahîh)

Comments:

What clearly transpires from the Hadîth is the fact that there is a prayer to be performed after each Adhân, be it for Zuhr, 'Asr, 'Ishâ' or Fajr. Similarly, there are Rak'âh between the Adhân and the obligatory prayer for Maghrib as well. And as already explained, the number of Rak'âh in this prayer is two. However, in light of the Prophet's own blessed words, these Rak'âh are not emphatically enjoined ones, since the Prophet ﷺ has made them optional by saying: 'For those who wish'.

1163. 'Ali bin Zaid bin Jud'ân said:

[1] Meaning Adhân and Iqâmah, see the explanation of Sînî. 
"I heard Anas bin Mâlik say: ‘The Mu‘ādh-dhîn would call the Adhâns during the time of the Messenger of Allâh ﷺ, and one would think that it was the Iqâmah because there were so many people who stood and performed the two Rak‘ah before the Maghrib.’” (Sâhîh)

Comments:

a. It was the regular practice of the Companions to offer two Rak‘ah before the Iqâmah for the Maghrib.

b. After the Iqâmah, all the Companions used to stand up, as they should have, to perform the prayer in congregation. Not only this, even for offering the two Rak‘ah before the Maghrib, the Companions, all of them, stood in like manner.

Chapter 111. Concerning The Two Rak‘ah After The Maghrib

1164. It was narrated that ‘Aishah said: “The Prophet ﷺ used to pray the Maghrib, then he would come back to my house and pray two Rak‘ah.”” (Sâhîh)

Comments:

a. The two Rak‘ah after Maghrib are the emphatically enjoined ones, whose superiority and excellence we have seen emphasized in H. 1140.

b. It is preferable to offer all Sunnah and voluntary prayer in one’s house, with the exception of Tahâyyatul-Masjid, which is meant to be performed only in the mosque.

1165. It was narrated that Râfî‘ bin Khadij said: “We came to the
Chapter 112. What Is To Be Recited In The Two Rak'ah After the Maghrib

1166. It was narrated from 'Abdullâh bin Mas'ûd that for the two Rak'ah after Maghrib, the Prophet ﷺ used to recite: "Say: O you disbelievers!"[1] and "Say: He is Allâh the One."[2] (Da'îf)

Chapter 113. What Was Narrated Concerning The Six Rak‘ah After The Maghrib

1167. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Whoever prays six Rak‘ah after the Maghrib and does not say anything bad in between them, will have a reward equal to the worship of twelve years.” (Da‘if)

Chapter 114. What Was Narrated Concerning Witr

1168. It was narrated that Khārijah bin Hudhāfah Al-‘Adawi said: “The Prophet ﷺ came out to us and said: ‘Allāh has increased a prayer for you which is better for you than red camels. (It is) Witr, which Allāh has enjoined on you between the ‘Ishā’ prayer and the onset of dawn.’” (Da‘if)
Comments:

a. *Witr* prayer is a special bounty from Allāh.

b. Red camels were a highly prized commodity among the Arabs. The idea is that this form of prayer is better than even the most valuable commodity of the world.

1169. ‘Ali bin Abu Tālib said: "*Witr* is not definite (obligatory) nor is it like your prescribed prayers. But the Messenger of Allāh ﷺ prayed *Witr*, then he said: ‘O people of the Qur’ān! Perform *Witr*, for Allāh is *Witr*[1] and He loves the odd (numbered).’’’” (Da‘īf)

Comments:
The term *Witr* could either mean the entire of *Tahajjud* prayer or the last few Rak‘ah performed at the end, to finish *Tahajjud*. We find both of these uses in *Ahādīth*. If this particular Hadith is referring to *Tahajjud*, then it is a voluntary prayer, although it has great excellence in it. In case it refers to the concluding Rak‘ah of *Tahajjud*, normally called *Witr*, then it is *Sunnah* Mu‘akkadah (stressed Sunnah).

1170. It was narrated from ‘Abdullāh bin Mas‘ūd that the Prophet ﷺ said: “Allāh is *Witr* and He loves the odd (numbered), so perform *Witr*, O people of the Qur’ān.” A Bedouin said: ‘What is the Messenger of Allāh ﷺ saying?’ He said: ‘That is not for you or your companions.’’” (Da‘īf)

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[1] Meaning ‘one’ which is the first of the odd numbers; He is unique, and there is nothing like Him, similar or equal.
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Comments:

If the vocative phrase 'O people of the Qurʾān' means the memorizers of the Qurʾān, then Witr means Tahajjud. The Bedouins were not memorizers of the Qurʾān in those days. Hence the remark made by the Messenger of Allāh (saw) 'That is not for you or for your companions'.

Chapter 115. What Was Narrated Concerning What Is To Be Recited In Witr

1171. It was narrated that Ubayy bin Kaʿb said: "The Messenger of Allāh (saw) used to perform Witr and recite: 'Glorify the Name of your Lord the Most High.',[1] 'Say: O you disbelievers!'[2] and 'Say: Allāh is One.'[3] (Sahih)

Comments:

a. Witr here means the Salāh performed at the end of Tahajjud. It could comprise one, three or five Rakʿah. (Sunan Ibn Mājah, H. 1190)
b. Reciting the Surah named in the Hadith is the Sunnah of the Prophet (saw).

1172. It was narrated from Ibn ʿAbbās that the Messenger of Allāh (saw) used to perform Witr and recite: "Glorify the Name of

Comments:

your Lord the Most High,"[1]  
“Say: O you disbelievers!”[2] and  
‘Say: Allâh is One.”.[3]  (Sahih)  
Another chain with similar wording.

1173. It was narrated that ‘Abdul-  
‘Aziz bin Juraij said: “We asked  
‘Âishah what the Messenger of Allâh  
used to recite in Witr. She said:  
‘He used to recite: “Glorify the  
Name of your Lord the Most  
High,”[4] in the first Rak’ah, Say: “O  
you disbelievers!”[5] in the second  
Rak’ah, and ‘Say: Allâh is One’ in the  
third and the Mu’awwîdhatâin  
(Chapter 113,114).’” (Da’îf)

1174. It was narrated that Ibn  
نام  

Chapter 116. What Was  
Narrated Concerning Praying  
One Rak’ah For Witr  

(المعجم 116) -  
(ال الصحيح 15)  

‘Umar said: “The Messenger of Allâh used to pray (voluntary prayers) at night two by two, and he would pray one Rak’ah of Witr.” (Sahîh)

Comments:
a. Tahâjjud is performed in units of two Rak’ah each.
b. Praying one Rak’ah after Tahâjjud is enough, although it is also in order to offer three or five Rak’ah with one Taslim.
c. Praying a single Rak’ah for Witr with no voluntary Rak’ah before it is not desirable, since the Prophet and the Companions had only been offering Witr after performing the voluntary prayer of Tahâjjud.

1175. Abu Mijlâz narrated that Ibn ‘Umar said: “The Messenger of Allâh said: ‘Night prayers are to be offered two by two, and Witr is one Rak’ah.’ I said: ‘What do you think if I become drowsy and I want to sleep?’ He said: ‘Put “what do you think” up there with that star? (i.e., don’t think about it at all.’ I raised my head and saw As-Sâmîk. He repeated that the Messenger of Allâh said, ‘Night prayers are to be offered two by two, and Witr is one Rak’ah, before dawn.’” (Sahîh)

Comments:

a. The Companions followed the words of the Hadîth to the letter, and used to get angry at anybody’s whys and wherefores with regard to them.
b. If anyone fears that he will not wake up before dawn, let him offer Tahâjjud and Witr immediately after the ‘Isha’. (See H. 1187).
1176. A man asked Ibn ‘Umar: “How should I perform Witr?” He said: “Pray Witr with one Rak‘ah.” He said: “I am afraid that the people will say that I am cutting the prayer short.” He said: “The Sunnah of Allāh and His Messenger.” meaning “This is the Sunnah of Allāh and His Messenger.” (Da‘if)

1177. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ used to say Taslim after every two Rak‘ah, and he would perform Witr with one Rak‘ah.” (Sahih)

Comments:
This Haddith and others like it, serve to indicate that the Prophet ﷺ used to pray even the Witr of three Rak‘ah with two Taslim, which is to say that he used to say the first Taslim on completion of two Rak‘ah, then moved to offer the last one Rak‘ah. In view of this it would be desirable to pray three Rak‘ah of Witr with two Taslim, although it is also allowed to offer them with one Taskah-hud and one Taslim.

Chapter 117. What Was Narrated Concerning The Qunut In Witr

1178. It was narrated that Al-Hasan bin ‘Ali said: “My grandfather, the Messenger of Allāh ﷺ, taught me some words to say in Qunut of Witr:
Allāhumma ‘āfīni fīman ‘āfīt, wa tawallani fīman tawallait, wahdini
The Hadith is silent about whether the place of Qunut is before or after Ruku' in Witr. A Hadith in Mustadrak Al-Hâkim (3/172) places it before Ruku'. However, the Hadith is 'Weak'. More authentic Ahâdith than this place the Qunut before Ruku' which is, therefore, preferable.

1179. It was narrated from 'Ali bin Abi Tâlib that the Prophet ﷺ used to say at the end of Witr: "Allâhumma inni a'udhu bika biridâka min sakhatika, wa a'udhu bimu'âfâtika min 'uqbatika, wa a'udhu bika minkâ, lâ uhsi thani'an 'alaika, Anta kamâ athnaita 'ala nafsika (O Allâh, I seek refuge in Your pleasure from Your wrath, and I seek refuge in Your forgiveness from Your punishment, and I seek refuge in You from You. I cannot
enumerate Your praise, You are as You have praised Yourself." (Sahih)

Comments:
It is in order to recite this Qunut as well in place of the one mentioned in the previous Hadith.

Chapter 118. One Who Does Not Raise His Hands In Qunut

1180. It was narrated from Anas bin Malik that the Prophet ﷺ did not raise his hands in any of his supplications except when praying for rain (Istisqa'), when he raised his hands so high that the whiteness of his armpits could be seen. (Sahih)

Comments:
a. Imam Ibn Majah quotes this Hadith in order to prove that hands are not to be raised during Qunut. However, a Hadith in Sunan Al-Kubra (2/211) by Baihaqi, narrated from Anas ﷺ mentions the fact of the raising of hands in Qunut.

b. There is no categorical account of whether or not the Prophet ﷺ raised his hands in the Qunut of Witr. However, it is proved from authentic sources that he ﷺ did raise his hands while reciting Qunut Nâzîlah (supplication in the event of a calamity), recited after Ruku'. Taking this as analogy, we can safely assume that raising the hands, even in the Qunut of Witr, is in order.

Chapter 119. Raising The Hands In Supplication And Wiping The Face With Them

1181. It was narrated that Ibn
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‘Abbās said: “The Messenger of Allāh ﷺ said: ‘When you call upon Allāh, then do so with the palms of your hands (upwards). Do not do so with the back of your hands (upwards). And when you finish, then wipe your face with them.’” (Da‘if)

Comments:
The Hadīth is ‘Weak’. As such it does not establish any proof in support of the wiping of face with the hands, either after this supplication, or after the Qunut of Witr.

Chapter 120. What Was Narrated Concerning Reciting Qunut Before Ruku’ Or Afterwards

1182. It was narrated from Ubayy bin Ka‘b that the Messenger of Allāh ﷺ used to pray Witr and he would recite Qunut before Ruku’. (Sahih)

Comments:
The Qunut is recited in the last Rak’ah of Witr as well as on special occasions during the obligatory prayers, wherein it is called Qunut Nāzīlah.

1183. It was narrated that Anas bin Mālik said: He was asked about Qunut in the Subh prayer, and he said: “We used to recite Qunut before Ruku’ and afterwards.” (Hasan)
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Comments:

This is obviously what some of the Companions did. As for the Prophet ﷺ, he recited Qunut Nāzilah only after the Ruku’.

1184. It was narrated that Muhammad said: “I asked Anas bin Mālik about Qunut, and he said: ‘The Messenger of Allāh ﷺ recited Qunut after Ruku’.’’” (Sahih)

Chapter 121. What Was Narrated Concerning Witr At The End Of The Night

1185. It was narrated that Masruq said: “I asked ‘Āishah about the Witr of the Messenger of Allāh ﷺ. She said: ‘He prayed Witr at every part of the night, at the beginning, in the middle and at the end, when he died (he would perform it) just before dawn.’’” (Sahih)

Comments:

This is only a part of the Hadith. This in fact is the part of that Hadith in which the Prophet ﷺ is reported to have recited the Qunut Nāzilah after Ruku’ in all the five obligatory prayers continuously for one month.

a. The time for Witr is after Tahajjud. Reciting Witr in every part of the night means praying Tahajjud in all parts of the night.

b. The predominant habit of the Prophet ﷺ was to be up in the second half of the night.
'Aishah reports: "In the early part of the night the Prophet used to sleep, and in the later part he would get up and pray, then again he returned to rest in his bed. But as soon as the Muadh-dhin called the Adhān, he would get up again." (Sahih Al-Bukhari: 1146).

c. The practice the Messenger of Allah stuck to towards the end of his life, was to continue to pray until true dawn. However, after performing the Rak'ah before Fajr, he would lay down to rest a little.

1186. It was narrated that 'Ali said: "At every part of the night the Messenger of Allah prayed Witr, at the beginning and in the middle, and finally his Witr was just before dawn." (Hasan)

Comments:

'Witr being just before dawn' means that he performed Witr at the last end of the night, so much so that, by the time he finished the Witr, it was already time for the Adhān. His praying Witr almost before the Adhān of Fajr confirms the fact that this is the final prescribed hour for performing Witr.

1187. It was narrated from Jābir that the Messenger of Allah said: "Whoever among you fears that he will not wake up at the end of the night, let him pray Witr at the beginning of the night, then go to sleep. Whoever hopes that he will wake up at the end of the night, let him pray Witr at the end of the night, for recitation (of the Qur'an) at the end of the night is attended (by the angels), and that is better." (Sahih)

Comments:

['A'ishah reports: "In the early part of the night the Prophet used to sleep, and in the later part he would get up and pray, then again he returned to rest in his bed. But as soon as the Muadh-dhin called the Adhān, he would get up again." (Sahih Al-Bukhari: 1146).

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Comments:

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Comments:

['A'ishah reports: "In the early part of the night the Prophet used to sleep, and in the later part he would get up and pray, then again he returned to rest in his bed. But as soon as the Muadh-dhin called the Adhān, he would get up again." (Sahih Al-Bukhari: 1146).

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Comments:

'Witr being just before dawn' means that he performed Witr at the last end of the night, so much so that, by the time he finished the Witr, it was already time for the Adhān. His praying Witr almost before the Adhān of Fajr confirms the fact that this is the final prescribed hour for performing Witr.

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Comments:
a. It is preferable to perform Witr in the later part of the night.
b. It is also better to perform some voluntary Rak'ah before Witr.

Chapter 122. One Who Sleeps and Misses Witr, Or Forgets It

1188. It was narrated that Abu Sa'eed said: “The Messenger of Allāh ﷺ said: ‘Whoever sleeps and misses Witr, or forgets it, let him pray it when morning comes, or when he remembers.’” (Sahih)

1189. It was narrated that Abu Sa'eed said: “The Messenger of Allāh ﷺ said: ‘Pray Witr before morning comes.’” (Sahih)

Muhammad bin Yahya said: “This Hadith indicates that the narration of 'Abdur-Rahmān (no. 1188) is feeble (weak).”

Comments:
The correct time for Witr is until before true dawn. But in case of an excuse mentioned here, we can pray either after true dawn or any other time of the day.

Chapter 123. What Was Narrated Concerning Witr With Three, Five, Seven Or Nine Rak'ah

1190. It was narrated from Abu
Ayyub Al-Anṣārī that the Messenger of Allāh ﷺ said: “Witr is Haqq.”[1] Whoever wishes let him pray Witr with five (Rak’ah), and whoever wishes let him pray Witr with three (Rak’ah), and whoever wishes let him pray Witr with one (Rak’ah)." (Sahih)

Comments:
To some scholars ‘Witr is Haqq' means it is obligatory, although the same word (Haqq) has also been used in the context of having bath for Friday prayer, but nobody believes it to be obligatory. Anyhow, in the light of this Hadith, it must at least be taken as an emphasized Sunnah.

1191. It was narrated that Sa’d bin Hishām said: “I asked ‘A’ishah: ‘O Mother of the Believers! Tell me about the Witr of the Messenger of Allāh ﷺ.’” She said: ‘We used to keep his tooth stick and water for ablution ready for him. Allāh would wake him as He willed to during the night, and he would use the tooth stick and perform ablution, then he would pray nine Rak’ah, during which he would not sit until the eighth Rak’ah. Then he would call upon his Lord and remember Allāh and praise Him and supplicate to Him. Then he would get up without saying the Salām. Then he would stand up and pray

[1] They differ over whether it means ‘a requirement’ or ‘true,’ meaning that it is an established Sunnah, based upon the different views about its status. Haqq is sometimes used to mean ‘a duty’ like in the case of the ‘right’ of Allāh upon the worshipers, and, the ‘right’ of the Muslim upon the Muslim.
the ninth Rak'ah. Then he would sit and remember Allâh and
praise Him, and supplicate to his Lord and send blessing upon His
Prophet. Then he would say Salâm
that we could hear. Then he
would pray two Rak'ah after the
Salâm, while he was sitting down.
That was eleven Rak'ah. When the
Messenger of Allâh ﷺ grew older
and had gained weight, he would
pray Witr with seven Rak'ah and
then pray two more Rak'ah after
he had said the Salâm.’” (Sahih)

Comments:

a. Nine Rak'ah of Witr is in fact Tahajjud, along with Witr, prayed with one
Taslim.

b. In a Witr of nine Rak'ah, Tashah-hud must be recited on the completion of
eight Rak'ah.

c. It is allowed to pray fewer than eight Rak'ah for Tahajjud prayer.

1192. It was narrated that Umm Salamah said: “The Messenger of
Allâh ﷺ used to pray Witr with
seven or five Rak'ah, and he
would not say Salâm or speak in
between them.” (Sahih)
Chapter 124. What Was Narrated Concerning Witr When Traveling

It was narrated from Sālim that his father said: “The Messenger of Allāh ﷺ used to pray two Rak‘ah while traveling, and he did not do more than that. And he used to pray Tahajjud at night.” I asked: “Did he pray Witr?” He said: “Yes.” (Da‘if)

1193. It was narrated that Ibn ‘Abbās and Ibn ‘Umar said: “The Messenger of Allāh ﷺ prescribed two Rak‘ah of prayer when traveling: they are complete and are not shortened. And Witr when traveling is Sunnah.”[1] (Da‘if)

1194. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ prescribed two Rak‘ah of prayer when traveling: they are complete and are not shortened. And Witr when traveling is Sunnah.”[1] (Da‘if)

Chapter 125. What Was Narrated Concerning The Two Rak‘ah Sitting Down After Witr

It was narrated from Umm Salamah that the Prophet ﷺ used to pray two short Rak‘ah after Witr, sitting down. (Sahih)

1195. It was narrated from Umm Salamah that the Prophet ﷺ used to pray two short Rak‘ah after Witr, sitting down. (Sahih)
1196. It was narrated that Abu Salamah said: “Aishah narrated to me that the Messenger of Allah ﷺ prayed Witr with one Rak’ah, then he prayed two Rak’ah in which he recited while sitting, then when he wanted to bow, he stood up and bowed.” (Sahih)

Chapter 126. What Was Narrated Concerning Lying Down After Witr And After The Two Rak’ah Of Fajr

1197. It was narrated that 'Aishah said: “I never used to see the Prophet ﷺ at the end of the night, except that he was sleeping near me.” (Sahih)

Waki’ said: “Meaning, after Witr.”

Comments:

a. The normal practice of the Messenger of Allah ﷺ is to start Tahajjud after the middle of the night, and finish it an hour or two before Fajr. That is why at the beginning of true dawn, he would be sleeping. At times, however, as we find mentioned in some of the Ahadith, he would remain praying until the end of the night.

b. A person is free to perform Tahajjud at any time of the night and as long as he wishes, according to his own convenience.

1198. It was narrated that 'Aishah said: “When the Prophet ﷺ said: “Abu Bakr ﷺ is the one who best pleased me.” (Sahih)
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pray the two (Sunnah) Rak’ah of Fajr, he would lie down on his right side.” (Sahih)

Comments:

It is a Sunnah to lie down after performing the two (Sunnah) Rak’ah before Fajr, but it is also proven that he sometimes avoided doing it. It is also reported from ‘Aishah that, after finishing his Rak’ah of Sunnah before Fajr, if she had been awake, he would talk to her, otherwise he would lie down until he was informed of the Iqamah for Fajr prayer (Sahih Al-Bukhari:1161)

1199. It was narrated that Abu Hurairah said: “When the Messenger of Allah ﷺ prayed the two (Sunnah) Rak’ah of Fajr, he would lie down.” (Sahih)

Chapter 127. What Was Narrated Concerning Witr While Riding

1200. It was narrated that Sa’eed bin Yasâr said: “I was with Ibn ‘Umar and I lagged behind and prayed Witr. He said: ‘What kept you?’ I said: ‘I was praying Witr.’ He said: ‘Do you not have the best of examples in the Messenger of Allah ﷺ?’ I said: ‘Of course.’ He said: ‘The Messenger of Allah ﷺ used to pray Witr while riding his camel.’” (Sahih)
Comments:

a. Witr can be performed without alighting from one's mount, while an obligatory prayer must be performed on the ground.

b. Witr has to be performed even during a journey.

1201. It was narrated from Ibn 'Abbâs that the Prophet used to pray Witr while riding his mount. (*Sahîh*)

Chapter 128. What Was Narrated Concerning Witr At The Beginning Of The Night

1202. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh said to Abu Bakr: 'When do you pray Witr?' He said: 'At the beginning of the night, after 'Ishâ.' He said: 'And you, O 'Umar?' He said: 'At the end of the night.' The Prophet said: 'As for you, O Abu Bakr, you have seized the trustworthy handhold (i.e., you want to be on the safe side), and as for you, O 'Umar, you have seized strength (i.e., you are confident that you have the resolve to get up and pray Witr)."' (Hasan)

Another chain with similar meaning.
Comments:

a. *Witr* can be performed at the beginning of the night as well as at the end of it.

b. To perform *Tahajjud* and *Witr* at the beginning of the night is to be secure against the risk of missing them (due to sleep), whilst performing them at the end of the night is to take a course of courage and determination. The latter is, therefore, preferable.

Chapter 129. Forgetfulness

During Prayer

1203. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ prayed, and he added or omitted something." (One of the narrators) Ibrâhîm said: "The confusion stems from me (i.e., he was not sure which it was)." "It was said to him: 'O Messenger of Allâh! Has something been added to the prayer?' He said: 'I am only human, I forget just as you forget. If anyone of you forgets, let him perform two prostrations when he is sitting (at the end).' Then the Prophet ﷺ turned and prostrated twice." (Sahih)

Comments:

a. Prostration is among the highest forms of worship. Satan, therefore, sorely abhors it. A true believer’s act of prostrating before Allâh is a source of humiliation for Satan since it defeats his design to make the slave of Allâh lose his reward, but by making those additional prostrations, he has been able to earn even more reward.

b. There was great Divine wisdom behind the incidence of forgetfulness on the part of the Prophet ﷺ during prayer, namely to make a part of education for the believers as to what is the ruling in the *Sharî'ah* for such an occasion, and how to remedy it, i.e., through additional prostrations.
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1204. 'Iyād narrated that he asked Abu Sa‘eed Al-Khudri: “One of us prays and he does not know how many (Rak‘ah) he has prayed.” He said: “The Messenger of Allāh said: ‘When anyone of you prays and does not know how many he has prayed, let him perform two prostrations while he is sitting.’” (Hasan)

Comments:

a. Performing prostrations while sitting means he does not have to stand up to perform his prayer or Rak‘ah; just two remedial prostrations shall be enough for him.

b. It includes a hint that the prostration of Sahw (remedial prostration) is to be performed before saying the Salām.

Chapter 130. Whoever Performed The Zuhr With Five Rak‘ah Because He Forgot

1205. It was narrated that ‘Abdullāh said: “(Once) the Prophet prayed Zuhr with five Rak‘ah, and it was said to him: ‘Has something been added to the prayer?’ He said: ‘What is that?’ They told him, and he turned back towards the Qiblah and performed two prostrations.” (Sahih)
Comments:

a. Forgetfulness is a part of human nature that could happen even during an act of worship like prayer. Therefore, whereas negligence is censurable, forgetfulness is not.

b. There is also this wisdom behind the bestowal of the office of prophecy to the humans that, by this way, the Prophet’s life-example shall be a source of guidance for all the aspects of human life.

c. Remedial prostration is in order even after one has spoken something after saying his Salât.

Chapter 131. What Was Narrated Concerning One Who Stands Up After Two Rak'ah By Mistake

1206. It was narrated from Ibn Buhainah: “The Prophet ﷺ offered prayer, I think it was the ‘Asr, and in the second Rak'ah he stood up before he sat. Before he said the Salât, he prostrated twice.” (Sahih)

Comments:

a. If one forgets to perform the medial Tashah-hud, he should make two prostrations towards the end of the prayer.

b. Remedial prostration can as well be performed before the Taslim as after it. (See H. 1213.

1207. It was narrated from 'Abdur-Rahmân Al-A'raj that Ibn Buhainah told him: that the Prophet ﷺ stood up in the second Rak'ah of Zuhr and forgot to sit. When he had finished his prayer, and before he said the Salât, he performed the two prostrations for forgetfulness (Sahw) and said
1208. It was narrated that Mughirah bin Shu‘bāh said: “The Messenger of Allāh ﷺ said: ‘If anyone of you stands after two Rak‘ah, if he has not yet stood up fully, let him sit down again, but if he has stood up fully, then let him not sit down, and let him perform two prostrations for forgetfulness (Sahw).’” (Da‘if)

Comments:
- This confirms the fact that an additional Rak‘ah started by mistake must be completed.
- Performing the prostrations for forgetfulness is enough remedy for having performed an extra Rak‘ah as well.

Chapter 132. What Was Narrated Concerning One Who Is Uncertain About His Prayer; Let Him Refer To What Is More Certain

1209. It was narrated that ‘Abdur-Rahmān bin ‘Awf said: “I heard the Messenger of Allāh ﷺ say: ‘If anyone of you is uncertain

Comments: [Supplementary notes about the Hadith's implications and its application in practice]
as to whether he has prayed one or two Rak'ah, let him assume it is one. If he is uncertain as to whether he has prayed two or three, let him assume it is two. If he is uncertain as to whether he has prayed three or four, let him assume it is three. Then let him complete what is left of his prayer, so that the doubt will be about what is more. Then let him prostrate twice while he is sitting, before the Taslim (saying the Salâm).’’ (Hasan)

1210. It was narrated that Abu Sa’eed Al-Khudri said: "The Messenger of Allâh ﷺ said: ‘If anyone of you is uncertain about his prayer, let him put aside uncertainty and act upon that which is certain. When he has made sure that his prayer is complete, then let him prostrate twice. Then if his prayer was complete, that (extra) Rak'ah will be counted as voluntary, and if his prayer was lacking, that Rak'ah will complete his prayer, and the two prostrations will rub the Satan’s nose in the dust.’’ (Sahih)

Comments:
a. If two sides look equally possible, in case of a doubt as to which one is
correct, then the right course would be to stick to what is on the lower side, as mentioned under Hadith 1209. This is because, if analyzed rationally, the element of doubt in such cases would be only in the greater number, not in the lesser one.

b. If, in spite of uncertainty in our mind as to the correctness or otherwise of our prayer, the prayer had in reality been completed, and still we had performed the prescribed ‘prostration for forgetfulness’, then we have certainly humiliated Satan. It is because Satan wanted to spoil our prayer and upset us, but thanks to our prostrations, Allâh blessed our prayer and accepted it, and thus defeated the designs of Satan. The Arabic idiomatic expression: ‘rubbing someone’s nose in the dust’ means to discredit and humiliate him.

Chapter 133. What Was Narrated Concerning One Who Is Uncertain About His Prayer, So He Should Try To Do What Is Correct

1211. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ offered prayer, and I am not sure whether he did something extra or omitted something. He asked, and we told him, so he turned to face the Qiblah and prostrated twice, then he said the Salâm. Then he turned to face us and said: ‘If any new command had been revealed concerning the prayer, I would certainly have told you. But I am only human and I forget and you forget. If I forget, then remind me. And if anyone of you is uncertain about the prayer, let him do what is closest to what is correct, then complete the prayer, say the Salâm and prostrate twice.”

Comments:

As already mentioned under Hadith 1205, the Prophet ﷺ had mistakenly prayed five Rak‘ah for Zuhr.
1212. It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'If anyone of you is uncertain about his prayer, let him try to do what is correct then let him prostrate twice.'" (Sahih)

Tanāfīsī said: "This is the basic rule, and no one is able to reject it."

Comments:
What Tanāfīsī means to say, is that in case of confusion, the prostration of forgetfulness being an enjoined duty, is a settled matter with no dissenting views on it. In matters of detail, however, there could be a divergence of opinion.

Chapter 134. One Who Says The Salām After Two Or Three Rak'ah By Mistake

1213. It was narrated from Ḳibīr, an Ḥāḍir, that the Messenger of Allāh ﷺ forgot and said the Taslim after two Rak'ah. A man who was called Dhul-Yadain said to him: 'O Messenger of Allāh, has the prayer been shortened or did you forget?' He said: 'It has not been shortened and I did not forget.' He said: 'But you prayed two Rak'ah.' He said: 'Is what Dhul-Yadain says true?' They said: 'Yes.' So he went forward and performed two Rak'ah and said the Salām, then he prostrated twice for prostrations of forgetfulness. (Sahih)

تخريج: [إسناد صحيح] أخرجه أبو داود، الصَّلُوَة، باب السهَر في السجَدَتين، ح: 1617 عن أبي كريب محمد بن العلاء وغيره به.
Comments:

a. If someone prays less than prescribed Rak'ah through forgetfulness, let him complete the missed Rak'ah and prostrate twice for forgetfulness.

b. Prostrations of forgetfulness can also be performed after Taslim.

214. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ led us in one of the afternoon prayers, and he prayed two Rak'ah, then he said the Salâm. Then he stood up and went to a piece of wood in the mosque, and leaned against it. Those who were in a hurry left the mosque, saying that the prayer had been shortened. Among the people were Abu Bakr and 'Umar, but they dared not say anything. Among the people there was also a man with long hands who was called Dhul-Yadain. He said: 'O Messenger of Allah, has the prayer been shortened or did you forget?' He said: 'It has not been shortened and I did not forget.' He said: 'But you prayed two Rak'ah.' He said: 'Is what Dhul-Yadain says true?' They said: 'Yes.' So he went forward and performed two Rak'ah and said the Salâm, then he prostrated twice, and then he said the Salâm again.” (Sahih)

Comments:

a. It is allowed to leave one's place after the prayer in congregation, even though the intention is to sit somewhere else inside the mosque itself. Greater reward is, however, promised for one who keeps sitting there for some time. The angels pray for blessings on the person as long as he sits there. (See Hadith 799)
b. To try to confirm the veracity of somebody's statement is not to express lack of confidence in him. It means to secure increase in the satisfaction of one's heart.

c. If the remedial prostration is done after Taslim (saying the Salâm), then we have to say Salâm once again.

1215. It was narrated that 'Imrân bin Husain said: "The Messenger of Allâh said the Salâm after three Rak'ah for 'Asr, then he stood up and went into the apartment. Khirbâqî, a man with big hands, stood up and called out: 'O Messenger of Allâh! Has the prayer been shortened?' He came out angrily, dragging his lower garment, and asked about it, and was told (what had happened). So he performed the Rak'ah that he had omitted, then he said the Salâm, then he prostrated twice and said the Salâm again." (Saheeh)

Comments:
a. As we have already seen under Hadith 1207, it was the Zuhr prayer (not 'Asr). Hadith (No. 715) in Sahih Al-Bukhari also supports this version.

b. The Ahâdith referred to above state that, instead of four Rak'ah, the Messenger of Allâh had prayed two Rak'ah (not three). These reports are more authentic. However, apart from this minor difference, the basic ruling holds, and it says that, in case a person prays fewer than the prescribed Rak'ah through forgetfulness, then on realizing the mistake, only the remaining part of prayer shall be completed, and prostrations of forgetfulness shall be performed thereafter. There is no need to revise the entire prayer, even though some conversation would have taken place between the Imam and the worshipers in between.

Chapter 135. Concerning The Two Prostrations Of Forgetfulness Before The Salâm

1216. It was narrated from Abu (the Prophet) (may Allaah have mercy upon him) to his son: 'Abdul-Wahab Al-Tabari (174)
Hураир to that the Prophet ﷺ said:
"The Satan comes to any one of you while he is praying and comes between him and his soul, until he does not know whether he has added something or omitted something. If that happens, then he should prostrate twice before he says the Salâm, then he should say the Salâm." (Hasan)

Comments:
a. Prayer is the most important act of devotion and a means of linking man to God. Satan will, therefore, do his best to keep man from reaping its benefits.
b. It so happens sometimes, that man’s thoughts go astray during prayer and, as a result, he is not able to keep count of his Rak‘ah. In a situation like this, when he finds himself completely lost, he should perform the remedial prostrations of forgetfulness.

1217. It was narrated from Abu Hurairah to that the Prophet ﷺ said:
"The Satan comes between the son of Adam and his soul, and he does not know how many Rak‘ah he has prayed. If a person notices that, then let him prostrate twice before he says the Salâm." (Hasan)

1218. It was narrated from
'Alqamah that Ibn Mas'ud prostrated twice for prostrations of forgetfulness after the Salām, and he mentioned that the Prophet ﷺ did that." (Sahih)

1219. It was narrated that Thawbān said: "I heard the Messenger of Allāh ﷺ say: 'For every mistake there are two prostrations, after saying the Salām.'" (Hasan)

Comments:
The phrase 'for every mistake' means: regardless of whether the mistake is of addition or of deletion, it can be remedied through two prostrations (for forgetfulness).

Chapter 137. What Was Narrated Concerning Resuming The Prayer

1220. It was narrated that Abu Hurairah said: "The Prophet ﷺ came out to pray and said the Takbir, then he gestured to them to wait. He went and took a bath, and his head was dripping with water while he led them in prayer. When he finished he said: 'I came out to you in a state of sexual impurity, and I forgot until..."
I had started to pray.’” (Hasan)

Comments:
Forgetfulness on the part of the Imam does no damage to the prayer of the followers. The Prophet had said Takbir while he was in a state of sexual impurity. However, the Takbir said by the followers was in order. That is why the Messenger of Allah (ﷺ) gestured to them to remain in the state of prayer.

1221. It was narrated that Aishah said: “The Messenger of Allah ﷺ said: ‘Whoever vomits, has a nosebleed, belches, or emits prostatic fluid, should stop praying; perform ablution, then resume his prayer, and while he is in that state he should not speak.” (Da’if)

Chapter 138. What Was Narrated Concerning How To Leave The Prayer If One Commits Hadath [1]

1222. It was narrated from Aishah that the Prophet ﷺ said: “When anyone of you performs prayer and commits Hadath, (passing of wind) let him take hold of his nose, then leave.” (Sahih)

[1] Hadath: That which invalidates the state of purification.
Chapter 139. What Was Narrated Concerning The Prayer Of A Sick Person

1223. It was narrated that 'Imrân bin Husain said: "I suffered from fistula [نُفَصِّل] and I asked the Prophet [صلى الله عليه وسلم] about prayer. He said: 'Perform prayer standing; if you cannot, then sitting; and if you cannot then while lying on your side.'" (Sahih)

Comments:
a. In case of a serious ailment when a person finds it difficult to sit with ease, it is allowed for him to perform prayer while lying down on his side.
b. This shows the extreme importance of prayer, which is not to be missed even when one is seriously ill. However, there is relaxation for him in its rules.

1224. It was narrated that Wâ'il bin Hujr said: "I saw the Prophet [صلى الله عليه وسلم] performing prayer while sitting on his right side when he was sick." (Da'âf)

[1] Nâsur: fistula. That is, an abnormal tubular growth resulting from injury or disease, sometimes it may emit a secretion. Other narrations mention a different ailment.
Chapter 140. Voluntary Prayer While Sitting

1225. It was narrated that Umm Salamah said: "By the One Who took his soul (i.e., the soul of the Prophet ﷺ), he did not die until he offered most of his prayers sitting down. And the dearest of the actions to him was the righteous action that the person does regularly, even if it were a little." (Sahih)

1226. It was narrated that 'Aishah said: "The Prophet ﷺ used to recite Qur'ān sitting down, then when he wanted to bow he would stand up for as long as it takes a person to recite forty Verses." (Sahih)
1227. It was narrated that 'Āishah said: "I did not see the Messenger of Allāh ﷺ offer any of the night prayers in any way other than standing, until he became old. Then he started to pray sitting down until, when there were thirty or forty Verses left of his recitation, he would stand up and recite them, and prostrate." (Sahih)

1228. It was narrated that 'Abdullāh bin Shaqiq Al’Uqaili said: "I asked 'Āishah about the prayer of the Messenger of Allāh ﷺ at night. She said: 'He used to pray for a long time at night standing up, and for a long time at night sitting down. If he prayed standing, he would bow standing, and if he prayed sitting, he would bow sitting.'" (Sahih)

Comments:

a. The Prophet ﷺ used to pray extremely long Tahajjud prayer, in which he made long recitations.

b. It is allowed for a person performing prayer while standing to make part of the recitation while sitting. In such a situation the bowing and rising up from bowing shall be performed from the standing position. But if the entire recitation has been done while sitting, then both bowing and rising therefrom shall be performed from the sitting position.
Chapter 141. The Prayer Of One Who Sits Is Equivalent To Half Of The Prayer Of One Who Stands

1229. It was narrated from 'Abdullāh bin 'Amr that the Prophet  passed by him when he was praying sitting down. He said: “The prayer of one who sits down is equivalent to half of the prayer of one who stands.” (Sahih)

Comments:
This pertains to a situation where a person prays while sitting down without a valid excuse, just as we see people praying their two voluntary Rak’ah following the obligatory prayer in the sitting position.

1230. It was narrated from Anas bin Mālik that the Messenger of Allāh  went out and saw some people praying while sitting down. He said: “The prayer of one who sits down is equivalent to half of the prayer of one who stands.” (Sahih)

1231. It was narrated from ‘Īmrān bin Ḥusayn that he asked the Messenger of Allāh  about a man who prays sitting down. He said, “Whoever performs prayer standing up, that is better. Whoever performs prayer sitting down will have half the reward of
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one who prays standing. And whoever performs prayer lying down will have half the reward of one who prays sitting.” (Sahih)

Comments:
a. Performing prayer while sitting or lying down without a valid excuse means reduction in reward.
b. Whoever performs prayer lying down shall get less reward even than the one who prays sitting down. Therefore, we must avoid praying while lying down, without a valid reason.

Chapter 142. What Was Narrated Concerning The Prayer Of The Messenger of Allâh ﷺ During His Sickness

1232. It was narrated that 'A'ishah said: “When the Messenger of Allâh ﷺ fell ill with the sickness that would be his last” — (one of the narrators) Abu Mu'âwiyyah said: “When he was overcome by sickness” — “Bilâl came to tell him that it was time for prayer. He said, 'Tell Abu Bakr to lead the people in prayer.' We said: ‘O Messenger of Allâh! Abu Bakr is a tenderhearted man, and when he takes your place he will weep and will not be able to do it. Why do you not tell 'Umar to lead the people in prayer?’ He said: ‘Tell Abu Bakr to lead the people in prayer; you are (like) the female companions of Yusuf.’” She said: “So we sent word to Abu Bakr, and he led the people in prayer.” Then the Messenger of Allâh ﷺ
began to feel a little better, so he came out to the prayer, supported by two men and with his feet making lines along the ground. When Abu Bakr realized that he was there, he wanted to step back, but the Prophet gestured to him to stay where he was. Then (the two men) brought him to sit beside Abu Bakr, and Abu Bakr was following the lead of the Prophet and the people were following Abu Bakr."

**Comments:**

a. The Messenger of Allāh attached so much importance to prayer in congregation that even while he was seriously ill, he went out to participate in the congregational prayer.

b. The two persons who supported the Prophet while he went out to the mosque were 'Ali and 'Abbās (Sahih Al-Bukhārī: 665).

c. If the Imām is sitting while leading the prayer, the worshipers should be standing up. Scholars hold the view that this Hadith supersedes those Ahādīth that suggested that if the Imām, for some personal reason, is sitting down while leading the prayer, the followers (even though they have no such excuse) should also do likewise (Sahih Muslim: 1237).

1233. It was narrated that 'Aishah said: "The Messenger of Allāh told Abu Bakr to lead the people in prayer when he was sick, and Abu Bakr used to lead them in prayer. Then the Messenger of Allāh began to feel a little better, so he came out, and saw Abu Bakr leading the people in prayer. When Abu Bakr saw him, he stepped back, but the Messenger of Allāh gestured to him to stay where he was. Then..."
the Messenger of Allâh ﷺ sat beside Abu Bakr. Abu Bakr was following the prayer of the Messenger of Allâh ﷺ, and the people were following the prayer of Abu Bakr.” (Sahih)

Comments:

a. The number of prayers in which Abu Bakr ﷺ led the congregation during the last days of the Prophet ﷺ comes to 17.

b. The incident cited in this Hadith happened on Saturday or Sunday i.e. one or two days before the Prophet ﷺ breathed his last. (Safur-Rahman Al-Mubârakpuri: The Sealed Nectar, P.476).

1234. It was narrated that Sâlim bin ‘Ubaíd said: “The Messenger of Allâh ﷺ fainted when he was sick, then he woke up and said: ‘Has the time for prayer come?’ They said: ‘Yes.’ He said: ‘Tell Bilâl to call the Adhân, and tell Abu Bakr to lead the people in prayer.’ Then he fainted, then he woke up and said: ‘Has the time for prayer come?’ They said: ‘Yes.’ He said: ‘Tell Bilâl to call the Adhân, and tell Abu Bakr to lead the people in prayer.’ Then he fainted, then he woke up and said: ‘Has the time for prayer come?’ They said: ‘Yes.’ He said: ‘Tell Bilâl to call the Adhân, and tell Abu Bakr to lead the people in prayer.’ ‘Aishah said: ‘My father is a tenderhearted man, and if he stands in that place he will weep and will not be able to do it. If you told someone else to do it (that would be better).’ Then he fainted, then woke up and
said: 'Tell Bilal to call the Adhān, and tell Abu Bakr to lead the people in prayer. You are (like) the female companions of Yusuf.' So Bilāl was told to call the Adhān and he did so, and Abu Bakr was told to lead the people in prayer. And he did so then the Messenger of Allāh ﷺ felt a little better, and he said: 'Find me someone I can lean on.' Barirah and another man came, and he leaned on them. When Abu Bakr saw him, he started to step back, but (the Prophet ﷺ) gestured him to stay where he was. Then the Messenger of Allāh ﷺ came and sat beside Abu Bakr, until Abu Bakr finished praying. Then the Messenger of Allāh ﷺ passed away.' (Sahih)

Abū ‘Abdullāh (Ibn Mājah) said: “This Hadith is Gharīb. It was not narrated by anyone other than Nasr bin ‘Ali.

Comments:

a. The fact that, of all the Companions present, the Prophet ﷺ singled out Abu Bakr for to lead the people in prayer, shows his excellence over others.

b. Taking their cue from this incident, the Companions chose none else but Abu Bakr for the greater office of leadership, i.e., caliphate.

c. In case of necessity, it is allowed in Islam to secure certain appropriate services from a woman other than a Mahram (a near non-marriageable relative) only if there is no possibility of it giving rise to any misunderstanding, or leading to an unwelcome result. Barirah was a freed handmaid of ‘Āishah. She was thus a freed person during the last days of the Prophet ﷺ. However, the correct position in this case, is that the two persons that lent their support to the Prophet ﷺ were ‘Ali and ‘Abbās (Sahih Al-Bukhārī: 665).
1235. It was narrated that Ibn 'Abbas said: "When the Messenger of Allah fell ill with what would be his final illness, he was in the house of Aishah. He said: 'Call Ali for me.' Aishah said: 'O Messenger of Allah, should we call Abu Bakr for you?' He said: 'Call him.' Hafsah said: 'O Messenger of Allah, should we call 'Umar for you?' He said: 'Call him.' Ummul-Fadl said: 'O Messenger of Allah, should we call Al-'Abbás for you?' He said: 'Yes.' When they had gathered, the Messenger of Allah lifted his head, looked and fell silent. 'Umar said: 'Get up and leave the Messenger of Allah.' Then Bilāl came to tell him that the time for prayer had come, and he said: 'Tell Abu Bakr to lead the people in prayer.' Aishah said: 'O Messenger of Allah, Abu Bakr is a soft and tenderhearted man, and if he does not see you, he will weep and the people will weep with him. If you tell 'Umar to lead the people in prayer (that will be better).' Abu Bakr went out and led the people in prayer, then the Messenger of Allah felt a little better, so he came out, supported by two men, with his feet making lines along the ground. When the people saw him, they said: 'Subhan-Allah,' to alert Abu Bakr. He wanted to step back, but the Prophet gestured him to stay where he was. Then the Messenger of Allah came and sat on his right. Abu Bakr
stood up, and he was following the lead of the Prophet ﷺ, and the people were following the lead of Abu Bakr. Ibn 'Abbâs said: 'And the Messenger of Allâh ﷺ started to recite from where Abu Bakr had reached.'” (Da‘îf)

(One of the narrators) Wâkî said: “This is the Sunnah.” He said: “So Allâh’s Messenger ﷺ died during that illness.”

Comments:
Although the Hadîth mentions that the Prophet ﷺ sat down on the right of Abu Bakr ﷺ, more dependable versions have it that he had sat down on the left of Abu Bakr ﷺ. (Sahih Al-Bukhârî: 713). Other narrations quoted by Sunân Ibn Mâjah simply state that he ﷺ sat on the side of Abu Bakr, without specifying which side.

Chapter 143. What WasNarrated Concerning TheMessenger Of Allâh ﷺPerforming Prayer Behind AMan From His Ummah

1236. Hamzah bin Mughirah bin Shu‘bâh narrated that his father said: “The Messenger of Allâh ﷺ lagged behind (on a journey) and we reached the people when ‘Abdur Rahmân bin ‘Awf had already led them in one Rak‘âh of the prayer. When he realized that the Prophet ﷺ was there, he wanted to step back, but the Prophet ﷺ gestured to him that he should complete the prayer. He said: ‘You have done well; do the same in the future.’” (Sahih)
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Comments:
a. The incident happened during the battle of Tabuk.  
b. The Messenger of Allah had gone away from the caravan to relieve himself. Mughirah bin Shu'bah had carried water for him. By the time he returned, one Rak'ah of the Fajr prayer had already been completed. (Sahih Muslim: 105).  
c. The prayer was probably started since nobody knew how long the Prophet would take before he comes back.  
d. The Companions felt that they had probably erred in not waiting for the Prophet. The Prophet, therefore, comforted them, by stating that it was a correct decision to start the prayer on time.

Chapter 144. What Was Narrated Concerning The Fact That The Imam Is Appointed To Be Followed

1237. It was narrated that 'Aishah said: "The Messenger of Allah fell ill and some of his Companions came to visit him. The Messenger of Allah performed prayer while sitting down, and they prayed behind him standing up. He gestured them to sit down, and when he finished he said: 'The Imam is appointed to be followed. When he bows, then bow; when he stands up again, then stand up, and if he prays sitting down then pray sitting down.'" (Sahih)

Comments:
a. It is permissible for a sick person to perform the prayer in his house.  
b. We must visit those who are sick.
c. It is not allowed to precede the Imām, either in bowing, or in prostration (See H. 960–963).

d. This Hadith says that, if the Imām is sitting while leading the prayer, the worshipers should also pray in the sitting position even without an excuse. Scholars, however, hold the view that the ruling was later abrogated since, although the Prophet himself led the people in prayer while sitting during his last illness, the Companions performed the prayer behind him standing up, which is the correct way.

1238. It was narrated from Anas bin Mālik that the Prophet ﷺ fell from his horse and he suffered some lacerations on his right side. We went to visit him and the time for prayer came. He led us in prayer sitting down, and we prayed behind him sitting down. When he finished the prayer he said: “The Imām is appointed to be followed. When he says Allāhu Akbar, then say Allāhu Akbar; when he bows, then bow; when he says Sami’ Allāhu liman hamidah, then say Rabbanā wa lakal-hamd; when he prostrates then prostrate; and if he prays sitting down then pray sitting down.” (Sahih)

Comments:

a. The Arabic word ‘Juhiša’ means to be bruised lightly in the skin.

b. The Hadith has been taken to mean that the Imām shall only say Sami’ Allāhu liman hamidah, while the followers shall say Rabbanā wa lakal-hamd. However, it is proven that the Prophet ﷺ, while leading in the prayer used to utter both the sentences. (See H. 875 & 878) Therefore, the view relating to the distribution of the words does not appear to be correct.

1239. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘The Imām is appointed to be followed. When
he says Allāhu Akbar, then say Allāhu Akbar; when he bows, then bow; when he says Sāmini Allāhu ālim man ālimūdūhū, then say Rabbaña wa lakal-hamdu; when he prostrates then prostrate; if he prays standing then pray standing, and if he prays sitting down then pray sitting down."

(Sahih)

1240. It was narrated that Jābir said: “The Messenger of Allāh ﷺ fell ill, and we prayed behind him while he was sitting down, and Abu Bakr was saying the Takbir so that the people could hear them. He turned to us and saw us standing, so he gestured to us to sit down. When he had said the Salām, he said: ‘You were about to do the action of the Persians and Romans, who remain standing while their kings are seated. Do not do that. Follow the lead of your Imām; if he prays standing, then pray standing, and if he prays sitting down, then pray sitting down.’” (Sahih)

Comments:
a. Persians and Romans were non-Muslims. Iranians were worshipers of fire (Zoroastrians) and the Romans were Christians following their tampered-with Christian faith. The Prophet ﷺ has commanded the believers to avoid the resemblance of disbelievers.
b. To continue to stand up before a seated ‘holy man’, or a chief of a clan, or a religious scholar, or a spiritual guide, is not the way of Islam or Muslims. We must avoid such habits and traditions.

Chapter 145. What Was Narrated Concerning Qunut In The Fajr Prayer

1241. Sa’d bin Ṭāriq said: “I said to my father: ‘O my father! You prayed behind the Messenger of Allāh ﷺ and behind Abu Bakr, ‘Umar and ‘Uthmān, and behind ‘Ali here in Kufah for about five years. Did they recite Qunut in Fajr?’ He said: ‘O my son! That is an innovation.’” (Sahih)

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الفُنُوت في صلاة الفجر (التحفة 184)

١٢٤١ - حَدَّثَنَا أَبُو بُكْرٍ بْنَ أَبِي شَبَابٍ، حَدَّاثاً عَنْلَهُ ﷺ بْنِ إِبْرَاهِيمَ، وَخُفْصَ بْنِ نَافِعٍ، وَيُزَيدَ بْنِ كَارُونَ، عَنْ أَبِي مَالِكَ الْأَشْجَاعِيِّ، وَسَعِيدَ بْنِ طَارِقٍ قَالَ، فَلَمْ تَأْبَيْنَ أَبِي: إِنَّكَ قَدْ صَلَّيْتَ حَذَلَتُ رَسُولُ اللَّهُ ﷺ وَأَبِي بَكْرُ وَعَمَّرُ وَعَمَّامُ وَعَلِيٌّ عَنِيْنَ يَتَّخُّونَ بِالْفُنُوْتِ، نَحْوًا مِنْ حُسْنِ سَبِيلِهِ. فَكَانُوا يَقُولُونَ فِي الفُنُوْتِ؟ فَقَالَلَهُ أَبِي: أَيْ بُيُوتُ مَسْلِمُ. تُخْرِيج: [إِسْناَةِ صَحِيحِ] أَخْرِجَهُ الْبَرْدِيُّ، الْسَّلَوَا، بَابُ مَاجِيَّ فِي تَرْكِ الْفُنُوْتِ، ح: ١٨٢٤.

Comments:

Ṭāriq does not say that the Qunut as a rule is Bid’ah (innovation). He only says that reciting the Qunut regularly in the of Fajr prayer is innovation. We gather from this, that sometimes an action in itself is Sunnah, but doing it in the wrong way, or making arbitrary additions or deletions in it, makes it an innovation. In other words, it is the particular manner of doing an that act.

1242. It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ was forbidden to recite Qunut in Fajr.” (Maudūr)
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1243. It was narrated from Anas bin Mâlik that the Messenger of Allah used to recite Qunut in the Subh prayer, and he used to supplicate in it against one of the Arab tribes for a month, then he stopped doing so. *(Sahih)*

**Comments:**

a. The Messenger of Allah had recited this *Qunut Nâzîlah* (supplication in the event of a calamity or distress) against the tribe of Mudar. They were disbelievers in those days, and created many hardships for the Muslims.

b. 'He stopped doing so' means: He stopped supplicating against that particular tribe, because the Muslims living in their midst who were perceived as weak, and therefore ill-treated, had got their deliverance from them. Some of the people take such *Aḥâdîth* to mean that thenceforth he never recited the *Qunut Nâzîlah*. This is patently wrong. We may still recite it if the situation so demands.

1244. It was narrated that Abu Hurairah said: "When the Messenger of Allah raised his head from 'Ruku' in the Subh prayer, he said: 'O Allah, save Al-Walid bin Walid, Salamah bin Hîshâm and 'Ayyâsh bin Abu Rabî'ah, and the oppressed in Makkah. O Allah, tighten Your grip on Mudar, and send them years of famine like the famine of Yusuf.' *(Sahih)*

**Comments:**

a. The proper place to recite *Qunut Nâzîlah* (supplication in the event of a calamity) is after rising from 'Ruku' in the last Rak'ah.

b. In it, the *imâm* recites appropriate supplications in a raised voice.
Chapter 146. What Was Narrated Concerning Killing Snakes And Scorpions During The Prayer

1245. It was narrated from Abu Hurairah that the Prophet ﷺ commanded killing the two black ones during prayer; the scorpion and the snake. (Sahih)

Comments:

There are several other actions reported, which were done either by the Prophet ﷺ, or the Companions, that will not invalidate the prayer. Cases in point are: answering someone’s greetings through gesture, performing prayer while holding a child, and stopping anyone from passing in front of the worshiper, and so on.

1246. It was narrated that 'Aishah said: “The Prophet ﷺ was stung by a scorpion while he was performing prayer, and he said: ‘May Allâh curse the scorpion, for it does not spare anyone, whether he is praying or not. Kill them whether you are in Ihrām or not.’” In Al-Hill (outside the sacred precincts of Makkah) or Al-haram (the sacred precincts of Makkah). (Hasan)
Comments:
a. Although, as a rule, hunting animals is forbidden within the sacred precincts of Makkah, noxious insects and animals can be killed even there.
b. As a human being, the Prophet ﷺ was liable to all the pains and hardships suffered by any other person, such as falling ill, getting wounded, experiencing hunger and thirst, feeling happy or sad, and forgetting things. In all of these circumstances, the words and actions of the Prophet ﷺ present the best exemplar before us.

1247. It was narrated from Ibn Abu Râfî’, from his father, from his grandfather, that the Prophet ﷺ killed a scorpion while he was praying. (Da’îf)

Chapter 147. The Prohibition Of Prayer After The Fajr And After The ‘Asr

1248. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ forbade two prayers: prayer after the Fajr until the sun has risen, and prayer after ‘Asr until the sun has set. (Sahîh)

Comments:
Some of the scholars have made a distinction between causal and non-causal prayers, which is to say that the prayer for which the cause was generated, during that very particular time, can be performed even during the time termed as ‘undesirable’. Cases in point are: Tahâiyatul-Masjid, the two Rak’ah of Tarwîf (circling round the Ka’bah), and the funeral prayer, etc. Prayers other than these (e.g. voluntary prayers), are not allowed to be performed in those hours.
1249. It was narrated from Abu Sa’eed Al-Khudri that the Prophet ﷺ said: “There is no prayer after the ‘Asr until the sun has set, and there is no prayer after the Fajr until the sun has risen.” (Sahih)

1250. It was narrated that Ibn ‘Abbâs said: “Good men among whom was ‘Umar bin Khattâb, and the best of them in my view is ‘Umar, testified before me that the Messenger of Allâh ﷺ said: ‘There is no prayer after Fajr until the sun has risen, and there is no prayer after the ‘Asr until the sun has set.’” (Sahih)

Comments:
‘He testified” means that he stated as confidently and emphatically as one would while testifying before a recognized authority, that he clearly remembers that the Prophet ﷺ did say so and so in the very words quoted by him.

Chapter 148. What Was Narrated Concerning The Times When It Is Disliked To Perform Prayer

1251. It was narrated that ‘Amr
bin ‘Abasah said: “I came to the Messenger of Allâh ﷺ and said: ‘Is there any time that is more beloved to Allâh than another?’ He said: ‘Yes, the middle of the night, so pray as much as you want until dawn comes. Then refrain from praying until the sun has risen, and as long as it looks like a shield until it becomes apparent. Then pray as much as you want until a pole stands on its shadow (i.e., noon), then refrain from praying until it has crossed the zenith, for Hell is heated up at midday. Then pray as much as you want until you pray ‘Asr, then refrain from praying until the sun has set, for it sets between the two horns of Satan and it rises between the two horns of Satan.’” (Da‘îf)

Comments:

a. Tahajjud prayer can be performed in any part of the night, but the time for it only begins after one has performed his ‘Ishâ’ prayer. Even a person who is is late for his ‘Ishâ’ prayer shall perform Tahajjud only after his ‘Ishâ’.

e. The sun’s rising and setting between the two horns of Satan means, that when the idolaters prostrate themselves before the sun, Satan comes and stands in between the man and the sun, so that he becomes the object of the prostration. Satan immensely relishes the sight, because in the worship of the sun, he sees it as truly the worship of himself.

1252. It was narrated that Abu Hurairah said: “Safwân bin Mu’attal asked the Messenger of Allâh ﷺ: ‘O Messenger of Allâh, I want to ask you about something of which you have knowledge...
and I know nothing.’ He said: ‘What is it?’ He said: ‘Is there any time of the night or day when it is disliked to perform prayer? He said: ‘Yes, when you have prayed the Subh, then do not pray until the sun has risen, for it rises between the two horns of Satan. Then pray, for the prayer is attended (by the angels) and is acceptable (to Allâh) until the sun is right overhead like a spear. For at that time Hell is heated up and its gates are opened. (Then refrain from prayer) until the sun passes the zenith. Then when it has passed the zenith, the prayer is attended (by the angels) and is acceptable (to Allâh) until you pray the ‘Asr. Then stop praying until the sun has set.’” (Hasan)

It was narrated from Abu ‘Abdullâh As-Sudâbihi that the Messenger of Allâh ﷺ said: “The sun rises between the two horns of Satan” or he said “The two horns of Satan rise with it, and when it has risen, Satan parts from it. When it is in the middle of the sky he accompanies it; then when it has crossed the zenith he parts from it. When it is about to set, he accompanies it, and when it has set he parts from it. So do not pray at these three times.” (Sahîh)
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آبوب إقامة الصلاوات والتنة فيها

وأخرج الدارقطني في غرائب مالك من طريق إسحاق بن أسد، أبي البدرث، وابن منه من طريق إسحاق الصائغ كلاهما عن مالك وزهير بن محمد عن زيد بن عماد عن عبد الله الصنايعي

سمعت رسول الله ﷺ يَصَلُّونَ الْخَلْقَ ... النَّعْمَانَ السُّعِيدَ بن سهيد عن حفص بن ميسرة عن زيد بن * فالصنايعي صحابي على الراجح، ولهجته شوهد معنوية.

Comments:

Shaikh Alбани ﷺ has dubbed this Hadith as ‘Weak’. The reason being that, among other things, it mentions that noon is the time when the two horns of Satan draw close to the sun, contrary to this, other sound Ahādith state that the reason for refraining from performing the prayer at noon is that at that time, Hell is heated up. The remaining part of the Hadith is, however, in agreement with other Ahādīth.

Chapter 149. What Was Narrated Concerning The Concession Allowing Prayer In Makkah At Any Time

1254. It was narrated that Jubair bin Mut‘im said: “The Messenger of Allah ﷺ said: ‘O Banu ‘Abd Manāf! Do not prevent anyone from circumambulating this House or praying at any time he wants of the day or night.’” (Sahih)

Comments:

There is no time fixed either for making Tawāf of the Sacred House, or refraining from it at any time of the day or night.

After making seven rounds of Tawāf (circumambulating or circling the Sacred Ka’bah) one has to perform a prayer of two Rak‘ah. And since this prayer is associated with Tawāf, it can also be performed at any time of the day or night, without any time being disliked for it.

Chapter 150. What Was Narrated Concerning Delaying The Prayer Beyond Its Time

1255. It was narrated that
`Abdullāh bin Mas‘ūd said: “The Messenger of Allāh ﷺ said: ‘You may come across people who offer a prayer at the wrong time. If you meet them, then perform prayer in your houses at the time that you know, then pray with them and make that voluntary.’” (Sahih)

Comments:

There is so much emphasis in Islam on unity in communal life that even if the rulers take to performing the prayers at wrong times, the institution of prayer-in-congregation must be maintained. It is, nevertheless, incumbent upon the scholars to make an effort to explain the rules of Shari‘ah to the leaders and rulers, and persuade them to abide by those rules.

Being it of vital importance to perform prayers at the earliest prescribed times, one should offer the prayer by himself at home at an early hour. However, if timings for prayers in the mosques are fixed by mutual consultation among the Muslims, without intervention from the authorities, it is essential that early hours be fixed for the performance of prayers.

1256. It was narrated from Abu Dharr that the Prophet ﷺ said: “Offer prayer on time, and if you reached the Imām leading them in prayers (on time), then perform it with them, and you will be safe with your prayer, otherwise it will be voluntary for you.” (Sahih)

1257. It was narrated from ‘Ubdah bin Sāmit that the
Prophet ﷺ said: “There will be leaders who will be distracted by matters and they will delay the prayer until after its proper time. So make your prayer with them voluntary.” (Sahih)

Chapter 151. What Was Narrated Concerning The Fear Prayer

1258. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said concerning the fear prayer: “The Imam should lead one group in prayer, and they should perform one prostration, and there should be another group between them and the enemy (guarding them). Then those who did the prostration with their leader should move away, and take the place of those who have not yet prayed. Then those who have not yet prayed should come forward and perform one prostration with their leader. Then their leader should move away, and his prayer will be complete. Then each group should perform one prostration by itself. If the fear is too great, then (they should pray) on foot or riding.’” He said: What is meant by prostration here is a Rak’ah. (Sahih)
Comments:
The strategy charted out in the Hadith is meant to be implemented only if the enemy is not on the side of Qiblah. What the Hadith says here, is that the Islamic battalion shall be divided into two groups. One group shall first pray one Rak’ah behind the Imam, while the other group shall remain standing, ahead of the congregation facing the enemy. When the first group has finished its one Rak’ah, it shall move out and relieve the other group, which shall now come and pray one Rak’ah with the Imam. The one Rak’ah thus missed shall be performed by each group by itself in their respective places, just as an individual completes his missed Rak’ah after the Imam has completed the prayer. If the known procedure of prayer cannot be implemented, bowing and prostration can be performed through gesture, irrespective of whether or not one is facing the Qiblah.

1259. It was narrated from Sahl bin Abu Hatbmah that he said concerning the fear prayer: “The Imam should stand facing the Qiblah, and a group of them should stand with him, and another group should stand in the direction of the enemy, facing towards the row (of worshipers). He should lead them in one Rak’ah, then they should bow and do two prostrations by themselves where they are. Then they should go and take the place of the others, and the others should come and pray one Rak’ah, bowing and prostrating with the leader. Then he will have prayed two Rak’ah and they will have prayed one; then they should perform another Rak’ah, bowing and performing two prostrations.”

(Sahih)

Muhammad bin Bashshār said: “I asked Yahya bin Sa’eed Al-Qattān about this Hadith. So he narrated to me, from Shu’bah, from ‘Abdur-Rahmān bin Qāsim, from his father, from Sālih bin Khawwāt, from Sahl bin Abu Hathamah, from the Prophet ﷺ
similar to what Yahya bin Sa’eed (Al-Ansârî) narrated. He said: “Write it next to it, for I do not remember the narration, but it is similar to the narration of Yahya (no. 1259).”

It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ led his Companions in the fear prayer. He led them all in bowing, then the Messenger of Allâh ﷺ and the row nearest him prostrated, and the others stood up, then when he stood up, they prostrated twice by themselves. Then the front row moved back and took their place, and they moved forward until they formed the front row. Then the Prophet ﷺ led them all in bowing, then the Messenger of Allâh ﷺ and the row nearest him prostrated, and when they raised their heads, the others prostrated twice. So all of them bowed with the Prophet ﷺ and some of them prostrated by themselves, and the enemy was in the direction of the Qiblah. (Sahih)

[1] That is, Yahya bin Sa’eed Al-Qattân narrated no. 1259 from Yahya bin Sa’eed Al-Ansârî, and when asked about it, he also narrated another chain for it from Shu’bah, but Shu’bah’s narration mentioned “from the Prophet” in it, whereas Yahya bin Sa’eed Al-Ansârî’s did not. See Al-Tirmidhi nos. 565 and 566. The chain of Shu’bah is also mentioned by Bukhâri after no. 4131, including “from the Prophet”, but it is not translated in the English translation.
Chapter 152. What WasNarrated Concerning TheEclipse Prayer

1261. It was narrated that AbuMas'ud said: The Messenger of Allâh said: "The sun and the moon do not become eclipsed for the death of anyone among mankind. If you see that, then stand and perform prayer." (Sahih)

Comments:
The Day of Resurrection will be the day when the sun and moon shall lose their lights. The eclipsing of the sun and the moon should remind us of the Day of Resurrection, which will be a frightful day. Those indulging in sins in this world, must call to their minds the horrors of the impending Doom. They should bow in humility before Allâh, and implore Him to forgive their sins. That is the reason why the Prophet has left behind the Sunnah of performing prolonged prayer on this occasion. The formula for this prayer is given in Ahûdh 1263 & 1265.

1262. It was narrated that Nu'mân bin Bashir said: "The sun was eclipsed at the time of the Messenger of Allâh, and he came out alarmed, dragging his lower garment, until he reached the mosque. He continued to perform prayer until the eclipse was over, then he said: 'Some people claim that the sun and moon only become eclipsed because of the death of a great leader. That is not so. The sun and the moon do not become eclipsed for the death or birth of anyone. When Allâh manifests Himself to anything in His
creation, it humbles itself before
Him." (Da'if)

Comments:
a. The Prophet's coming out of the house 'dragging his lower garment' means his coming out in great haste, so much so that he even adjusted his garment after he had come out of the house.
b. The Prophet used to recite for a long time, bow for a long time and prostrate for a long time whenever there was a solar or lunar eclipse.

1263. It was narrated that 'Aishah said: "The sun was eclipsed during the life of the Messenger of Allâh. The Messenger of Allâh went out to the mosque and stood and said the Takbir, and the people formed rows behind him. The Messenger of Allâh recited for a long time, then he said the Takbir and bowed for a long time. Then he raised his head and said: 'Sami' Allâhu liman hamidah, Rabbanâ wa ikal-hamd.' Then he stood and recited for a long time, but shorter than the first recitation. Then he said the Takbir and bowed for a long time, but less than the first bowing. Then he said: 'Sami' Allâhu liman hamidah, Rabbanâ wa ikal-hamd.' Then he did the same in the next Rak'ah, and he completed four Rak'ah and four sets of prostration, and the eclipse ended before he finished. Then he stood and addressed the people. He praised Allâh as He deserves to be praised, then he said: 'The sun and the moon are two of the
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signs of Allâh. They do not become eclipsed for the death or birth of anyone. If you see that then seek help in prayer.” (Sahih).

Comments:
a. The Hadith teaches us how to perform the eclipse prayer, namely that each Rak'ah shall have two Ruku' and, unlike other prayers, the first Ruku' in the eclipse prayer shall again be followed by recitation.

Even on rising from the first Ruku', the words Sami' Allâhu liman hamidah are to be recited, as is customary in other prayers as well.

b. It is a prayer that must be performed in both the lunar eclipse and the solar eclipse.

1264. It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ led us in the eclipse prayer, and we did not hear his voice.” (Hasan)

Comments:
The previous Hadith speaks of continuing the recitation for a long time, and the words of the Hadith seem to suggest that it was a prayer of audible recitation.

1265. It was narrated that A'sma' bint Abu Bakr said: "The Messenger of Allâh ﷺ performed the eclipse prayer. He stood for a long time, then he bowed for a long time, then he stood up and stood for a long time, then he bowed for a long time, then he stood up, then he prostrated for a
long time, then he sat up, then he prostrated for a long time. He stood for a long time, then he bowed for a long time, then he stood up and stood for a long time, then he bowed for a long time, then he prostrated for a long time, then he sat up, then he prostrated for a long time. Then he finished and said: 'Paradise was brought close to me, so that if I had dared, I could have brought you some of its fruits. And Hell was brought near to me, until I said, "O Lord, am I one of them?" Nâfî' said: "I think that he said: 'And I saw a woman being scratched by a cat that belonged to her. I said: "What is wrong with this woman?" They said: "She detained it until it died of hunger; she did not feed it and she did not let it loose to eat of the vermin of the earth." (Sahîh)

Comments:
Imâm Bukhârî has inferred the rule from this Hadîth that the prayer of a person will be in order despite the presence, in front of him, of anything such as fire (which some people take as an object of worship) if the person concerned has the intention of prostrating himself only before Allâh. (Sahîh Al-Bukhârî: 731).

Chapter 153. What Was Narrated Concerning The Prayer For Rain
1266. It was narrated from Hîshâm bin Ishaq bin 'Abdullâh bin Kinânah that his father said:
One of the chiefs[1] sent me to Ibn 'Abbâs to ask him about the prayer for rain. Ibn 'Abbâs said: 'What kept him from asking me?'

He said: 'The Messenger of Allâh went out humbly, walking with a humble and moderate gait, imploring, and he performed two Rak'âh as he used to pray for 'Eid, but he did not give a sermon like this sermon of yours.'" (Hasan)

Comments:

a. Prayer for rain is two Rak'âh, and the time for offering it is after the sun has risen. It is, moreover, offered in an open place — the place used for 'Eid prayers. That is why Ibn 'Abbâs has likened it to 'Eid prayer.

b. 'He did not give a sermon like this sermon of yours' means that the sermon given by the Prophet on this occasion was basically a supplication to Allâh, and unlike you, he did not lengthen it by mixing it with unnecessary excessive words.

1267. It was narrated that 'Abdullâh bin Abu Bakr said: "I heard 'Abbâd bin Tamim narrating to my father that his paternal uncle had seen the Prophet going out to the prayer place to pray for rain. He faced the Qiblah and turned his cloak around, and prayed two Rak'âh."

(One of the narrators) Muhammad bin Sabbâh said: "Sufyân told us something similar, narrating from Yahya bin Sa'eeed, from Abu Bakr bin

[1] In the narration of At-Tirmidhi (no. 558), it was Walid bin 'Uqbah.
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Muhammad bin 'Amr bin Hazm, from 'Abbâd bin Tamim, from his paternal uncle, from the Prophet ﷺ.”

Sufyân narrated that Al-Mas‘ūdi said: “I asked Abu Bakr bin Muhammad bin ‘Amr: ‘Did he turn it upside down or right to left?’ He said: ‘No, it was right to left.’” (Sahîh)

Comments:
a. The act of ‘turning the cloak over’ was like backing up the oral petition to Allâh with the physical form of supplication, and a way to implore Almighty Allâh to change their plight (from famine to a bountiful condition) even as His slave and Messenger had changed the manner of wearing his robe.

b. It is a Sunnah to supplicate to Allâh after the ‘prayer for rain’ with the back of one’s hands turned towards the face.

1268. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ went out one day to pray for rain. He led us in praying two Rak‘ah without any Adhân or Iqâmah, then he addressed us and supplicated to Allâh. He turned to face the Qiblah, raising his hands, then he turned his cloak around, putting its right on the left and its left on the right.” (Da‘îf)
Chapter 154. What Was Narrated Concerning Supplication For Rain

1269. It was narrated from Shurahbil bin Simt that he said to Ka‘b: “O Ka‘b bin Murrah, narrate to us a Hadith from the Messenger of Allâh ﷺ, but be careful.” He said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, ask Allâh for rain!’ So the Messenger of Allâh ﷺ raised his hands and said: ‘O Allâh! Send wholesome, productive rain upon all of us, sooner rather than later, beneficial and not harmful.’ No sooner had they finished performing Friday (prayer) but they were revived. Then they came to him and complained to him about the rain, saying: ‘O Messenger of Allâh, the houses have been destroyed!’ He said: ‘O Allâh, around us and not upon us.’ Then the clouds began to disperse right and left.” (Hasan)

تخريج: [حسن] آخرجه أحمد: 236/325 عن أبي معاوية به مطولاً، وصحبه البصيري
* الأعش تابعه شعبة عند أحمد وغيره، وقال أبو داود في سنته، ح: 297. سالم لم يسمع من شرحيل، مات شرحيل بيدين، فالمدخن ضعيف، وآصل الحديث صحيح له شواهد كثيرة.

Comments:

a. It is all right to ask a man of virtue and piety to invoke Allâh for mercy, regardless of whether the matter is of individual concern or of communal interest.

b. The instant answering of the prayer by Allâh, was both an act of His mercy, as well as a proof of the veracity of the prophethood of Prophet Muhammad ﷺ, and a miracle performed by him by Allâh’s permission.

c. The supplication for rain contained in the Hadith stands more chances of meeting with Allâh’s grace and quicker acceptance.
1270. It was narrated that Ibn 'Abbás said: “A Bedouin came to the Prophet ﷺ and said: ‘O Messenger of Allāh, I have come to you from people who have no place to graze their flocks and even their male camels have become weak. He mounted the pulpit and praised Allāh, then he said: ‘O Allāh, send upon us all abundant, wholesome rain, productive and plentiful, sooner rather than later.’ Then the rain came down, and no one came to him from any direction but they said: ‘We have been revived.’” (Da‘if)

Comments:

a. The Arabic words ‘mā yatazawwadu lahum rā‘în’ (literally, no shepherd goes out for collecting provisions of the journey) is a figurative expression meaning: The shepherds do not take their herds out of their settlements as there are no grazing grounds left, because of acute drought, and as a result the cattle are dying.

b. ‘Lā yakhitiru lahun fahlun’ (literally, no male camel moves its tail again and again to hit its sides) is also a figurative expression meaning that hunger has weakened even the strongest of animals, like male camels, to the degree that they keep standing listlessly, even without moving their tails.

1271. Mu‘tamir narrated from his father, from Barakah, from Bashir bin Nahik, from Abu Hurairah: “The Prophet ﷺ supplicated for rain (raising his hands) until I saw or one could see the whiteness of his armpits.” (Sahih)

(One of the narrators) Mu‘tamir said: “I think it was during the prayer for rain.”[1]

[1] That is: “I think that rain is mentioned in the narration.” It was narrated by Ibn Khuzaimah in his Sahih no. 1413 through a route from Muhammad bin Abu ‘Adi from Sulaimān At-Taimi from Barakah. And this Sulaimān is the father of Mu‘tamir who
Comments:

a. Supplication for rain should be long, reflective of man's submissiveness and humility before Allâh.

b. While supplicating for rain, the hands in prayers must be raised higher than usual.

1272. Sâlim narrated that his father said: "Sometimes I remember the words of the poet when I was looking at the face of the Messenger of Allâh ﷺ on the pulpit. He did not come down until all the waterspouts in Al-Madînah were filled with rain. And I remember what the poet said:

'He has a white complexion and rain is sought by virtue of his countenance,
He cares for the orphans, and protects the widows.'
These are the words of Abu Tâlib." (Hasan)

Taking the person of the Prophet ﷺ as a medium of approach (Wasi’ah) for Allâh in supplication is the way of Abu Tâlib who lived a disbeliever and died a disbeliever. The Companions, however, had a perfect understanding of the teachings of the Islamic faith, as well as of the demands of monotheism, and the limits imposed by Islam in their expression of love for the Messenger of Allâh ﷺ. They always made a request to the Messenger of Allâh ﷺ to supplicate to Allâh for them, as long as he was alive. In other
words, they made the supplication of the Prophet ﷺ, and not his person, as their means of approach to Allâh.

Chapter 155. What Was Narrated Concerning The ‘Eid Prayers

1273. It was narrated that ‘Atâ’ said: “I heard Ibn ‘Abbâs say: ‘I bear witness that the Messenger of Allâh ﷺ prayed before the sermon, then he delivered the sermon. And he thought that the women had not heard, so he went over to them and reminded them (of Allâh) and preached to them and enjoined them to give in charity, and Bûlûl was spreading his hands like this, and the women started giving their earrings, rings and things.’” (Sahih)

Comments:
The words ‘I bear witness’ have been used by Ibn ‘Abbâs ﷺ to underline the fact that he is narrating the Hadith with full assurance, since he clearly remembers every word of it. It is like a person stating something under oath to dispel any doubts concerning the veracity of his statement.

1274. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ prayed on the day of ‘Eid with no Adhân and no Iqâmâh. (Sahih)
It is imperative to pray the ‘Eid prayer without the usual Adhān and Iqāmah. It is not allowed to follow the analogy of other prayers and call the Adhān and Iqāmah for the ‘Eid prayer. The reason is that the doing of anything that was possible and convenient to do at the time of the Messenger of Allāh ﷺ, but he chose not to do it, will surely be an act of innovation in later years, however beautiful or pious the act might seem to the naked eye.

It was narrated that Abu Sa‘eed said: “Marwān brought the pulpit out one ‘Eid day and started to deliver the sermon before the prayer. A man stood up and said: ‘O Commander of the Believers, you have gone against the Sunnah. You have brought the pulpit out on the day of ‘Eid and it was not brought out before, and you started with the sermon before the prayer, when this was not done before.’ Abu Sa‘eed said: ‘As for this man, he has done his duty. I heard the Messenger of Allāh ﷺ say: “Whoever among you sees an evil action, and he is able to change it with his hand, then change it with his hand (by taking action); if he cannot, (do so) with his tongue then with his tongue (by speaking out); and if he cannot then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.” (Sahih)“

Righting the wrong, and putting an end to an evil by force, is the duty of the rulers. Even people who have persons such as slaves, subordinates, children and students, etc., under their control, are obligated to stop their evil ways through the exercise of their authority. In other cases, it is enough to try to stop the evil through the use of tongue.
1276. It was narrated that Ibn 'Umar said: "The Prophet ﷺ, then Abu Bakr, then 'Umar, used to pray the 'Eid prayer before delivering the sermon." (Sahih)

Chapter 156. What Was Narrated Concerning How Many Times The Imam Should Say The Takbir In The 'Eid Prayers

1277. 'Abdur-Rahmân bin Sa'd bin 'Amr bin Sa'd, the Mu'âdhdhîn of the Messenger of Allâh ﷺ, narrated from his father, from his father, from his grandfather, that the Messenger of Allâh ﷺ used to say the Takbir in the 'Eid prayer, seven times in the first (Râk'âh) before reciting Qur'ân, and five times in the second before reciting Qur'ân. (Hasan)

Comments:
A special feature of the 'Eid prayer that distinguishes it from other prayers is the number of extra Takbir said in it.

1278. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ said the Takbir seven times and five times in the 'Eid prayer. (Hasan)
Chapter 157. What Was Narrated Concerning The Recitation In The ‘Eid Prayer

1281. It was narrated from Nu‘mān bin Bashir that the Messenger of Allāh ﷺ used to recite “Glorify the Name of your Lord, the Most High,”[^1] and “Hasbun ‘Ala’i” (المساعدة - بالله ﷺ - ول Mansion - يصلي الله عليه وسلم).
1282. It was narrated that 'Ubaidullāh bin 'Abdullāh said: "Umar went out on the day of 'Eid and sent word to Abu Wāqīd Al-Laithi asking what the Prophet used to recite on this day. He said: 'Qāf'[^2] and 'Iqtarabat.'[^3] (Sahih)

Comments:
It is in order to recite the Surah mentioned in the two Ahādīth, which is to say that reciting the Surah mentioned in either Hadīth will be according to Sunnah.

1283. It was narrated from Ibn 'Abbās that the Prophet used to recite in the 'Eid prayer "Glorify the Name of your Lord, the Most High."[^4] and "Has there come to you the narration of the overwhelming?"[^5] (Hasan)

[^1]: Al-Ghāshiyah (88).
[^2]: Qāf (50).
[^3]: Al-Qamar (54).
[^4]: Al-Aʿlā (87).
[^5]: Al-Ghāshiyah (88).
Chapter 158. What Was Narrated Concerning The Sermon For 'Eid

1284. It was narrated that Isma'il bin Abu Khâlid said: "I saw Abu Kâhil, and he was a Companion, and my brother narrated to me that he said: 'I saw the Prophet delivering the sermon atop his she-camel, and an Ethiopian was holding onto its reins.'" (Hasan)

Comments:

a. This sermon was delivered on the occasion of the Farewell pilgrimage.
b. The 'Ethiopian' mentioned in the Hadith was in fact the Companion popularly known as Bilâl Al-Habashi.

c. It is alright for an eminent personality to let a common citizen render some sort of a service for him.
d. We learn from the Hadith that (i) it is in order to deliver a speech from atop a mount, etc. (ii) it may be stated here that there is no hint of cruelty to the animals in this case, and (iii) we may deduce from this Sunnah, that it would be in order to raise a stage for delivering the speech in order to facilitate the people’s viewing of the speaker.

1285. It was narrated that Qais bin 'Âidh, who was Abu Kâhil, said: "I saw the Prophet delivering the sermon atop a beautiful she-camel, and an Ethiopian was holding onto its reins." (Hasan)

Comments:

a. The name of the she-camel on which the Messenger of Allâh rode during his journey of the last pilgrimage was Qaswa’ (Sahih Muslim: 147).
b. We may only imagine how faithful the people would have been in
preserving the blessed words of the Prophet ﷺ, those who, even recorded for the future generations the minutest details about the she-camel he rode during his journey.

1286. It was narrated from Salamah bin Nubait that his father performed Hajj and said: "I saw the Prophet ﷺ delivering the sermon atop his camel." (Da’if)

1287. It was narrated from 'Abdur-Rahmân bin Sa’d bin ‘Ammâr bin Sa’d, the Mu’adh-dhîn, that his father narrated, from his father, that his grandfather said: "The Prophet ﷺ used to say the Takbir between the two sermons and he used to say the Takbir a great deal in the sermon of 'Eid." (Da’if)

1288. Abu Sa’eed Al-Khudri said: "The Messenger of Allah ﷺ used to go out on the day of 'Eid and lead the people in praying two Rakâh, then he would say the Salâm and stand on his two feet facing the people while they were sitting down. He would say: 'Give in charity. Give in charity.' Those who gave most in charity were the women, (they would give) earrings and rings and things. If he wanted to send out an expedition he would mention it, otherwise he would leave.'" (Sahîh)
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Comments:
a. Rather than praying in mosques, the 'Eid prayer must be held in open places. The Messenger of Allâh ﷺ preferred an open place over his own blessed mosque to lead the congregation of the 'Eid prayer.
b. The sermon must follow (not precede) the 'Eid prayer.
c. The sermon should, in appropriate manner, deal with the problems of the day.
d. A woman can give her personal items and effects in charity without the permission of her husband.
e. The sermon must be listened to, while sitting down, with due attention. However, should anyone wish to leave it, he may.

1289. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ went out on the Day of Al-Fitr or Al-Adha, and delivered a sermon standing up. Then he sat down briefly, then stood up again.” (Da‘îf)

تخرج: [إسناده ضعيف] وقال البصري: هذا إسناد فيه إسحاق بن مسلم (المنك) وقد أجمعوا على ضعفه، وأبو قتادة (البكراءي) ضعيف، وفيه علة أخرى.

Chapter 159. What Was Narrated Concerning Waiting For The Sermon After The Prayer

1290. It was narrated that ‘Abdullâh bin Sâ‘îb said: "I attended the ‘Eid prayer with the Messenger of Allâh ﷺ. He led us in offering the ‘Eid prayer, then he said: 'I have finished the prayer. Whoever wants to sit (and listen to) the sermon, then let him sit, and whoever wants to leave, then let him leave.'" (Sahîh)
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Comments:

It confirms that listening to the sermon is not obligatory. It is, however, preferable to leave the prayer ground only after one has listened to the sermon, as the Companions used to do.

Chapter 160. What Was Narrated Concerning Praying Before Or After The ‘Eid Prayer

1291. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ went out and led them in the ‘Eid prayer, and he did not pray before it or after it. (Sahih)

Comments:

Unlike the obligatory prayers that are preceded and followed by Nafl Rak‘ah, be they emphasized or unemphasized Sunnah, there are no such Rak‘ah, either before or after the ‘Eid prayers. Thus, praying no other prayer on this occasion is the Sunnah of the Prophet ﷺ.

1292. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ did not pray before or after the ‘Eid prayer. (Hasan)

Comments:

[إسناد حسن] هذا إسناد صحيح، رجاءً ثقات.

1293. It was narrated that Abu Sa‘eed Al-Khudri said: "The Messenger of Allāh ﷺ did not pray before the ‘Eid prayer, but
when he went back to his house
he would pray two Rak'ah."
(Da'if)

Comments:
What we know from the Hadith, is the fact that the Prophet did not perform any Nafl (voluntary) prayer, as was mentioned in the previous Hadith, in fact, this means that the Messenger of Allah did not offer any voluntary prayer on the ground chosen for 'Eid prayer. Thus, the Nafl prayer performed on returning home was unrelated to the 'Eid prayer; it was in fact the customary Nafl prayer, good for all days. And Allah knows best.

Chapter 161. What WasNarrated Concerning Going
Out To The 'Eid Prayer
Walking

1294. 'Abdur-Rahmān bin Sa'd bin 'Ammār bin Sa'd said: "My father told me, from his father, from his grandfather, that the Prophet used to go out to the 'Eid prayers walking, and he would come back walking."
(Da'if)

1295. It was narrated that Ibn 'Umar said: "The Messenger of Allah used to go out to the 'Eid prayers walking, and come back walking."
(Da'if)
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1296. It was narrated that 'Ali said: "It is part of the Sunnah to walk to 'Eid (prayers)." (Da'if)

1297. It was narrated from Muhammad bin 'Ubaydullâh bin Abu Râfî', from his father, from his grandfather, that the Messenger of Allâh ﷺ used to come to 'Eid prayers walking. (Da'if)

Chapter 162. What Was Narrated Concerning Going Out On The Day Of 'Eid Via One Route And Returning Via Another Route

1298. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd said: "My father told me, from his father, from his grandfather, that when the Prophet ﷺ went out on the two 'Eid, he would pass by the house of Sa'eed bin Abul-'Âs, then by the people of the tent, then he would leave by a different route, via Banu Zuraq, then he would go out by the house of 'Ammâr bin Yâsir and the house of Abu Hurairah to Balât."[1] (Da'if)

تخريج: [إسناده ضعيف] انظر، ح: 1247 لعله، وفيه علة أخرى.

(المعجم 162) - باب ما جاء في الخروج يوم العيد من طريق والرجل من غيوره (التحفة 1201)


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Comments:

It shows that the Prophet (ﷺ) took different routes for going to, and coming back from, the 'Eid prayer ground.

1299. It was narrated from Ibn 'Umar that he used to go out to the 'Eid prayers via one route, and return via another, and he said that the Messenger of Allāh ﷺ used to do that. (Hasan)

Comment:

[Exegesis: Hasan] Extracted from a hadeeth, the means of the worshipers, in order to show the glory of the Prophet (ﷺ) and the Takbir through both routes, it shall testify to the virtuosity of the believers on the Day of Judgment.

1300. It was narrated from Muhammad bin 'Ubaidullāh bin Abu Rāfi', from his father, from his grandfather, that the Messenger of Allāh ﷺ used to come to 'Eid prayers walking, and that he would go back via a different route than the one he began with. (Da'īf)

1301. It was narrated from Abu Hurairah that when the Prophet ﷺ went out to 'Eid (prayers), he would return via a different route than the first one he took. (Sahīh)
Chapter 163. What Was
Narraed Concerning
Taqlis[1] On The Day Of 'Eid

1302. It was narrated that 'Amir said: "Iyâd Al-Ash'arî was in 'Abyâr at the time of 'Eid, and he said: 'Why is it that I do not see you engaged in Taqlis as was done in the presence of the Messenger of Allah?" (Da'if)

Comments:

Taqlis means to indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration on festive occasions has been permitted by the Prophet ﷺ. But it is one thing for the girls to beat the Daff (tambourin) and celebrate the heroic deeds of their ancestors in their songs on a happy occasion, and quite another to organize public shows of scantily-clad, half-naked professional women singers, and dancers of enchanting beauty, and indulging in dancing and singing overtly erotic and immoral songs, to the accompaniment of the most fashionable musical instruments of the day. The two things are millions of miles apart, and cannot be compared with each other.

[1] They disagree over the meaning of Taqlis based upon the differences in religious beliefs. Those that allow singing, and beating instruments interpret it that way. Others say it merely means the allowable types of play. In his Sunan Al-Kubra, Baihaqi recorded a different route with similar wording to no. 1303, and said: "Taqlis: Play." And he recorded a different route for no. 1302, and Yusuf bin 'Adi one of his narrators said: "Taqlis is that the slaves and boys sit at the openings of the roads beating the Tabl (type of drum) and other than that." However, there are texts that indicate a prohibition of the Tabl. Baihaqi also said: "Hushaim reported it from Mughirah but he said: 'For indeed it is from the Sunnah for the 'Eid meaning beating the Daff (tambourin) when leaving.'" According to Suyuti's commentary on Ibn Mâjah, in his Târikh Ibn 'Asâkir reported that Zaid bin Ayyub asked Hushaim if Taqlis means beating the Daff and he said yes. In Nihâyah Ibn Athir said: "In the Hudith of 'Umar: 'When he arrived in Shâm, Muqallisun met him with swords and Raihân (perfume) they are those who play in front of the chief when he reaches their city, and one is: Muqallis.'" Those that indicate the Daff or displays with weapons are closest to what is correct, and Allah knows best.

1303. It was narrated from ‘Āmir that Qais bin Sa’d said: "There is nothing that happened during the time of the Messenger of Allāh except that I have seen it, except for one thing, which is that Taqīs was performed for the Messenger of Allāh on the Day of Fitr. (Da’īf)

(Three other chains of narration) with similar wording.

Comments:
It is allowable for the girls on the day of ‘Eid to do some singing to the beat of the Daff inside their houses. (Sahih Al-Bukhari: 956). Care should, however, be taken that there is no mixing of the two sexes, as is commonly witnessed in marriages and other occasions in our present-day society.

Chapter 164. What Was Narrated Concerning Carrying A Spear On The Day Of ‘Eid

1304. It was narrated from Ibn ‘Umar that the Messenger of Allāh used to set out for the praying place in the morning of the day of ‘Eid, and a small spear would be carried before him. When he reached the praying place, it would be set up in front of the praying place.
of him, then he would pray facing it, and that was because the praying place was an open space in which there was nothing that could serve as a Sutrah.\footnote{Sutra (screen), meaning a barrier of some type.}

Comments:

It is enough just to put the Sutra before the Imam leading the congregation. There is no need to put one as well before the congregation.

1305. It was narrated that Ibn 'Umar said: "When the Prophet prayed on the day of 'Eid or on another occasion, a small spear was set up in front of him, and he prayed facing it, and the people were behind him." \textit{(Sahih)}

Nafi' said: It is from here that the leaders have taken this practice.

Comments:

The Sutra is not 'Eid-specific. It must be put up in front of the Imam whenever there is prayer in the open, e.g., during a journey and the like of it.

1306. It was narrated from Anas bin Mâlik that the Messenger of Allah prayed 'Eid at the prayer place, using a small spear as a Sutrah. \textit{(Sahih)}
Chapter 165. What Was Narrated Concerning Women Going Out On The Two ‘Eid

1307. It was narrated that Umm ‘Atiyyah said: “The Messenger of Allah commanded us to bring them (the women) out on the day of Fitr and the day of Nahr.”

Umm ‘Atiyyah said: “We said: ‘What if one of them does not have an outer covering?’ He said: ‘Let her sister share her own outer covering with her.’” (Sahih)

Comments:
a. Just as it is allowable for women to go out to the mosques for obligatory and Friday prayers, it is also necessary that they attend the two ‘Eid prayers.
b. If a lady finds herself unable to attend the ‘Eid congregation for some compelling reason, she must be helped to get out of this compulsion as far as possible, so that she is not denied the chance to attend the ‘Eid prayer and attend the sermon.

1308. It was narrated that Umm ‘Atiyyah said: “The Messenger of Allah said: ‘Bring out the women who have attained puberty and those who are in seclusion so that they may attend the ‘Eid prayer and (join in) the supplication of the Muslims. But let the woman who are menstruating avoid the prayer place.’”

Comments:
a. Girls, when they attain puberty, must stick to their houses.
b. Veil-wearing girls should also join the 'Eid prayers, albeit taking due care of Islamic modesty and outer covering.

c. Women who are menstruating should also go to the site of the 'Eid prayer.

d. There is also a hint in it, that mosque is not the place to perform the 'Eid prayer since, obviously, the menstruating women cannot enter it, although it has been made compulsory for them to attend the congregation.

1309. It was narrated from Ibn 'Abbās that the Prophet ﷺ used to bring his daughters and his wives out on the two 'Eid. (Da‘īf)

Chapter 166. What Was Narrated Concerning Two 'Eid Occurring On The Same Day

1310. It was narrated that Iyās bin Abi Ramlah Ash-Shāmi said: "I heard a man asking Zaid bin Arqam: 'Were you present with the Messenger of Allāh ﷺ when there were two 'Eid on one day?' He said: 'Yes.' He said: 'What did he do?' He said: 'He prayed the 'Eid prayer, then he granted a concession not to pray the Friday, then he said: 'Whoever wants to pray (Friday), let him do so.'" (Hasan)
Comments:
People living outside the town must come to the town for the 'Eid prayer. Similarly, Friday prayer should also be performed in a town or city.
If Friday falls on the day of 'Eid, the obligation to attend the Friday prayer is waived, and people are free to offer their prayer inside their houses.

1311. It was narrated from 'Abd 'Abbâs that the Messenger of Allâh ﷺ said: "Two 'Eid have come together on this day of yours. So whoever wants, that (the 'Eid prayer) will suffice him, and he will not have to pray Friday, but we will pray Friday if Allâh wills." (Da'îf)
Another chain with similar wording.

1312. It was narrated that 'Abd 'Umar said: "Two 'Eid came together at the time of the Messenger of Allâh ﷺ, so he led the people in prayer, then he said: 'Whoever wishes to come to Friday (prayer), let him come, and whoever wishes to stay behind, let him stay behind.'" (Hasan)
Chapter 167. What Was Narrated Concerning The 'Eid Prayer In The Mosque When It Rains

1313. It was narrated that Abu Hurairah said: “Rain fell on the day of 'Eid at the time of the Messenger of Allâh ﷺ, so he led them in prayer in the mosque. (Da‘if)

Comments:
The Hadith has been declared by Shaikh Alba‘nî as 'Weak'. Yet, the correct position is that if there is a situation which makes it impossible to pray in the open, the prayer may be offered inside the mosque.

Chapter 168. What Was Narrated Concerning Wearing Weapons On The Day Of 'Eid

1314. It was narrated from Ibn 'Abbâs that the Prophet ﷺ forbade wearing weapons in the Muslim lands on the two 'Eid, except if the enemy was present. (Da‘if)

Comments:
a. The ruling is correct. There is a tradition narrated from 'Abdullâh bin 'Umar ﷺ in Sahîh Al-Bukhârî (966) to the effect that wearing weapons on the occasion of 'Eid is forbidden in the Islamic law.
b. The interdiction on carrying the weapons is meant to preclude the possibility of unintentional harm to anyone among the assembly of the believers.

Chapter 169. What Was Narrated About Taking A Bath On The Two ‘Eid

1315. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ج‍ ﷺ used to have a bath on the day of Fitr and the day of Adha.” (Da’îf)


1316. It was narrated from ‘Abdur-Rahmân bin ‘Uqbah bin Fâkih bin Sa’d, from his grandfather Fâkih bin Sa’d who was a Companion of the Prophet ج‍ ﷺ that the Messenger of Allâh ج‍ ﷺ used to take a bath on the Day of Fitr, the Day of Nahr, and the day of ‘Arafâh, and, Fâkih used to tell his family to have a bath on these days. (Mau’dh).

خريطة: [إسناده موضوع] أخرجه عبد الله بن أحمد في زوايد المسند: 4/78 عن نصر بن علي به، وقال الوصيري: هذا إسناد ضعيف لضعف يوسف بن خالد، قال فيه ابن معين: كذاب خبيث زدته، قلت: وكذبه غير واحد، وقال ابن حبان: كان يضع الحديث وعبد الرحمن بن عقبة مجهول (ترب).}

Chapter 170. The Time Of The ‘Eid Prayer

1317. Yazid bin Khumair narrated that ‘Abdullâh bin Busr went out with the people on the
Day of Fitr or Adha, and he objected to the Imam's delay. He said: "We would have finished by this time." And that was the time of Tasbih.\(^1\) (Sahih)

Comments:

By making the remark: 'That was the time of Tasbih' the worthy Companion meant to express his displeasure over the fact that, although the time for Duha prayer had already set in, the Eid prayer had not till then been started. As Tabarānī reports, the end of the Makruh time (the time considered undesirable for offering prayer) is the time when the Duha prayer is allowed to be performed.

Chapter 171. What Was Narrated Concerning The (Voluntary) Night Prayer Is Two By Two

1318. It was narrated that Ibn 'Umar said: "The Messenger of Allāh صلی الله علیه وآله وسلم used to offer the night prayers two by two.” (Sahih)

Comments:

There is no doubt that the Prophet’s (ﷺ) usual practice was to pray Tahajjud in units of two and two, which means he used to end each two Rak'ah by a Taslim before starting the next two Rak'ah. Yet, it is also proved from the Sunnah that sometimes he even prayed four Rak'ah with one Taslim.

1319. It was narrated from Ibn 'Umar that the Messenger of Allāh صلی الله علیه وآله وسلم said: "The night prayer is (to be offered) two by two.” (Sahih)

\(^1\) Meaning, the time of Duha prayer. See nos. 1379-1382.
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1320. It was narrated that Ibn 'Umar said: "The Prophet was asked about the night prayer. He said: 'Pray two by two, and if you fear that dawn is coming, then perform Witr with one Rak'ah.'" (Sahih)

Comments:
The number of Rak'ah in Tahajjud prayers could as well be fewer than eight. Witr must have been performed before the onset of the true dawn. Witr could even be of one Rak'ah.

1321. It was narrated that Ibn 'Abbās said: "The Prophet used to pray the night prayer two Rak'ah by two Rak'ah." (Da'īf)

Comments:
Nafl (voluntary) prayer should no doubt be performed in units of two Rak'ah each. It is also, however, allowed to pray it in units of four each.
Chapter 172. What Was Narrated Concerning (Voluntary) Prayers At Night And During The Day Are Two By Two

1322. Ibn ‘Umar narrated that the Messenger of Allâh ﷺ said: “Prayers at night and during the day are to be offered two by two.” (Hasan)

1323. It was narrated from Umm Hâni‘ bint Abu Tâlib that on the day of the Conquest (of Makkah) the Messenger of Allâh ﷺ prayed voluntary Duha with eight Rak‘ah, saying the Salâm after each two Rak‘ah. (Hasan)

1324. It was narrated from Abu Sa‘eed that the Prophet ﷺ said: “After each two Rak‘ah there should be the Taslim.” (Da‘îf)
1325. It was narrated that Muttalib that is, Ibn Abu Wadâ'ah said: "The Messenger of Allâh ﷺ said: 'The night prayers are (to be offered) two by two. Say the Tashah-hud after each two Rak'âh, and raise your hands in all humility like one who is poor and needy and say: 'Allâhummaghfir li (O Allâh, forgive me).’ And whoever does not do that, it is imperfect.’” (Da‘îf)

Chapter 173. What Was Narrated Concerning Qiyâm (The Voluntary Night Prayers) During The Month Of Ramadân

1326. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever fasts Ramadân and spends its nights in prayer, out of faith and in hope of reward, his previous sins will be forgiven.’” (Hasan)

Comments:

The expression ‘previous sins’ used in the context, generally mean sins that are of the category of ‘minor sins’. However, sometimes even major sins stand the chance of being forgiven as a reward for some exceptional act of virtuosity performed by the sinning person. The more full of sincerity and
conformity to the Sunnah of the Messenger of Allāh ﷺ, our fasting and nightly prayers shall be, the more chances they stand of inviting Allāh’s pleasure in forgiving our sins.

1327. It was narrated that Abu Dharr said: “We fasted Ramadān with the Messenger of Allāh ﷺ, and he did not lead us in praying Qiyām (prayers at night) during any part of it, until there were seven nights left. He led us in praying Qiyām on the seventh night until approximately one third of the night had passed. Then on the sixth night which followed it he did not lead us in prayer. Then he led us in praying Qiyām on the fifth night which followed it until almost half the night had passed. Then on the fourth night which followed it, he did not lead us in prayer, until the third night that followed it, when he gathered his wives and family, and the people gathered, and he led us in prayer until we feared that we would miss the

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[1] Since the month can either have 29 or 30 days, the meaning of ‘the seventh night’ could either be the night preceding the 23rd day, if the month that year had 29 days, or the night preceding the 24th day if the month had 30 days. Hence, seven nights remaining could be either of these two possibilities, which is not possible to determine from the Hadith. Similarly, the sixth night would be either the night preceding the 24th or the 25th; the fifth night would be either the night preceding the 25th or the 26th; the fourth night would be either the night preceding the 26th or the 27th; and the third night would be either the night preceding the 27th or the 28th. This means that the nights on which he prayed could have been either odd or even nights.
Falâh.” It was asked: “What is the Falâh?” He said: “Suhr.”[1] He said: “Then he did not lead us in prayer at night for the rest of the month.” (Sahîh)

Comments:
a. There should be more than usual emphasis on performing the acts of worship and devotion during the last ten (or nine) days of Ramadân.
b. Tarâwîh is a Nafl (voluntary) prayer. That is the reason why the Prophet ﷺ chose to lead the congregation just for a few nights instead of the whole month for it.
c. There is no upper or lower limit for the number of Qur’ânic Verses to be recited in a voluntary prayer like Tarâwîh. The Qiyâm could, therefore, be long on one day and short on another day.
d. Suhr (predawn meal) is an important preparation for the fast. It is both a dividing line between the fasts of the believers and the non-believers, as well as a means of receiving blessing from Allâh. The Companions, therefore, rightly called it by the name of Falâh (success or prosperity).

1328. It was narrated that Nadr bin Shaibân said: “I met Abu Salamah bin ‘Abdur-Rahmân and said: ‘Tell me a Hadith that you heard from your father, in which mention is made of the month of Ramadân.’ He said: ‘Yes, my father narrated to me that the Messenger of Allâh ﷺ mentioned the month of Ramadân and said: “A month which Allâh has enjoined upon you to fast, and in which I have established Qiyâm (prayers at night) as Sunnah for you. So whoever fasts it and spends its nights in prayer out of faith and in hope of reward; he will emerge from his sins as on
Chapter 174. What WasNarrated ConcerningVoluntary Prayers DuringThe Night

1329. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘At night Satan ties a rope in which there are three knots to the nape of the neck of anyone of you. If he wakes up and remembers Allâh, one knot is untied. If he performs ablution, another knot is untied, and if he gets up to pray, all the knots are untied, so he wakes up energetic and cheerful, he has already earned something good. But if he does not do that, he wakes up lazy and bad-tempered, having earned nothing good.’” (Sahîh)

Comments:

a. Satan is a creature invisible to the human eye. We must, therefore, believe in whatever the Qur‘ân and Hadîth tell us about him.

b. Tying the knots and blowing into them is the way of the magicians and sorcerers.

c. Remembrance of Allâh is the surest antidote to the guiles of Satan.

d. Tahajjud (voluntary prayer during night) is an important defence against the evil machinations of Satan.
1330. It was narrated that 'Abdullâh said: “Mention was made to the Messenger of Allâh, of a man who slept until morning came. He said: ‘That is because Satan urinated in his ears.’” (Sahîh)

Comments:
We pat the child on or around his ears to make him sleep. Satan, in order to send someone to sleep, however, adopts the method of urinating into his ears.

Tâhâjjud is doubtless a voluntary prayer. No sin, therefore, is imposed on the one who fails to perform it. But the man who chooses to deprive himself of the blessing of Tâhâjjud, in fact, provides Satan with an opportunity to celebrate his exclusion from this Divine Favor. He (Satan) would, therefore, love to see man perpetually deprived of this blessed mode of prayer. It is, therefore, the duty of us all, to spend more and more time in the remembrance of Allâh through performing Qiyâm (prayers at night).

1331. It was narrated that 'Abdullâh bin 'Amr said: “The Messenger of Allâh said: ‘Do not be like so-and-so, who used to pray voluntary night prayers then stopped praying voluntary night prayers.’” (Sahîh)

1332. It was narrated that Jâbir bin 'Abdul-lâh said: “The Messenger of Allâh said: The mother of Sulaimân bin Dâwûd said to Sulaimân: “O my son, do...
not sleep too much at night, for sleeping too much at night will leave a man poor on the Day of Resurrection." (Da‘if)

1333. It was narrated that Jābir said: "The Messenger of Allāh ﷺ said: ‘Whoever prays a great deal at night, his face will be handsome during the day.’” (Maudū’)

1334. It was narrated that ‘Abdullāh bin Salām said: "When the Messenger of Allāh ﷺ came to Al-Madinah, the people rushed towards him and it was said: ‘The Messenger of Allāh ﷺ has come!’ I came along with the people to see him, and when I looked at the face of the Messenger of Allāh ﷺ, I realized that his face was not the face of a liar. The first thing he said was: “O people, spread (the greeting of) Salām, offer food to people and pray at night when
people are sleeping, you will enter Paradise in peace.”

Comments:

a. Before embracing Islam, ‘Abdullah bin Salâm was a Jew. As such he was aware of the signs of the would-be Prophet contained in the earlier Books. That is why he had no difficulty in accepting Islam.

b. Face, they say, is an index to a man’s character. This means that all the traits of a man’s character — virtue, vice, truth, falsehood — get mirrored in his looks and outward personality. It is, therefore, easy for a discerning man to recognize a truthful person from a liar or impostor.

Chapter 175. What Was Narrated Concerning One Who Wakes Up His Family At Night

1335. It was narrated that Abu Sa’eed and Abu Hurairah said that the Prophet said: “When a man wakes up at night and wakes his wife, and they pray two Rak’ah, they will be recorded among the men and women who remember Allâh much.” (Da’if)

Comments:

a. Even as few as two Rak’ah performed for Tahajjud may win great reward from Allâh. So, naturally, more Rak’ah mean more reward.

b. The husband and wife must encourage and help each other in doing virtuous deeds.

1336. It was narrated that Abu Hurairah said: “The Messenger of Allâh said: ‘May Allâh have mercy on a man who gets up at night and prays, and wakes his...
wife, and she prays; and if she refuses he sprinkles water in her face. And May Allāh have mercy on a woman who gets up at night and prays, and wakes her husband and he prays; and if he refuses, she sprinkles water in his face.’” (Hasan)

Comments:
a. If either the husband or the wife is used to praying Tahajjud, let him or her try to make the other also used to doing it.
b. If one is feeling too sleepy, a sprinkle of water will make getting up easy, so that he or she performs ablution and prays. The idea is that neither of the couple should remain deprived of this virtuous act.

Chapter 176. Making One’s Voice Beautiful When Reciting Qur’ān

1337. It was narrated that ‘Abdur-Rahmān bin Sā‘ib said: “Sa’d bin Abu Waqqās came to us when he had become blind. I greeted him with Salām and he said: ‘Who are you?’ So I told him, and he said: ‘Welcome, O son of my brother. I have heard that you recite Qur’ān in a beautiful voice. I heard the Messenger of Allāh say: “This Qur’ān was revealed with sorrow, so when you recite it, then weep. If you cannot weep then pretend to weep, and make your voice melodious in reciting it. Whoever does not make his voice melodious, he is not one of us.” (Da‘īf)

تخريج: [إسناده ضعيف] أخرجه أبو يعلى الموصلي في مسده، ح: 689 من حديث الوليد

为代表的叙述者：他，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆·本·拉法赫，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆，据阿布·法兹勒·伊萨姆، ح: 689 من حديث الوليد

تخريج: [إسناده ضعيف] أخرجه أبو يعلى الموصلي في مسده، ح: 689 من حديث الوليد
1338. It was narrated that ‘Aishah the wife of the Prophet ﷺ said: “One night at the time of the Messenger of Allâh ﷺ I was late returning from the ‘Ishâ’, then I came and he said: ‘Where were you?’ I said: ‘I was listening to the recitation of a man among your Companions, for I have never heard a recitation or a voice like his from anyone.’ He got up and I got up with him, to go and listen to him. Then he turned to me and said: ‘This is Šâlim, the freed slave of Abu Hudhaifah. Praise is to Allâh Who has created such men among my Ummah.’” (Sahîh)

Comments:
a. Not to speak of others, even the Messenger of Allâh ﷺ used to listen to the recitation of Qur’ân from his Companions. As such no one, be he among the greatest of scholars, or the highest ranking person among us, should feel shy of listening to the recitation of persons belonging to the lower strata of the society.
b. Women can listen to the recitation of strangers among men. There is also no harm in praising a person for a gift bestowed upon him by Allâh, particularly if the praise is given at his back.

1339. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Among the people who recite the Qur’ân with the most beautiful voices is the man who, when you hear him, you think that he fears Allâh.’” (Da’îf)
A melodious voice is undoubtedly the adornment of recitation. The beauty of a person’s recitation would, however, be increased manifold if it creates the impact on the listeners, that what the person is reciting has also touched the cords of his heart and filled it with the fear of Allâh.

1340. It was narrated that Fâdîlah bint ‘Ubaîd said: “The Messenger of Allâh ﷺ said: ‘Allâh listens more attentively to a man with a beautiful voice who recites Qur’ân out loud than the master of a singing female slave listens to his slave.’” (Da‘îf)

Comments:

The purpose of mentioning the similitude of a singing female slave in the Hadith, is not to accord legitimacy to the tradition of keeping slave girls. It is rather a ploy to drive home an idea to the people through reference to a well-known tradition existing in the Arabia of those times.

1341. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ entered the mosque and heard a man reciting Qur’ân. He asked, ‘Who is this?’ It was said: ‘(He is) ‘Abdullâh bin Qais.’ He said: ‘He has been given (sweet melodious voice) from the Mazâmîr of the family of Dâwûd.’” (Hasan)

Comments:
Comments:
a. 'Abdullâh bin Qais, popularly known by the nickname Abu Musa Al-
Ash'ârî had an extremely melodious voice. The Messenger of Allâh ﷺ has
given much praise to his recitation.
b. A beautiful voice is a boon from Allâh. It is a commendable act to use it for
noble purposes.
c. Th Arabic word Mazâmîr (sing. Mizmûr), lexically, 'musical instruments', has
been used in Hadîth in its figurative sense of 'melodious voice'.

1342. It was narrated from Barâ’
(bin ‘Azîb) that the Messenger of
Allâh ﷺ said: “Beautify the
Qur’ân with your voices.” (Sahih)

Comments:
a. The Qur’ân must always be recited with as beautiful a voice as possible.
b. Reciting the Qur’ân beautifully and well also means (i) producing the
sounds from correct points of obstruction, (ii) avoiding errors in the
articulation of short and long vowels, and (iii) with due modulation of the
voice, according to the meaning and content of the recited Verse.

Chapter 177. What Was
Narrated Concerning One
Who Sleeps And Misses His
Daily Portion Of The Qur’ân

1343. It was narrated that
‘Abdur-Rahmân bin ‘Abdîn Al-
Qârî said: “I heard ‘Umar bin
Khattâb say: ‘The Messenger of
Allâh ﷺ said: ‘Whoever sleeps
and misses his daily portion of Qur’an, or any part of it, let him read it between the Fajr prayer and the Zuhr prayer, and it will be recorded as if he had read it during the night.” (Sahih)

Comments:
a. It is perfectly in order to fix for oneself the recitation of a certain portion of Qur’an in Tahajjud.
b. There is no time disliked for the remembrance of Allah and the articulation of his praise.

1344. It was narrated that Abu Dardā’ conveyed that the Prophet said: “Whoever goes to bed intending to wake up and pray during the night, but is overwhelmed by sleep until morning comes, what he intended will be recorded for him, and his sleep is a charity given to him by his Lord.” (Sahih)

Comments:
Among the blessings of the purity or sincerity of intention, is that one gets the reward even for actions one intended to do, but could not, because of
Chapter 178. How Much (Time) Is Recommended Regarding the Completion Of The Qur’ān

1345. It was narrated from ‘Uthmān bin ‘Abdullāh bin Aws that his grandfather Aws bin Hudhaifah said: “We came to the Messenger of Allāh ﷺ in the delegation of Thaqif. The allies of Quraish stayed at the house of Mughirah bin Shu’bāh, and the Messenger of Allāh ﷺ camped Bani Mālik in a tent belonging to him. He used to come to us every night after the ‘Ishā’ and speak to us standing on his two feet, until he started to shift his weight from one foot to the other. Most of what he told us was what he had suffered from his people Quraish.

He said: ‘(The two sides) were not equal. We were weak and oppressed and humiliated, and when we went out to Al-Madinah, the outcome of the battles between us varied; sometimes we would defeat them and sometimes they would defeat us.’ One night he was later than he usually was, and I said: ‘O Messenger of Allāh, you have come to us late tonight.’ He said: ‘It occurred to me that I had not read my daily portion of Qur’ān, and I did not want to come out until I had completed it.’” Aws said: ‘I asked the Companions of the Messenger of Allāh ﷺ: ‘How...’
did you used to divide up the Qur‘án?’ They said: ‘A third, a fifth, a seventh, a ninth, an eleventh, a thirteenth, and Hizbul-Mufassal.’”[1] (Da‘f"

تخريج: [إسناده ضعيف] أخرج أبو داود، شهر رمضان، باب تحريم القرآن، ح: ۱۳۹۳ من حديث أبي خالد به عثمان بن عباد الله مستور، لى يوقته غير ابن حبان.

Comments:

We learn from the text, that it is in order to recite the whole of Qur‘án in seven days. Thus the seven portions of the Qur‘án recited over a period of seven days are known as seven Manâzil (portions). The seven Manâzil (after Al-Fâtiha) are as follows:

a) Al-Baqarah; Al-‘Imrân; An-Nisâ‘ (three Surah)

b) From Al-Mâ‘idah to Al-Tawbah (five Surah)

c) From Yunus to An-Nahl (seven Surah)

d) From Al-Isrâ‘ to Al-Furqân (nine Surah)

e) From Ash-Shu‘arâ‘ to Yâ-Sin (eleven Surah)

f) From As-Sâ‘fâ‘ to Al-Hujurat (thirteen Surah)

g) From Qâf to An-Nâs (sixty-five Surah)

The last Manzil is nicknamed the Mufassal. It is because, lengthwise, these are shorter Surah; therefore the continuity of recitation is frequently broken and a separation (fusl) occurs between each two Surah through Basmalah, the recitation of Bismillahir-Rahmânir-Rahim, before the start of each next Surah.

1346. It was narrated that ‘Abdullâh bin ‘Amr said: “I memorized the Qur‘án and recited it all in one night. The Messenger of Allâh ﷺ said: ‘I am afraid that you may live a long life and that you may get bored. Recite it over the period of a month.’ I said: ‘Let me benefit from my strength and my youth.’ He said: ‘Recite it in ten days.’ I said: ‘Let me benefit from my strength and my youth.’ He said: ‘Recite it in seven days,’ I said:

'Let me benefit from my strength and my youth,' but he refused (to alter it any further)." (Da'iff)

Comments:
a. It is not advisable to unduly overburden one's body.
b. Some of the exercises of this nature practised by the Sufis are in contravention of the Sunnah of the Prophet ﷺ.

1347. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "No one properly understands who reads the Qur'ân in less than three days." (Sahih)

Comments:
a. No one should complete the whole of Qur'ân in less than three days.
b. The main purpose of reciting the Qur'ân is to ponder over it and try to comprehend it. That is why it is imperative to understand the meaning of Qur'ân in the language that one understands. At the same time, it is necessary to avoid exegeses that interpret the Qur'ân in ways different from those of our pious predecessors.

1348. It was narrated that 'Aishah said: "I did not know of the Prophet of Allâh ﷺ reciting the entire Qur'ân until morning." (Sahih)

Comments:
Comments:
The practice of completing the whole of Qur’ân in one night or two must be avoided. The practice of some of the memorizers of Qur’ân to organize what they call Shabinah (reciting the Qur’ân in the whole night in Nafl Rak’ah) also deserves to be given up. And Allâh knows best.

Chapter 179. What Was Narrated Concerning Recitation in the (Voluntary) Night Prayers

1349. It was narrated that Umm Hâni’ bint Abi Tâlib said: “I used to hear the Prophet ﷺ reciting at night when I was on the roof of my house.” (Hasan)

Comments:
The Prophet ﷺ used to make audible recitation in Tahâjjud although, as we shall see in H. 1354, inaudible mode of recitation is also allowed in it.

1350. It was narrated that Jasrah bint Dîjâjah said: “I heard Abu Dhâr say: ‘The Prophet ﷺ stood reciting a Verse and repeating it until morning came. That Verse was: ‘If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.’’” [1] (Hasan)

Comments:

a. If a person has only memorized a small part of Qur'ān, he may as well earn reward from Allāh for a long Qiyām and recitation, through reciting again and again, the the small part that he remembers from the Qur'ān.

b. The Verse quoted in the Hadīth together with the preceding one, confirms the fact that the Prophet 'Eisa عليه السلام was unaware of the deviations that had infiltrated into the system of beliefs of his people after his own self had been raised up in the heavens, since the Prophets have not been given the knowledge of the Unseen by Allāh.

c. The Verse quoted in the Hadīth was in fact a supplication that the Prophet عليه السلام had made to Allāh for his people. We also learn from this Hadīth that we may recite any Verse of the Qur'ān appropriate to our situation, as a supplication, in order to invoke the mercy of Allāh.

1351. It was narrated from Hudhaifah that the Prophet عليه السلام prayed, and when he recited a Verse which mentioned mercy, he would ask for mercy; when he recited a Verse that mentioned punishment he would pray for deliverance from it; and when he recited a Verse that mentioned the Tanzih[1] of Allāh, he would glorify Him.[2] (Sāhih)

Comments:

To glorify Allāh in words is to say: Subhān-Allāh (Allāh is free from all imperfection and from everything falsely attributed to Him). On reaching the Verse mentioning punishment, we may say: Allāhumma ajirnī minan-nār (O Allāh! Grant me salvation from Hell-fire) or another Verse of the same purport.

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[1] Tanzih: To declare Allāh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

[2] By saying Subhān Rabbiyal-A'la; etc.
1352. It was narrated that Abu Laila said: “I prayed beside the Prophet when he was praying voluntary prayers at night. He recited a Verse which mentioned punishment and said: ‘I seek refuge with Allâh from the Fire, woe to the people of the Fire.’” (Da’if)

1353. It was narrated that Qatâdah said: “I asked Anas bin Malik about the recitation of the Prophet and he said: ‘He used to elongate his voice.'”[1] (Sahih)

1354. It was narrated that Ghudaif bin Hârith said: “I came to ‘Aishah and asked: ‘Did the Messenger of Allâh recite Qur’ân loudly or softly?’ She said: ‘Sometimes he would recite loud and sometimes softly.’ I said, ‘Allâhu Akhbar! Praise is to Allâh

[1] Some of them say that it is to elongate the pronunciation of the letter preceding a ‘weak’ letter, i.e., Alif, Waw, and Yaa. So he elongates the Lâm before the Ha in the majestic name Allâh, the Mim before the Nun in the name Ar-Rahmân, and the Ha before the Yaa in Ar-Rahim. This is the interpretation Ibn Hajar chose in Fathul-Bâri (no. 5045). Others said it means to elongate the ‘weak’ letters appropriately. Others said that it refers to those letters that are customarily elongated (this is the most popular view), and others add that it refers to raising and lowering the voice as well. See explanation by Sindi on Ibn Mîjah, An-Nisâ‘î, and ‘Awnul-Ma‘înud.
Chapter 180. What Was Narrated Concerning Supplication When A Man Stands To Pray At Night

1355. It was narrated that Ibn ‘Abbâs said: “When the Messenger of Allâh ﷺ prayed Tahâdjud at night, he would say: “Allâhumma laka-hamd, Anta nurus-samâwâti wal-ard wa man fihinna. Wa laka-hamd, Anta qayyûmus-samâwâti wal-ard wa man fihinna. Wa laka-hamd, Anta malikus-samâwâti wal-ard wa man fihinna. Wa laka-hamd, Anta wâdîdina al-mi‘d, wa Allâhumma laka aslamitu, wa bika âmantu, wa ʿalaika tawakkaltu wa ilaika anabtu, wa bika khâsamitu, wa ilaika hâkamtu, faghfirli mà qaddamtu wa mà akhkhartu, wa mà asraru wa mà a’lantu. Antal-muqaddimu wa Antal-muakhkhiru. Lâ ilâha illa anta wa là ilâha ghairuka, wa là hawala wa là quwwata illa bika (O Allâh, to You is praise, You are the Light of the heavens and the earth, and everyone therein. To You is praise, You are the Sustainer of the heavens and the earth, and everyone therein. To You is..." (Hasan)

Who has made this matter one of broad scope.’”

Chapter 180. What Was Narrated Concerning Supplication When A Man Stands To Pray At Night

1355. It was narrated that Ibn ‘Abbâs said: “When the Messenger of Allâh ﷺ prayed Tahâdjud at night, he would say: “Allâhumma laka-hamd, Anta nurus-samâwâti wal-ard wa man fihinna. Wa laka-hamd, Anta qayyûmus-samâwâti wal-ard wa man fihinna. Wa laka-hamd, Anta malikus-samâwâti wal-ard wa man fihinna. Wa laka-hamd, Anta wâdîdina al-mi‘d, wa Allâhumma laka aslamitu, wa bika âmantu, wa ʿalaika tawakkaltu wa ilaika anabtu, wa bika khâsamitu, wa ilaika hâkamtu, faghfirli mà qaddamtu wa mà akhkhartu, wa mà asraru wa mà a’lantu. Antal-muqaddimu wa Antal-muakhkhiru. Lâ ilâha illa anta wa là ilâha ghairuka, wa là hawala wa là quwwata illa bika (O Allâh, to You is praise, You are the Light of the heavens and the earth, and everyone therein. To You is praise, You are the Sustainer of the heavens and the earth, and everyone therein. To You is...”

Chapter 180. What Was Narrated Concerning Supplication When A Man Stands To Pray At Night

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praise, You are the Sovereign of the heavens and the earth, and everyone therein. To You is praise, You are the Truth; Your promise is true, the meeting with You is true, Your saying is true, Paradise is true, the Fire is true, the Hour is true, the Prophets are true, and Muhammad is true. O Allāh, to You have I submitted, in You I believe, in You have I put my trust, to You I turn in repentance, by Your help I argue, to You I refer my case, so forgive me for my past and future sins, what I have done in secret and what I have done openly. You are the One Who brings forward and puts back. None who has the right to be worshiped but You, and there is none who has the right to be worshiped other than You. And there is no power and nor strength except with You."

(Sahih)

Another chain that Ibn ‘Abbās narrated: “When the Messenger of Allāh ﷺ stood during the night for Tahhajud,” and he mentioned something similar.

Comments:
The ‘promise’ made by Allāh, is His declaration that there is so much reward for such and such act, and such and such act shall attract such and such punishment in this world and the Hereafter.

‘Meeting with Allāh being true’ means: It is true that everyone of us shall be resurrected after death, and shall have to render his account. It also means that those lodged in Paradise will be able to see Allāh.

Allāh’s saying being true means, that whatever He communicated to us of the past events through His Prophets did happen exactly as He communicated.
Paradise and Fire being true means, that they do exist ‘really’ not metaphorically, and all the details of the bounties and punishment of Allâh mentioned in the Noble Qur’ân and authentic Ahâdith are there, beyond any shred of doubt.

The Hour being true means, that it is sure to happen at the time appointed for it, and all the details concerning it given in the Qur’ân and Hadith are true.

All the Prophets, especially the Prophet Muhammad’s being ‘true’, means that they were all raised by Allâh in their respective times. They were all truthful, were gifted with the highest attributes of character and free from all moral flaws and defects.

1356. It was narrated that ‘Âsim bin Humaid said: “I asked ‘Âishah: ‘With what did the Prophet(sess) start voluntary night prayers?’ She said: ‘You have asked me about something which no one has asked before. He used to say Allahu Akbar ten times, and Al-Hamdu Lillâh ten times and Subhân-Allâh ten times, and Astaghfirullah ten times, and he would say Allâhumma aghfirli wahdini, warzuqni, wa ’âfînî (O Allâh, forgive me, guide me, grant me provision and give me good health),” and he would seek refuge from the difficulty of the standing on the Day of Resurrection.” (Hasan)

Comments:

‘Seeking refuge from the difficulty of standing’ means: O Allâh! When, on the Day of Resurrection, we present ourselves to render our accounts before You, let it not be difficult for me and all should pass away with comfort and ease.

1357. It was narrated that Abu Salamah bin ‘Abdur-Rahmân said: “I asked ‘Âishah: ‘With what did the Prophet(sess) start his voluntary night prayers?’ She
said: ‘He would say: “Allähumma Rabba Jibra’il wa Mikā’il wa Isrā‘īl, Fātīras-samāwātī wal-‘ard, ‘ālimal-ghaybi wash-shahādah, Anta tahkunu baina ‘ibādika fima kānu fihi yakhṭalifun, ahdini limā akhtulīfa fihi mīnal-haqqī bi idhlīka, inmaa laṭahdi ilā sirātīn mustaqīm (O Allāh, Lord of Jibrā‘īl, Mikā’il and Isrā‘īl, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that wherein they differ. Guide me to the disputed matters of truth by Your Leave, for You are the One Who guides to the Straight Path.”’ (Sahih)

(One of the narrators) ‘Abdur-Rahmān bin ‘Umar said: “Bear in mind the word Jibrā‘īl with a Hamzah — this is how it was narrated from the Prophet ﷺ.”

Comments:
a. Tahajjud (voluntary night prayers) may also be started with this supplication.
b. All guidance is in Allāh’s Hands. Therefore we must keep supplicating to Allāh for it.

Chapter 181. What Was Narrated Concerning How Many Rak‘ah Should Be Prayed At Night

1358. It was narrated that ‘Āishah said, and this is the Hadīth of Abu Bakr:[1] “During the period after he finished prayer

[1] That is Abu Bakr bin Abu Shaibah, one of the two Shāikh who narrated chains to Ibn Mājah for this Hadīth.
the ‘Ishâ’ until the Fajr, the Prophet & used to pray eleven Rak‘ah, saying the Salâm after each two Rak‘ah and praying Witr with one Rak‘ah. He would prostrate for as long as it takes anyone of you to recite fifty Verses before he would raise his head. When the Mu‘adh-dhin fell silent after the first Adhân for the Subh prayer, he would get up and pray two brief Rak‘ah.” (Sahih)

Comments:
Both ways of offering prayer are in order for Tahajjud — praying two Rak‘ah by two, saying Salâm after each two Rak‘ah, or praying four by four Rak‘ah, each four Rak‘ah being ended by saying Salâm. As for Witr, it is to be offered after Tahajjud. It could either be one Rak‘ah, or three, or five.

1359. It was narrated that ‘Aishah said: “The Prophet & used to pray thirteen Rak‘ah at night.” (Sahih)

Comments:
The Hadith does not run counter to the Hadith mentioning eleven Rak‘ah. By adding two Rak‘ah of either ‘Ishâ’ or of Fajr to Tahajjud the total number of Rak‘ah reach thirteen. Another way to count the Rak‘ah as thirteen could be seen under the coming H. 1362.

1360. It was narrated from ‘Aishah that the Prophet & used
to pray nine Rak'ah at night.

(Sahih)

Comments:

Of this, eight Rak'ah were of Tahajjud and one of Witr. Another possibility is that he prayed six Rak'ah of Tahajjud following it by three Rak'ah of Witr.

1361. It was narrated that 'Amir Ash-Sha'bi said: "I asked 'Abdullâh bin 'Abbâs and 'Abdullâh bin 'Umar about the Prophet's prayer at night. They said: '(He prayed) thirteen Rak'ah, including eight, and three for Witr, and two Rak'ah after the Fajr.'" (Sahih)

1362. It was narrated that Zaid bin Khâlid Al-Juhani said: "I said, I must observe how the Messenger of Allâh ﷺ prays tonight. So I lay down at his door. The Messenger of Allâh ﷺ got up and prayed two brief Rak'ah, then two long ones, which were very, very long, then two Rak'ah which were shorter than the ones preceding them, then two Rak'ah which were shorter than the ones preceding them, then two Rak'ah which were shorter than the ones preceding them, then two Rak'ah which were shorter than the ones preceding them, then two Rak'ah which were shorter than the ones preceding them.
preceeding them, then two *Rak'ah*, then *Witr*. That was thirteen *Rak'ah."* (Sahih)

Comments:

The previous *Hadith* speaks of thirteen *Rak'ah*, including the two *Rak'ah* performed before the obligatory *Fajr* prayer. The present *Hadith*, however, tells us that, even apart from the *Sunnah* of *Fajr*, it is allowed to pray thirteen *Rak'ah* instead of eleven.

1363. It was narrated from Kuraib, the freed slave of Ibn 'Abbās, that Ibn 'Abbās told him that he slept at the house of Maimunah, the wife of the Prophet, who was his maternal aunt. He said: “I lay down across the pillow and the Messenger of Allāh and his wife were laying along it. The Prophet slept until midnight, or a little before, or a little after. The Prophet woke up and began to rub the sleep from his face with his hand. Then he recited the last ten Verses of *Surah Al 'Imrān*. Then he got up and went to a water skin that was hanging up and performed ablution from it, and he performed ablution well, then he stood up and prayed.” 'Abdullāh bin 'Abbās said: “I stood up and did what he had done, then I went and stood beside him. The Messenger of Allāh put his right hand on my head, took hold of my right ear and tweaked it. Then he prayed two *Rak'ah*, then...
two Rak'ah, then two Rak'ah, then two Rak'ah, then two Rak'ah, then two Rak'ah, then he prayed Witr.

Then he lay down until the Mu'adh-dhin came to him and he prayed two brief Rak'ah, then he went out to pray.” (Sahih)

تخريج: أخرجه البخاري، الوضوء، باب قراءة القرآن بعد الحديث وغيره، ح: ۱۸۳، وسلم، صولة المسافرين، الباب السابق، ح: ۷۲۳، من حديث مالك به.

Comments:

a. The Prophet ﷺ let ‘Abdullāh bin Ābās ﷺ spend the night in the house of his maternal aunt Maimunah, the Mother of the Believers, since he, being the son of her sister, was her Mahram (in a relationship of same blood).

b. The purpose of ‘Abdullāh bin Ābās was to observe the actions of the Messenger of Allāh ﷺ. The Prophet ﷺ, therefore, accorded him a chance to observe the real-life-example of himself.

c. Some small action taken during prayer, in case of necessity, does not invalidate the prayer.

Chapter 182. What Was Narrated Concerning Which Hours Of The Night Are Best

1364. It was narrated that ‘Amr bin ‘Abasah said: “I came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, who became Muslim with you?’ He said: ‘A free man and a slave.’[1] I said: ‘Is there any hour of the night that is closer to Allāh than another?’ He said: ‘Yes, the last half of the night.’” (Sahih)

Comments:

At the time ‘Amr bin ‘Abasah ṣ came to the Messenger of Allāh ṣ, he ṣ was at Makkah and had not yet emigrated from there. (For details see Sahih Muslim : 294)

1365. It was narrated that ‘Aishah said: “The Messenger of Allāh ṣṣ used to sleep during the first part of the night and stay awake during the latter part.” (Sahih)

تخريج: أخرج البخاري، الهجر، باب من نام الأول الليل وأيضا آخره، ح:1146، ومسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... الخ، ح:339 من حديث أبي إسحاق به.

Comments:

The Prophet ﷺ has demonstrated several permissible options concerning praying Tahajjud and resting at night, one of which has been mentioned in this Hadith.

1366. It was narrated from Abu Hurairah that the Messenger of Allāh ṣṣ said: “Our Lord, the Blessed and Exalted, descends when one third of the night remains, every night, and He says: ‘Who will ask of Me, that I may give him? Who will call upon Me, that I may answer him? Who will ask My forgiveness, that I may forgive him?’ until dawn comes.’ Hence they used to prefer voluntary prayers at the end of the night rather than at the beginning. (Sahih)

تخريج: أخرج البخاري، الهجر، باب من نام الأول الليل وأيضا آخره، ح:1154، ومسلم، صلاة المسافرين، باب الترغيب في الدعاء والذكر في آخر الليل والإجابة فيه، ح:586 من حديث مالك عن الزهري به.

Comments:

a. So immense is the mercy of Allāh, that He Himself commands His slaves to ask Him what they want.
b. Allâh’s descending (to the nearest heaven) is a special attribute of Him, like His presence over the Throne, and the attribute of His speech. We must believe in these attributes as they are described in Qur'ân and Hadîth without either denying them, or twisting their meaning. We must, moreover, abstain from giving resemblance for any one of His attributes to any of the created things, and must have the belief that Allâh does come down in a manner that suits His glory and majesty.

1367. It was narrated that Rifâ’în Al-Juhani said: “The Messenger of Allâh said: ‘Allâh provides respite until, when half or two thirds of the night has passed, He says: “My slave does not ask of anyone other than Me. Whoever calls upon Me, I will answer him; whoever asks of Me, I will give him; whoever asks My forgiveness, I will forgive him,” until dawn comes.’” (Sahîh)

Comments:

‘Providing respite’ probably means that Allâh grants His slaves time for sleep and rest, and does not require of them to remain busy in worshiping Him, around the clock. Or else, it could mean that, as mentioned in the Hadîth, Allâh’s call comes after a particular point of time.

Chapter 183. What Was Narrated About What It Is Hoped Will Suffice For The Night Prayer

1368. It was narrated that Abu Mas’ûd said: The Messenger of Allâh said: “Whoever recites the last two Verses of Surat Al-Bâqara at night, that will be sufficient for him.” (Sahîh)

In his narration (one of the narrators) Hafs said: “Abdur-
Rahmān said: ‘I met Abu Mas'ud when he was performing Tawāf, and he narrated this to me.’”

Comments:

‘Recitation of the last two Verses of Surat Al-Baqarah being sufficient for the night’ means that if a person has failed to perform Tahajjud on a certain night, let him at least recite these two Verses, since they would bring as much mercy from Allāh as would the prayer of Tahajjud, if it had been performed. Or else it could mean that the recitation of these two Verses is enough to ward off any trouble or calamity from him for the night.

1369. It was narrated from Abu Mas'ud that the Messenger of Allāh ṣṣ said: “Whoever recites the last two Verses of Surat Al-Baqarah at night, that will be sufficient for him.” (Sahih)

1370. It was narrated that ‘Aishah said: “The Prophet ṣṣ said: ‘If anyone of you becomes drowsy, let him sleep until he feels refreshed; for he does not know, if he prays when he feels drowsy, he may want to say words seeking forgiveness but (instead) he ends up cursing himself.’” (Sahih)
Comments:

It is not advisable to perform prayer while a person is feeling sleepy. If that be the condition, he should either first complete his sleep, or do something to fight the sleep and regain the freshness of his mind and heart, such as performing ablution, or walking a little, or doing a light exercise.

1371. It was narrated from Anas bin Mâlik that the Messenger of Allâh entered the mosque and saw a rope tied between two pillars. He said, "What is this rope?" They said: "It belongs to Zainab. She prays here and when she gets tired she holds on to it." He said: "Untie it, untie it; let any one of you pray when he has energy, and if he gets tired let him sit down." (Sahîh)

Comments:

a. One should set a target of prayers and remembrance of Allâh which is not too burdensome for him.

b. In case one feels tired or distressed, it is proper and permissible that he should shorten the target of voluntary prayers that he had set for himself.

1372. It was narrated from Abu Hurairah that the Prophet said: "When anyone of you gets up to pray at night, and his tongue stumbles over the words of the Qur'ân and he does not know what he is saying, let him lie down." (Sahîh)
Comments:

'Stumbling over the words of the Qur'an' means when drowsiness makes it difficult for him to recite the Qur'an, or he loses good knowledge of what his tongue is repeating, let him stop his recitation and prayer, and go to bed.

Chapter 185. What Was Narrated Concerning Praying Between The Maghrib and The 'Ishā'

1373. It was narrated that 'Āishah said: "The Messenger of Allah ﷺ said: 'Whoever prays twenty Rak'ah between Maghrib and the 'Ishā', Allah will build for him a house in Paradise.'" (Maudu')

Comments:

Some of the people call these Rak'ah as Salātul-Awwābin, but it is a misnomer. The correct position is that Salātul-Awwābin is another name for the Duha prayer (prayer after sunrise). The Prophet ﷺ has said that Salātul-Awwābin is the prayer performed when the young ones of the camels begin to have their feet sizzling (from the heat of the sand). (Sahih Muslim: 143).

1374. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'Whoever prays six Rak'ah after the Maghrib and does not speak evil between them, they will be made equivalent to twelve years' worship.'" (Da'if)
Chapter 186. What Was Narrated Concerning Voluntary Prayers Offered At Home

1375. It was narrated that ‘Āsim bin ‘Amr said: “A group from the people of ‘Iraq came to ‘Umar and when they came to him, he said to them: ‘Where are you from?’ They said: ‘From the inhabitants of ‘Iraq.’ He said: ‘Have you come with permission?’ They said: ‘Yes.’ Then they asked him about a man’s prayer in his house. ‘Umar said: ‘I asked the Messenger of Allāh ṣṣ and he said: ‘As for a man’s prayer in his house, it is light, so illuminate your houses.”’’’ (Da’īf)

Another chain with similar wording.

Comments:

a. It is necessary for men to perform obligatory prayer at the mosque.

b. As for Nafl (voluntary) prayers, it is preferable to offer them at home. The

Rak‘ah after the obligatory prayer generally called Sunnah, are in fact of the category of Nafl prayers.

c. It is permissible to offer Nafl prayer in the mosque.

1376. It was narrated from Abu Sa‘eed Al-Khudri that the Prophet ﷺ said: “When anyone of you has finished his prayer, let him give his house a share of that, for Allah will put something good in his house because of that prayer.” (Sahih)

Comments:

The Prophet ﷺ liked to perform Nafl prayer at home, not because he had difficulty coming and going to the mosque, as would be the case if the mosque were at some distance from his house. He rather did it, because it is preferable to perform Nafl prayer in one’s house.

1377. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Do not make your houses into graves.’” (Sahih)

Comments:

a. Remembrance of Allah is the life and breath of the heart. Whoever does not remember Allah is like a dead person. The best form of remembrance of Allah, however is prayer.

b. It is forbidden to pray at the graveyards.

c. The words, “Do not make your houses into graves,” mean: Do not totally avoid praying in your houses as you (rightly) abstain from praying at the grave yards.
d. Praying obligatory prayer in mosque is an enjoined duty, but do not make it a habit to perform even all your Nafl prayers in mosque. You must also offer some of your Nafl prayer at home.

1378. 'Abdullāh bin Sa'd said: "I asked the Messenger of Allāh صل الله عليه وسلم: 'Which is better prayer in my house or prayer in the mosque?' He said: 'Do you not see how close my house is to the mosque?' But praying in my house is dearer to me than praying in the mosque, apart from the prescribed prayers." (Sahih)

Chapter 187. What Was Narrated Concerning Duha Prayer

1379. It was narrated that 'Abdullāh bin Ḥārith said: "During the caliphate of 'Uthmān, when the people were present in large numbers, I asked about Duha prayer, and I could not find anyone who could tell me that he, meaning the Prophet صل الله عليه وسلم, had prayed it, apart from Umm Hānī'. She told me that he had prayed it with eight Rak'ah." (Sahih)

Comments:
Most of the Companions were probably unaware of the nature of this prayer, because the Prophet صل الله عليه وسلم did not perform it regularly, and whenever he prayed, he did it at home.
1380. It was narrated that Anas bin Malik said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever prays Duha with twelve Rak’ah, Allâh will build for him a palace of gold in Paradise.’” (Da’if)

1381. Mu’âdhah Al-‘Adawiyyah said: “I asked ‘Aishah: ‘Did the Prophet ﷺ pray Duha?’ She said: ‘Yes; four (Rak’ah) and he would add whatever Allâh willed.’” (Sahih)

Comments:
This shows that not only Umm Hâni, but ‘Aishah as well, had seen the Prophet ﷺ pray the Duha prayer. As for the rule of Islamic law, it can be proven even from the report of a single Companion.

1382. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever regularly prays two Rak’ah of Duha, his sins will be forgiven even if they are like the foam of the sea.’” (Da’if)

Comments: [إسناده ضعيف] آخره الرمذي، الوتر، باب ماجع في صلّة الضحى، ح: 476 من حديث النهاس، وقال: ولا نعرفه إلا من حديثه، والنهاس هذا ضعيف كما في الترتيب.
Chapter 188. What Was Narrated Concerning Istikhârah Prayer

1383. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh used to teach us Istikhârah, just as he used to teach us a Surah of the Qur'ân. He said: 'If anyone of you is deliberating about a decision he has to make, then let him pray two Rak'âh of non-obligatory prayer, then say: Allâhumma inni astâkhiruka bi 'ilmika wa 'ala qudratika wa as'aluka min fadlikal-'azim, fa inkâra taqdiru li wa allâhumma in kunta ta'lamu, wa Anta 'allamul-ghuyûb. Allâhumma in kunt ta'lamu hadhal-anwa (then the matter should be mentioned by name) mâ kâna min shay'in khairan li fi dini wa ma'âshi wa 'aqibati amri, aw khairanli fi 'ajili amri wa 'ajilihi, faqdurhu li wa yassirku li wa bârik li fihî. Wa in kunt ta'lamu [O Allâh, I seek Your guidance (in making a choice) by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allâh, if in Your knowledge, this matter (then it should be mentioned by name) is good for me in my religion, my livelihood and my affairs, or both in this world and in the Hereafter then ordain it for me, make it easy for me, and bless it for me. And if in
Your knowledge]. Then saying similar to what he said the first time, except: *Wa in kāna sharrun li fasriftru 'anni wāsrifiqhi 'anhu wāqdur li al-khair haithuma kāna thumna raddini bihi* (If it is bad for me then turn it away from me and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it).” (Sahih)

Comments:

a. If, after having prayed the *Istikhārah* prayer (prayer for seeking guidance), one feels the quietude of the heart in doing the intended task, let him do it, otherwise forsake it.

b. When you reach the words ‘this matter’ in the supplication, mention the name of the task or project that you want to undertake, such as: ‘this marriage, or journey, or business,’ etc., or else, just bring the intended task or project to your mind without mentioning it in words.

c. ‘Turn me away from it’ means: O Allāh! Do not let me do it, and let not the thoughts like: ‘How good it were if I had done it,’ etc., should cross my mind.

Chapter 189. What Was Narrated Concerning Prayer At Times Of Need

1384. It was narrated that ‘Abdullāconst bin Abi Awfa Al-Aslami said: “The Messenger of Allāh ﷺ came out to us and said: ‘Whoever has some need from Allāh or from any of His creation, let him perform ablution and pray two Rak`ah, then let him say: Lā ilāha illallāh-Il-Halimul-Kunīm. Subhān-Allāh Rabbil-`arshil-`azīm. Al-hamdu Lillāhī. Allāhumma inni as'āluka mujibāt rahmatikā, wa 'azā'ima maghfiratikā, wal-ghanimata min kulli barrin, was-salāmata min kulli ithmin. (المعجم (التحفة (٢٢٨) - باب ما جاء في صلاة الحاحاة (١٨٩)) - باب ما جاء في صلاة الحاحاة (التحفة (٢٢٨)) - ١٣٨٤ - حذفنا سؤالين بن شهيد: حذفنا أبو عاصم العباداني عليه، عن فاقيث بن عبد الرحمان، عن عبد الله بن أبي أوفى الأشلمي قال: خرج علما رشول الله ﷺ فقال: دم كأنت للحة حاحاة إلى الله، أو إلى أخذ من خليقو فليمضوا وللض ركعتين. ثم لبقل: لا إلا الله الخليل الكريم، سبحانه الله رب العرش العظيم. الحمد لله رب التامين. اللهم إني أسألك موجبات رحمتك، وأعورك من مغفرتك، وال cinéma من كل بر، والسلامة من
As'āluka alla tada'a li dhanban illa ghafartahu, wa là hamman illa furrajahu, wa là hájah hiya laka ridan illa qadaitahu li (None has the right to be worshiped but Allāh, the Forbearing, the Most Generous. Glory is to Allāh, the Lord of the Mighty Throne. Praise is to Allāh, the Lord of the worlds. O Allāh, I ask You for the means of Your mercy and forgiveness, the benefit of every good deed and safety from all sins. I ask You not to leave any sin of mine but You forgive it, or any distress but You relieve it, or any need that is pleasing to You but You meet it). Then he should ask Allāh for whatever he wants in this world and in the Hereafter, for it is decreed.” (Da’īf)


1385. It was narrated from ‘Uthmān bin Hunaid that a blind man came to the Prophet and said: “Pray to Allāh to heal me.” He said: “If you wish to store your reward for the Hereafter, that is better, or if you wish, I will supplicate for you.” He said: “Supplicate.” So he told him to perform ablution and do it well, and to pray two Rak’ah, and to say this supplication: “Allāhumma inni as‘āluka wa atawajjahu ilaika bimuhhammadin nabiyyir-rahma. Ya Muḥammadu inni qad tawajjahtu bika ila rabbi fi hājati hádhihi ititqada. Allāhumma fasḥaffi'hu fiyā (O Allāh, I ask of You and I turn...
my face towards You by virtue of the intercession of Muhammad the Prophet of mercy. O Muhammad, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met. O Allâh, accept his intercession concerning me)." (Sahih)

Abu Ishâq said: "This Hadith is Sahih."[1]

Comments:

a. It is perfectly in order for a man to ask a person noted for his piety to supplicate to Allâh on his behalf.

b. To patiently bear a disease or a distress ordained by Allâh is doubtless one of the means to go higher up in one's rank with Allâh. It is also, however, not against either the spirit of trust in Allâh or unquestioning submission to His decree, if a sick person supplicates to Him for his healing or recovery from disease.

c. The Companion did not supplicate to the Prophet ﷺ or invoke him for healing; he only asked the Messenger of Allâh ﷺ to pray to Allâh for grant of recovery to him. The Companion also prayed to Allâh himself for the purpose. The Prophet's supplication to Allâh was for the grant of the Companion's prayer. That is why the act has been termed as intercession by the Prophet ﷺ.

Chapter 190. What Was Narrated Concerning The Prayer Of Glorification

1386. It was narrated that Abu Râfî' said: "The Messenger of Allâh ﷺ said to 'Abbâs: 'O uncle, ...
shall I not give you a gift, shall I not benefit you, shall I not uphold my ties of kinship with you?' He said 'Of course, O Messenger of Allāh.' He said: 'Pray four Rak'ah, and recite in each Rak'ah the Opening of the Book (Al-Fātihah) and a Surah. When you have finished reciting, say: Subhān-Allāh! wal-hamdu Lillāh wa lá ilāhā illā Allāhu Akbar (Glory is to Allāh, praise is to Allāh, none has the right to be worshiped but Allāh and Allāh is the Most Great) fifteen times before you bow in Ruku'. Then bow and say it ten times; then raise your head and say it ten times; then prostrate and say it ten times; then raise your head and say it ten times; then prostrate and say it ten times; then raise your head and say it ten times; then prostrate and say it ten times; then raise your head and say it ten times. That will be seventy-five times in each Rak'ah and three hundred times in the four Rak'ah, and even if your sins are like the grains of sand, Allāh will forgive you for them.' He said: 'O Messenger of Allāh, what if someone cannot say it in one day?' He said: 'Then say it once in a week; if you cannot, then say it once in a month' until he said: 'Once in a year.'” (Sahīh)

[1] Subhān Allāh also means to declare Allāh, the Most High, to be free of any imperfections, and whatever has been falsely attributed to Him, such as having a son, a partner, etc.
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Comments:
Allāh greatly loves the words that glorify and sanctify Him. Even outside this particular prayer the words expressing Allāh’s praise and majesty, namely Subhān-Allāh wa bi-hamdihi and Subhān Allāhil-‘Azim (Glorified is Allāh and praised is He, Glorified is Allāh, the Most Great) must be given due prominence in our normal supplications, for the Messenger of Allāh has said that, although these words are very easy for the tongue, they are dear to Allāh and are heavy in the Balance (see Sahih Al-Bukhārī, last Hadith). The reason why Salāt At-Tashih merits such great reward from Allāh, may be attributed to the fact that in it, one repeats words expressing Allāh’s oneness, glorification and greatness many times over.

It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ἃ said to ‘Abbās bin ‘Abdul-Muttalib: ‘O ‘Abbās, O my uncle, shall I not give you a gift, shall I not give you something, shall I not tell you of something which, if you do it, will expiate for ten types of sins? If you do them, Allāh will forgive you your sins, the first and the last of them, the old and the new, the unintentional and the deliberate, the minor and the major, the secret and the open, ten types of sin. Pray four Rak‘ah, and recite in each Rak‘ah the Opening of the Book (Al-Fātihah) and a Sūrah. When you have finished reciting in the first Rak‘ah, while you are standing, say: Subhān-Allāh wal-Hamdu Lillāh wa lā ilāha illallāh wa Allāhu Akbar (Glory is to Allāh, praise is to Allāh, none has the right to be worshiped but Allāh and Allāh is the Most Great) fifteen times. Then bow and say it ten times while you are bowing.
Then raise your head from Ruku' and say it ten times. Then go into prostration and say it ten times while you are prostrating. Then raise your head from prostration and say it ten times. Then prostrate and say it ten times. Then raise your head from prostration and say it ten times. That will be seventy-five times in each Rak'ah. Do that in all four Rak'ah. If you can pray it once each day then do so. If you cannot, then once each week; if you cannot, then once each month. If you cannot, then once in your lifetime." (Hasan)

Chapter 191. What Was Narrated Concerning The Night Of The Middle Of Sha'bân

1388. It was narrated that 'Ali bin Abu Talib said: "The Messenger of Allah ﷺ said: 'When it is the night of the middle of Sha'bân, spend its night in prayer and observe a fast on that day. For Allah descends at sunset on that night to the lowest heaven and says: 'Is there no one who will ask Me for forgiveness, that I may forgive him? Is there no one who will ask Me for provision, that I may provide for him? Is there no one who is afflicted by trouble, that I may relieve him?' and so on, until dawn comes.'" (Maudu')
The Hadith is not only extremely ‘Weak’ but a clear fabrication as well. As such, there is no basis for observing fast specifically on the fifteenth of Sha’bân. Similarly, there is no substance in Allah’s alleged descent in this particular night to the lowest heaven, as mentioned in this Hadith and the next. Sound Ahâdîth, however, do confirm that Allah (the Glorified) descends to the lowest heaven each night. The exact nature of this descent we neither know nor can comprehend. We must, however, have faith in this attribute of Allah’s descent.

1389. It was narrated that ‘Âishah said: “I missed the Prophet one night, so I went out looking for him. I found him at Al-Baqi’, raising his head towards the sky. He said: ‘O ‘Âishah, were you afraid that Allah and His Messenger would wrong you?’” She said: “I said: ‘No, it is not that, but I thought that you had gone to one of your other wives.’ He said: ‘Allah descends on the night of the middle of Sha’bân to the lowest heaven, and He forgives more than the number of hairs on the sheep of Banu Kalb.”’ (Da’if)
him is Hadith no.1390, and according to him the Hadith proves the excellence of the night under reference.

1390. It was narrated from Abu Musa Al-Ash’ari that the Messenger of Allâh ﷺ said: “Allâh looks down on the night of the middle of Shâbân and forgives all His creation, apart from the idolator and the Mushâhin.”[1] (Da’îf)

Another chain from Abu Musa, from the Prophet ﷺ with similar wording.

Chapter 192. What Was Narrated Concerning Prayer And Prostrating At Times Of Gratitude

1391. It was narrated from ’Abdullâh bin Abu Awfâ that the

[1] In An-Nihâyah: ‘He is the opponent (or enemy).’ Awwâ’î said: ‘It means the practitioner of innovation who separates from the main body of the Muslim nation.’

Tibi said: ‘Perhaps the objective was to censure the enmity which occurs among the Muslims out of bad feelings about leaders, not due to religion, so no one will be safe from the tongue or the hand of the one who spreads that, since it will lead to fighting and what is prohibited.’ And in Az-Zawîd: ‘Its chain is ‘Weak’ due to the weakness of ’Abdullâh bin Lahi’ah and the obscure mention of Walîd bin Muslim.’ And Allâh knows best.” (Explanation by Sindî).
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Messenger of Allâh ﷺ prayed two Rak'ah on the day when he was given the glad tidings of the head (death) of Abu Jahl. (Da'iff)

1392. It was narrated from Anas bin Mâlik that the Prophet ﷺ was given glad tidings that a need of his had been met, and he fell down prostrate. (Hasan)

Comments:
Performing one prostration on a happy event or occasion is the Sunnah of the Prophet ﷺ. The prostration could as well be considerably long.

1393. It was narrated from 'Abdur-Rahmân bin Ka'îb bin Mâlik that his father said that when Allâh accepted his repentance, he fell down prostrate. (Sahîh)

Comments:

Three of the Prophet's Companions, Ka'îb bin Mâlik, Murârah bin Rabî' and Hilâl bin Umayyah, lagged behind the Islamic army on the occasion of the Tabuk military campaign, for no valid reason. Therefore, on Allâh's command, the entire Muslim community observed a social boycott of these three for fifty days. During this long long period, these three remained mentally distressed and kept offering their repentance before Allâh. Finally, when after fifty days, Allâh accepted their repentance, the Prophet of Allâh ﷺ declared it as the happiest day of their lives.

1394. It was narrated from Abu Bakrâh that when the Prophet ﷺ heard news that made him happy, or for which one should be
happy, he would fall down prostrate in gratitude to Allâh, the Blessed and Exalted. (Hasan)

Chapter 193. What Was Narrated Saying That Prayer Is An Expiation

1395. It was narrated that ‘Ali bin Abu Tâlib said: "If I heard a Hadîth from the Messenger of Allâh سلم, Allâh benefited me with it as much as He willed, and if I heard it from anyone else, I would ask him to swear an oath, then if he swore an oath I would believe him. Abu Bakr told me and Abu Bakr spoke the truth that the Messenger of Allâh سلم said: 'There is no man who commits a sin then he performs ablution and does it well, then he prays two Rak‘ah,' (one of the narrators) Mis‘ar said: 'then performs prayer and seeks the forgiveness of Allâh, but Allâh will forgive him.' (Hasan)

Comments:
a. The process of exercising caution in accepting the Ahâdîth, and of examining what is true from what is false, dates back to the time of the Companions themselves.
b. 'Ali had so much faith in the veracity of Abu Bakr that he accepted any version of Hadith – narrated by him without doubt or delay.

c. Both ablution and prayer are the means by which sins are forgiven.

1396. It was narrated from 'Asim bin Sufyân Thaqafi that they went on the campaign of Salāsil, but no battle took place; they only took up their positions. Then they came back to Mu‘āwiyyah, and Abu Ayyub and 'Uqbah bin 'Amir were with him. 'Asim said: “O Abu Ayyub, we have missed out on Jihād this year, and we were told that whoever prays in the four mosques will be forgiven his sins.” He said: “O son of my brother, shall I not tell you of something easier than that? I heard the Messenger of Allāh say: ‘Whoever performs ablution as he has been commanded, and prays as he has been commanded, will be forgiven his previous (bad) deeds.’” He said: “(Did he not say it) like that, O 'Uqbah?” He said: “Yes.” (Hasan)

Comments:

a. One military expedition of the name of the Campaign of Salāsil took place before the conquest of Makkah in the year 8 AH. The one referred to in this Hadith, known as the campaign of Salāsil, is a different campaign which had taken place during the caliphate of Mu‘āwiyyah.

b. Salāsil in Arabic means a range of sand dunes. Both these battles having taken place in sandy areas, came to be known as campaigns of Salāsil.

[1] “The mosques that existed, or the three designated ones, and the fourth being Qubā’ mosque.” (Explanation by Sindi).
c. The four mosques referred to in the Hadith are: Al-Masjid Al-Harâm (the Holy Mosque at Makkah), Prophet’s Mosque at Al-Madinah, Al-Masjid Al-Aqsa (in Jerusalem), and the Qubā’ Mosque. The Prophet has exhorted the people regarding the prayer in these mosques.

1397. 'Uthmân said: “I heard the Messenger of Allâh ﷺ say: ‘Do you think that if there was a river in the courtyard of anyone of you, and he bathed in it five times each day, would there be any dirt left on him?’ They said: ‘(There would be) nothing.’ He said: ‘Prayer takes away sins like water takes away dirt.’” (Sahih)

Comments:

a. Sins are forgiven for one who performs his ablution and prayer according to the precepts of the Prophet ﷺ.

b. Teachings of Shari‘ah (Islamic law) are easily driven home and retained in the mind, if given through the method of examples and similitudes. The same is the case with other educational and scientific topics.

1398. It was narrated from ‘Abdullâh bin Mas’ûd that a man did something with a woman that was less than adultery; I do not know how far it went, but it was less than adultery. He went to the Prophet ﷺ and told him about that. Then Allâh revealed the words: “And perform the prayer, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the
mindful.’’[1] He said: “O Messenger of Allâh, is this only for me?” He said: “It is for everyone who acts upon it.” (Sahih)

Comments:
The prayers at the two ends of the day are the Fajr and ‘Asr. Intervening between the two is Zuhr. Nightly prayers are those of Maghrib and ‘Ishâ’. Thus, performing the five daily prayers is the means to get remittance of one’s sins.

Chapter 194. What Was Narrated Concerning The Five Obligatory Prayers And Performing Them Regularly

1399. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Allâh enjoined fifty prayers upon my nation, and I came back with that until I came to Musa. Musa said: ‘What has your Lord enjoined upon your nation?’ I said: ‘He has enjoined fifty prayers on me.’ He said: ‘Go back to your Lord, for your nation will not be able to do that.’ So I went back to my Lord, and He reduced it by half. I went back to Musa and told him, and he said: ‘Go back to your Lord, for your nation will not be able to do that.’ So I went back to my Lord, and He said: ‘They are five and they are fifty; My Word does not change.’ So I went back to Musa and he said: ‘Go back to your Lord.’ I said: ‘I feel shy before my Lord.’”

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Comments:

a. The Hadith relates part of the story of Mi’raj (Prophet’s night journey to the seven heavens). For details see Sahih Al-Bukhari: 349.

b. When it was the last time, the Prophet \( \text{ṣ} \) abstained from appealing for further reduction. The reason being that the promise of the reward of fifty prayers for performing five prayers had the hidden indication that further reduction would not be granted.

1400. It was narrated that Ibn `Abbâs said: “Your Prophet \( \text{ṣ} \) was enjoined to do fifty prayers but he returned to your Lord to make (i.e. reduce) them five prayers.” (Sahih)

1401. It was narrated that `Ubadah bin Sâmit said: “I heard the Messenger of Allâh \( \text{ṣ} \) say: ‘Five prayers that Allâh has enjoined upon His slaves, so whoever does them, and does not omit anything out of negligence, on the Day of Resurrection Allâh will make a covenant with him that He will admit him to Paradise. But whoever does them but omits something from them out of negligence, will not have such a covenant with Allâh; if He wills He will punish him, and if He wills, He will forgive him.’” (Hasan)
Comments:
a. Obligatory prayers are just five — the rest are voluntary (Nafl). Some of these Nafl prayers are very much emphasized, others are not. However, there is no permission to be deficient with them, since they serve the purpose of making good the defects left by the people in performing their obligatory prayers.
b. 'Omitting something' could either be in the form of completely neglecting them or not performing them with a sense of humility and submissiveness.

1402. It was narrated from Sharik bin 'Abdullâh bin Abu Namir that he heard Anas bin Mâlik say: "While we were sitting in the mosque, a man entered riding a camel; he made it kneel in the mosque, then he hobbled it and said to them: 'Which of you is Muhammad?' The Messenger of Allâh ﷺ was reclining among them, so they said: 'This fair-skinned man who is reclining.' The man said to him: 'O son of 'Abdul-Muttalib!' The Prophet ﷺ said: 'I am listening to you.' The man said: O Muhammad! I am asking you and will be stern in asking, so do not bear any ill-feelings towards me.' He said: 'Ask whatever you think.' The man said: 'I abjure you by your Lord and the Lord of those who came before you, has Allâh sent you to all of mankind?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' He said: 'I abjure you by Allâh, has Allâh commanded you to pray the five prayers each day and night?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' He
said: 'I abjure you by Allâh, has Allâh commanded you to fast this month each year?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' He said: 'I abjure you by Allâh, has Allâh commanded you to take this charity from our rich and distribute it among our poor?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' The man said: 'I believe in what you have brought, and I am the envoy of my people who are behind me. I am Dimâm bin Tha’labah, the brother of Banu Sa’d bin Bakr.'" (Sahih)

Comments:
a. The mosque at the time of the Prophet ﷺ was a structure of unbaked earth or clay. Therefore, entry of camels etc., was not barred. It may be that a part of the mosque was set aside for the animals. This example could serve as a precedent for us to provide parking lots for bikes, scooters and cars etc., adjoining the mosques in our times.
b. The report of one narrator is acceptable in Islamic law but only if the narrator is dependable and trustworthy.
c. It is a commendable act to go and consult a true scholar about the teachings of Islamic law.

1403. Sa’eed bin Musayyab said that Abu Qatâdah bin Rib’î told him that the Messenger of Allâh ﷺ said: "Allâh said: 'I have enjoined on your nation five prayers, and I have made a covenant with Myself that whoever maintains them, I will admit him to Paradise, and whoever does not maintain them, has no such covenant with Me.'" (Da’îf)
Chapter 195. What Was Narrated Concerning The Virtue Of Praying In The Sacred Mosque And The Mosque of the Prophet

1404. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "One prayer in this mosque of mine is better than a thousand prayers anywhere else, except The Sacred Mosque (Al-Masjid Al-Harâm)." (Sahih)

(Another chain) from Abu Hurairah from the Prophet ﷺ with similar wording.

Comments:

a. There are three mosques superior to all the rest in the world, namely (i) Al-Masjid Al-Harâm (The Sacred Mosque) that houses the Sacred Ka'bah, (ii) The Prophet’s Mosque, and (iii) The Aqsa Mosque (at Jerusalem). It is, therefore, an act of virtue, meriting reward from Allâh, to undertake a journey to visit these mosques, and offer prayer in them. Barring these three, it is not permissible to go to visit any other mosque or grave etc., in the belief that prayer in those places would fetch greater reward.

b. Performing prayer at the Prophet’s Mosque is not equal, but better in reward than offering one thousand prayers.

c. Some of the Ahâdîth speak of reward of one prayer in the Prophet’s Mosque as equivalent to fifty thousands prayer (e. g. H. 1413 of Ibn Mâjah). However, the Hadith is Weak.

1405. It was narrated from Ibn...
‘Umar that the Prophet ﷺ said: “One prayer in this mosque of mine is better than one thousand prayers in any other mosque except the Sacred Mosque.”’ (Sahih)

Comments:
The expression ‘In this mosque of mine’ does not mean only that part of the mosque that existed in the days of the Prophet ﷺ. It includes all other additions made to it in subsequent years as well, since they do not constitute any separate structure. Therefore, prayer in any part of the Prophet’s Mosque, be it old or new, merits this enhanced reward. Nevertheless, the superiority of praying in the front rows over other rows in this mosque is also like the superiority in other mosques.

1406. It was narrated from Jābir that the Messenger of Allāh ﷺ said: “One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere.” (Sahih)

Comments:
Performing prayer at the Prophet’s Mosque is not equal but better in reward than offering one thousand prayers. Similarly, offering prayer at the Sacred Mosque is not equal but more in reward than offering one hundred thousand prayer. Nevertheless, depending on the degree of humility and submissiveness in prayer, it is possible that one obtain an increase or decrease in his reward.

Chapter 196. What Was Narrated Concerning Praying In The Mosque Of Baitil-Maqdis (Jerusalem)

1407. It was narrated that...
Maimunah the freed (female) slave of the Prophet ﷺ said: I said: “O Messenger of Allāh, tell us about Baitil-Maqdis.” He said: “It is the land of the Resurrection and the Gathering. Go and pray there, for one prayer there is like one thousand prayers elsewhere.” I said: “What if I cannot travel and go there?” He said: “Then send a gift of oil to light its lamps, for whoever does that is like one who goes there.” (Da’if)

1408. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “When Sulaimān bin Dāwūd finished building Baitil-Maqdis, he asked Allāh for three things: Judgment that was in harmony with His judgment, a dominion that no one after him would have, and that no one should come to this mosque, intending only to pray there, but he would emerge free of sin as the day his mother bore him.” The Prophet ﷺ said: “Two prayers were granted, and I hope that the third was also granted.” (Sahih)

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Comments:

a. ‘Judgment that was in harmony with Allāh’s judgment’ means being enabled to pass correct judgments that are free even from well-intentioned errors.

b. The Hadith mentions the virtue of visiting Baitil-Maqdis and offering prayer in it.

1409. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “No one should prepare a mount (travel) to visit any mosque except three: the Sacred Mosque, this mosque of mine, and Aqsa Mosque.” (Sahih)

Comments:

Undertaking a journey towards any other mosque, grave, mountain or cave for purposes of visiting it or earning reward from it is prohibited. People going for the annual pilgrimage (Hajj), while going from Makkah to Al-Madinah should only go there with the intention of visiting the mosque of the Prophet ﷺ, not his grave, since we are not commanded to undertake journeys for purposes of visiting graves.

1410. It was narrated from Abu Sa‘eed and ‘Abdullāh bin ‘Amr bin ‘Abdul ‘Azīz that the Messenger of Allāh ﷺ said: “Do not prepare a mount (travel) to visit any mosque except three: the Sacred Mosque, Aqsa Mosque, and this mosque of mine.” (Sahih)

Comments:

Comments:
Undertaking a journey for 'visiting' is only allowed in respect of these three mosques. It is, however, perfectly in order to navigate to any and every destination in the world for a valid purpose, such as acquisition of knowledge, business, employment, fighting in the cause of Allah, meeting with relatives, friends or people of known scholarship or virtuosity. Similarly, it is in order for a person living in Al-Madinah to go to the Qubā' Mosque because this going does not fall under the definition of 'journey'.

Chapter 197. What Was Narrated Concerning Prayer In Qubā' Mosque

1411. Abul-Abad, the freed slave of Banu Khatmah, said that he heard Usaid bin Zuhair Ansâri who was one of the Companions of the Prophet narrating that the Prophet said: “One prayer in the Qubā' Mosque is like 'Umrah.” (Hasan)

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Comments:
a. The Qubā' Mosque is the first mosque built after Emigration. Before entering Al-Madinah, the Prophet had stayed for a few days at Qubā' and built a mosque there. The Prophet used to go once a week and offer prayer there. (Sahih Al-Bukhârî: 1193).
b. While staying in Al-Madinah, one must go to visit the Qubā' Mosque in order to win the reward of one 'Umrah as well as the reward of following the Sunnah of the Prophet.

1412. (Sahl) bin Hunaiif said: "The Messenger of Allah said: 'Whoever purifies himself in his house, then comes to the Qubā'
Chapter 198. What Was Narrated Concerning Prayer In The Jāmi' Masjid

1413. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ said: 'A man’s prayer in his house is equal (in reward) to one prayer; his prayer in the mosque of the tribes is equal to twenty-five prayers; his prayer in the mosque in which Friday prayer is offered is equal to five hundred prayers; his prayer in Aqsa Mosque is equal to fifty thousand prayers; his prayer in my mosque is equal to fifty thousand prayers; and his prayer in the Sacred Mosque is equal to one hundred thousand prayers.'" (Da‘īf)

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Mosque and offers one prayer therein, will have a reward like that for ‘Umrah.’” (Hasan)
Chapter 199. What Was Narrated Concerning The Beginning Of The Construction Of The Pulpit

1414. It was narrated from Tufail bin Ubayy bin Ka'b that his father said: "The Messenger of Allâh ﷺ used to pray facing the trunk of a date-palm tree when the mosque was still a hut, and he used to deliver the sermon leaning on that trunk. A man from among his Companions said: 'Would you like us to make you something upon which you can stand on Fridays so that the people will be able to see you and hear your sermon?' He said: 'Yes.' So he made three steps for him, as a pulpit. When they put the pulpit in place, they put it in the place where it stands now. When the Messenger of Allâh ﷺ wanted to stand on the pulpit, he passed by the tree trunk from which he used to deliver the sermon, and when he went beyond the trunk, it moaned and split and cracked. The Messenger of Allâh ﷺ came down when he heard the voice of the trunk, and rubbed it with his hand until it fell silent. Then he went back to the pulpit and when he prayed, he prayed facing it. When the mosque was knocked down (for renovation) and (the pillars, etc.) were changed, Ubayy bin Ka'b took that trunk and kept it in his house until it became very old and the termites consumed it and it became grains of dust." (Da'îf)
The Chapters Of Establishing ... 351

Comments:

a. Delivering the sermon while standing is the Sunnah of the Prophet ﷺ.

b. The sermon should be delivered from atop a pulpit.

c. Initially, the pulpit had three steps. More steps were added to it to make it higher after the passing away of the Prophet ﷺ.

d. The moaning of the date-palm trunk within the hearing of the people was a miraculous phenomenon.

e. It is allowed to safe-keep the relics of the Prophet ﷺ but only if we are sure of the authenticity of those relics.

1415. It was narrated from Anas that the Prophet ﷺ used to deliver the sermon leaning on a tree trunk. When he started to use the pulpit, he went to the pulpit, and the trunk made a sorrowful sound. So he came to it and embraced it, and it calmed down. He said: “If I had not embraced it, it would have continued to grieve until the Day of Resurrection.”

(Sahih)

1416. It was narrated that Abu Hāzim said: “The people differed concerning the pulpit of the Messenger of Allah ﷺ and what it was made of. So they came to Sahl bin Sa’d and asked him. He said: ‘There is no one left who knows more about that than I. It is made of tamarisk (a type of..."
It was made by so-and-so, the freed slave of so-and-so (a woman), (who was) a carpenter. He brought it and he (the Prophet ﷺ) stood on it when it was put in position. He faced the Qiblah and the people stood behind him. He recited Qur'an, then bowed and raised his head, then he moved backwards until he prostrated on the ground, then he went back to the pulpit and recited Qur'an, then bowed and raised his head, then he moved backwards until he prostrated on the ground.

(Sahih)

Comments:

a. "There is no one left who knows more about that than I," i.e., those who knew more are dead by now.

b. There is no harm if the Imam places himself a bit higher than the worshippers in a congregational prayer.

c. Moving a little forward or backward during prayer does not invalidate it.

d. Leading the people in prayer from a raised position was meant to let the people see and learn the various actions and movements of prayer.

1417. It was narrated that Jābir bin ʿAbdullāh said: "The Messenger of Allāh ﷺ used to stand by the root of a tree, or by a tree trunk, then he started to use a pulpit. The tree trunk made a grieving sound." Jābir said: "So that the people in the mosque could hear it. Until the Messenger of Allāh ﷺ came to it and rubbed it, and it calmed down. Some of
them said: 'If he had not come to
it, it would have grieved until the Day of Resurrection.'” (Sahih)

Chapter 200. What Was Narrated Concerning Standing For A Long Time In Prayer

1418. It was narrated from Abu Wâ’il that ‘Abdullâh said: “I
prayed one night with the Messenger of Allâh صلی الله علیه و اسلم and he kept standing until I thought of
doing something bad.” I said:
“What was that?” He said: “I thought of sitting down and
leaving him.” (Sahih)

Comments:
a. Tahajjud may to be performed as a congregational prayer.
b. Long recitation is preferred in Tahajjud.
c. A teacher’s leading by example gives courage to the pupils and creates in them a desire to follow his example.
d. ‘Abdullâh bin Mas’ud عصام felt a desire to offer prayer behind the Prophet ﷺ.
The etiquette of love and pupilage demanded that he persevered with the teacher until the last, in his noble activity. He, therefore, thought it bad to sit down in the middle of the prayer, for it negated the very spirit of love
and reverence for the master.

1419. It was narrated from Ziyâd bin ‘Ilâqah that he heard Mughirah say: “The Messenger of Allâh ﷺ stood (in prayer) until

...
his feet became swollen. It was said: ‘O Messenger of Allâh, Allâh has forgiven you your past and future sins.’ He said: ‘Should I not be a thankful slave?’”

**Comments:**

a. If Allâh favors one of His slaves by granting him a higher status, he should, in return, try to demonstrate more and more gratefulness towards Him.

b. The best way to pay thanks to Allâh is to do one’s very best in worshiping Him, especially in the offering of prayer and the recitation of the Qur’ân. *Tahâjjud* is a combination of both.

1420. It was narrated that Abu Hurairah said: “The Messenger of Allâh used to pray until his feet became swollen. It was said: ‘O Messenger of Allâh, Allâh has forgiven you your past and future sins.’ He said: ‘Should I not be a thankful slave?’” (Sahih)

**Exegesis:** [Sahih] Fava ‘Abî Abdûl-Mu’taﬁ’ Allâh is well-pleased with the standing. And the Hadîth does not negate the Hadîth: ‘The slave is nearest to his Lord when prostrating’ since it is possible that that nearness in the state of prostration be with regard to the supplication being answered, as he indicated; so that they would increase in supplication. But that does not negate the superiority of the standing, and Allâh knows best.” Explanation by Sindi.

1421. It was narrated that Jâbir bin ‘Abdullâh said: “The Prophet was asked: ‘Which prayer is best?’ He said: ‘That with the longer *Qunut.*’”[1] (Sahih)

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[1] They have explained that the *Qunut* in this Hadîth means the standing. And this Hadîth does not negate the Hadîth: ‘The slave is nearest to his Lord when prostrating’ since it is possible that that nearness in the state of prostration be with regard to the supplication being answered, as he indicated; so that they would increase in supplication. But that does not negate the superiority of the standing, and Allâh knows best.” Explanation by Sindi.
Chapter 201. What Was Narrated Concerning Prostrating A Great Deal

1422. It was narrated from Kathir bin Murrah that Abu Fâtimah told him: “I said: ‘O Messenger of Allâh! Tell me of a deed that I can adhere to and act upon.’ He said: “You should prostrate, for you will not prostrate to Allâh but He will raise you in status one degree thereby and erase from you one sin.” (Sahih)

Comments:

All the actions in prayer are the means to achieve closeness to Allâh. Prostration, however, occupies a special place among all these, since it is the greatest manifestation of man’s submissiveness to Allâh, which is the very essence of worship.

1423. Ma’dân bin Abu Talhah Al-Ya’muri said: “I met Thawbân and said to him: ‘Tell me a Hadith that Allâh may benefit me thereby.’ But he remained silent. Then I said the same and he remained silent. That happened three times. Then he said to me: ‘You should prostrate to Allâh; for I heard the Messenger of Allâh...”
say: "No one prostrates to Allāh but Allāh will raise him one degree in status thereby and will erase one of his sins." Ma'dān said: "Then I met Abu' Dardā' and asked him the same question, and he gave a similar answer." (Sahih)

Comments:
The object of 'prostrating a great deal' could be achieved through offering Sunnah and Nāfīl prayers as well through performing a good number of prostrations at times of gratitude and of recitation of the Noble Qur'ān.

1424. It was narrated from 'Ubdādah bin Sāmit that he heard the Messenger of Allāh ﷺ say: "No one prostrates to Allāh but Allāh will record one Hasanah (good reward) for him, and will erase thereby one bad deed and raise him in status one degree. So prostrate a great deal." (Sahih)

1425. It was narrated that Anas
bin Hakim Dabbi said: “Abu Hurairah said to me: ‘When you go to your country, tell them that I heard the Messenger of Allâh ﷺ say: “The first thing for which the Muslim will be brought to account on the Day of Resurrection will be the prescribed prayers. If they are complete, all well and good, otherwise it will be said: ‘Look and see whether he has any voluntary prayers.’ If he has any voluntary prayers, his prescribed prayers will be completed from his voluntary prayers. Then the same will be done with regard to all his obligatory deeds.”’ (Da’if)

Comments:

a. Great attention should be paid to obligatory prayers, fasts, pilgrimage and obligatory charity, so that no negligence finds its way in any one of them.

b. Voluntary prayers, fasts, pilgrimage and charities are also extremely important.

c. The most important among Nafl prayers are the ones generally dubbed as the ‘Emphasized Sunnah,’ i.e., the Rak’ah performed before or after the obligatory prayers. Next in order comes the Tahajjud prayer.

1426. It was narrated from Tamim Dârî that the Prophet ﷺ said: “The first thing for which a person will be brought to account on the Day of Resurrection will be his prayer. If it is complete, then the voluntary (prayers) will also be recorded for him (as an increase). If it is not complete then Allâh will say to His angels: ‘Look and see whether you find any voluntary prayers for My
slave, and take them to make up what is lacking from his obligatory prayers. Then all his deeds will be reckoned in like manner.” (Sahih)

Chapter 203. Offering A Voluntary Prayer in The Same Place As One Has Offered An Obligatory Prayer

1427. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Is anyone of you incapable, when he prays, of stepping forward or backwards, or to his right or left?" meaning in order to offer a voluntary prayer. (Da’’if)

Comments:
Most of the people are unaware of this etiquette of prayer. A person should not offer Sunnah or Nafl prayer at the very place where he has offered his obligatory prayer. What he should do is to move aside a little or exchange greetings etc., with a companion, or else he should recite some of the supplications taught by the Prophet ﷺ before resuming his Sunnah or Nafl prayer.
Chapter 204. What Was Narrated Concerning Having A Place In The Mosque In Which One Usually Prays

1429. It was narrated that 'Abdur-Rahmân bin Shibl said: "The Messenger of Allâh ﷺ forbade three things: Pecking like a crow, spreading (the forearms) like a beast of prey, and a man having a place in the mosque in which he usually offers the prayer, like a camel has a place to which it usually goes." (Hasan)
Comments:

a. ‘Pecking like a crow’ means hurrying through one’s prostrations etc. It is against the spirit of humility and submissiveness — essential ingredients of prayer. We must perform all the recitations and actions of prayer with complete equanimity and composure.

b. While going into prostration, we should only place our hands on the ground. Spreading the forearms (until, elbows) on the ground is prohibited.

1430. It was narrated from Yazid bin Abu Ubaid that Salamah bin Al-Akwa’ used to offer the Dhuha prayer, and he would come to the pillar that was near the Mushaf.

I said to him: “Why do you not pray over there?” And I pointed to some corner of the mosque. He said: “I saw the Messenger of Allah seeking out this place.” (Sahih)

Comments:

It is perfectly in order to try to pray at one’s preferred place provided that it does not cause inconvenience to others, and nobody who is already in that place is made to move from there.

Chapter 205. What Was Narrated Concerning Where Shoes Should Be Placed If They Are Taken Off During Prayer

1431. It was narrated that

[1] “That is the Mushaf (collected copy of the Qur’an) of ‘Uthmān.” Explanation by Sindi, Ibn Hajar (no. 502, Al-Bukhārī) said: “This proves that there was a specific location for the Mushaf, and it occurs in Muslim with the wording: ‘He prayed behind the box.’ And it is as if there was a box that the Mushaf was placed in.”
‘Abdullah bin Saa‘ib said: “I saw the Messenger of Allah praying on the Day of the Conquest, and he put his shoes on his left.” (Sahih)

Comments:
Offering prayer is permitted in both ways, i.e., with or without the shoes on. (Sunan Ibn Majah: 1038). Should anyone want to put the shoes aside during prayer, he should put them on his left.

1432. It was narrated that Abu Hurairah said: “The Messenger of Allah said: ‘Keep your shoes on your feet. If you take them off then place them between your two feet; do not place them to your right, or to the right of your companions, or behind you, for they may annoy whoever is behind you.’” (Da’if)
6. The Chapters On What Has Been Narrated Regarding Funerals

Chapter 1. What Was Narrated Concerning Visiting The Sick

1433. It was narrated that ‘Ali said that the Messenger of Allāh ﷺ said: “The Muslim has six courtesies due from the Muslim: He should greet him with Salām when he meets him; he should accept his invitation if he invites him; he should answer [by Yarhamuk-Allāh (may Allāh have mercy on you)] to him if he sneezes (and says Al-Hamdulillah); he should visit him if he falls sick; he should follow his funeral if he dies; and he should love for him what he loves for himself.” (Sahih)

Comments:

a. It is compulsory for maintaining, promoting and establishing peace in a Muslim society, that all the Muslims take care of and assure each other’s rights. The Messenger of Allāh ﷺ instructed his followers many times to keep their mutual relationships upright. These guidelines also include the above mentioned six golden teachings. These commandments and instructions are declared ‘Rights of a Muslim’ due to their importance, so that every Muslim should be heedful of these matters regarding other
brothers. The result of following these rules will be the establishment of a healthy and sound society based upon peace, love, kindness and mutual compassion, thus all sorts of fighting and quarrels will come to an end, and peace will be determined.

b. A believer should 'love for his brother what he loves for himself' means that one should be sincere to others, and one should treat others as one wishes for himself to be treated by others. For example; a person who longs to be respected and not be mistreated, by the same token should honor others and must avoid insulting them. And as he would want other people to help him, he should help others too.

1434. It was narrated from Abu Mas'ud that the Prophet ﷺ said: "The Muslim has four things due from the Muslim: He should answer [by saying Yarhamuk-Allāh (may Allāh have mercy on you)] to him if he sneezes (and says Al-Hamdulillah); he should accept his invitation if he invites him; he should attend his funeral if he dies; and he should visit him if he falls sick." (Hasan)

1435. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Five are the rights of the Muslim over the Muslim: Returning his greeting, accepting his invitation; attending his funeral; visiting the sick; and answering (saying Yarhamuk-Allāh) to the one who sneezes, if he praises Allāh (says Al-Hamdulillah)." (Hasan)

1436. Jābir bin ʿAbdullāh said: "The Messenger of Allāh ﷺ came walking to visit me (when I was
sick), as did Abu Bakr, when I was with Banu Salimah. (Sahih)

النَّبِيُّ ﷺ ﻣُﮭَﻤِّدًا ﺛُوْلُوُ ﻣَﺎﺋِيًا، ﻭَأَوْلُ ﺑُرْوُ، وَأَنَا ﺑِنْ ﺑِنٍّ ﺳَلِيمَةَ.

تَحْرِيقٌ: أَخْرِجَةِ ﺑِنْ ﺧَذَارِي، ﻟِلْمَرْضٍ، ﺑَﺎبِ عِيَادَةٍ ﺣِيْمَيْ عَلَى، ح: 561، ﻭَمُسلمَ، 

الفَرَائْضِ، ﺑَﺎبِ مِرَاءَاتِ ﺗُكْلَاءَةِ، ح: 1116 ﻣُنَ حَدِيثِ ﻋِبْرَانِيٍّ ﺑِهِ ﻣَطْوَلًا.

١٤٣٧. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ did not visit any sick person until after three days." (Da’îf)

١٤٣٨. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allâh ﷺ said: "When you enter upon one who is sick, cheer him up and give him hope of a long life, for that does not change anything (of the Divine Decree), but it will cheer the heart of the one who is sick."

١٤٣٩. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ visited a man and said: "What do you long for?" He said: "I long for wheat bread." The Prophet ﷺ said: "Whoever has any wheat bread, let him send it to his...
brother.” Then the Prophet said: “If any sick person among you longs for something, then feed him.” (Da’if)

1440. It was narrated that Anas bin Mâlik said: “The Prophet entered upon a sick person to visit him. He said: ‘Do you long for anything? Do you long for Ka’k (a type of bread)?’ He said: ‘Yes.’ So they sent someone to bring some Ka’k for him.” (Da’if)

1441. It was narrated that ‘Umar bin Al-Khattâb said: “The Prophet said to me: ‘When you enter upon one who is sick, tell him to pray for you, for his supplication is like the supplication of the angels.’” (Da’if)

Chapter 2. What Was Narrated Concerning The Reward Of One Who Visits A Sick Person
1442. It was narrated that ‘Ali said: “I heard the Messenger of
Allāh ﷺ say: ‘Whoever comes to his Muslim brother and visits him (when he is sick), he is walking among the harvest of Paradise until he sits down, and when he sits down he is covered with mercy. If it is morning, seventy thousand angels will send blessing upon him until evening, and if it is evening, seventy thousand angels will send blessing upon him until morning.’” (Hasan)

**Comments:**

a. Visiting a Muslim brother is such a rewarding deed that walking for this purpose is as if one is walking in the Garden of Paradise and enjoying its fruits.

b. The angels invoking mercy for a person would show his high status, which also has the good news of Allāh’s mercy upon him, because the angels invoke good for someone only by the permission of Allāh.

**1443.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: ‘Whoever visits a sick person, a caller calls from heaven: ‘May you be happy, may your walking be blessed, and may you occupy a dignified position in Paradise.’” (Da‘īf)

**تخيرج:** [حسن] أخرجه أبوذواد، الجائز، باب في فضل العبادة على وضوء، ح: 308 عن عثمان بن سفيان، وصححه الحاكم، والذهبي # الأعمش عن عن تقدم، ح: 178. كشمخه الحكم بن عتبة، ح: 1192. وله شواهد عن ابن حبان، ح: 710. وغيره.

**Comments:**

a. Visiting a Muslim brother is such a rewarding deed that walking for this purpose is as if one is walking in the Garden of Paradise and enjoying its fruits.

b. The angels invoking mercy for a person would show his high status, which also has the good news of Allāh’s mercy upon him, because the angels invoke good for someone only by the permission of Allāh.

**1443.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: ‘Whoever visits a sick person, a caller calls from heaven: ‘May you be happy, may your walking be blessed, and may you occupy a dignified position in Paradise.’” (Da‘īf)
Chapter 3. What Was Narrated Concerning Urging The Dying Person To Say Là Ilâha illallâh

1444. It was narrated that Abu Hurairah that the Messenger of Allâh ﷺ said: 'Urge your dying ones to say Là ilâha illallâh.' (Sahih)

Comments:

a. 'The dying person' in this Hadith means a person at the verge of death.

b. 'Persuading a dying person to recite Là ilâha illallâh (none has the right to be worshiped but Allâh); the scholars explained the phrase that the people around the dying person should recite Là ilâha illallâh so that the person on death bed may recite by hearing it from other people.

c. It is incorrect to understand from this Hadith that the persuasion by Là ilâha illallâh is after the burial at the grave, for the Prophet ﷺ did not do so nor was it narrated on the authority of any Companion of the Prophet through an authentic chain, so it must be avoided. Of course, making supplication for the steadfastness of the person after the burial is authentically proven by the Hadith of the Prophet ﷺ. (Sunan Abu Dawud: 3221)

1445. It was narrated that Abu Sa’eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'Urge your dying ones to say: "Lâ ilâha illallâh."' (Sahih)

1446. It was narrated from Ishâq bin ‘Abdullâh bin Ja’far that his father said: "The Messenger of Allâh ﷺ said: 'Urge your dying ones to say: "Lâ ilâha illallâhul-Halimul-Karim, Subhânn-Allâhi Rabbil-‘Arshil-‘Azim, Al-Hamdu lillâh.'"
The Chapters Regarding Funerals

447. It was narrated that Umm Salamah said: “The Messenger of Allâh ṣaḥ. said: ‘When you visit one who is sick or dying, say good things, for the angels say: Amin to whatever you say.’ When Abu Salamah died, I came to the Prophet ṣaḥ. and said: ‘O Messenger of Allâh! Abu Salamah has died.’ He said: ‘Say: ‘Allâhu ’ammî ‘alâ bi aqâbî ‘alâ qâbî bâyân (O Allâh, forgive me and him, and compensate me with someone better than him).’” She said: ‘I said that, and Allâh compensated me with someone better than him: Muhammad the Messenger of Allâh ṣaḥ.’ (Sahîh)

تخريج: [إسناده ضعيف] إسحاق بن عبدالله مستور (تقرير) لم يوثقه أحد فيما أعلم.

Chapter 4. What Was Narrated Concerning What Is To Be Said To The Sick Person When Death Approaches

(المعجم 4) - باب ما جاء فيما يقال عند المريض إذا حضر (التحفة 4)

قلّما مات أبو سلمة أتّبَل الّهيّيّ ۛ فقلّ: ﴿إِنَّا سَلَماً فَدَمَّا﴾، قال: "فَقَالَ ﴿وَلَدَ الرَّسُولُ ﻟَهَا رَفِيعٌ لِيَ وَلَهْ، وَأَعْقِبَهُ خَيْبَةً﴾. قَالَ: ﴿فَقَعَّلَت ﻟَهَا، وَأَعْقِبَهُ خَيْبَةً﴾. قَالَ: "فَقَعَّلَت ﻟَهَا، وَأَعْقِبَهُ خَيْبَةً، وَلَمْ يَسْتَيْعَانِي إِنَّمَا ﻓَرَّتُمْ ﺗُؤَمِّنُونَ عَلَى ما تَؤْتَوْنَ."

See also no. 1598
Comments:

a. It is also a duty to enquire after the health of a person on the death bed.

b. The people of knowledge and piety should also visit the bereaved family of the deceased, to make supplication for the forgiveness of the deceased, and for the rewarding patience by the relatives.

c. As for the custom followed in some countries that the people sit outside the house on laid rugs or mats for three days mourning, and whenever someone comes they raise their hands for reciting Al-Fatiha (the first chapter of the Noble Qur’an), this custom is not proven from the tradition (Sunnah) of the Prophet ﷺ.

1448. It was narrated from Ma‘qil bin Yasr that the Messenger of Allah ﷺ said: “Recite Qur’an near your dying ones,” meaning Yâ-Sîn. (Da‘if)
Chapter 5. What Was Narrated Concerning The Believer Being Rewarded For The Agony Of Death

1451. It was narrated from ‘Aishah that the Messenger of Allah ﷺ entered upon her and there was a close relative of hers who was in the throes of death. When the Prophet ﷺ saw how upset she was, he said: “Do not grieve for your relative, for that is part of his Hasānāt (merits).”

(Da’if)
dies with sweat on his brow.”
(Sahih)

Comments:
One meaning of ‘the perspiration of the forehead’ is that a believer gets perspiration due to the agony of death to expiate for whatever is left of his sins, and another meaning is that a believer does not suffer with a great deal of pain while dying, rather he bears a little inconvenience that makes him just perspire.

1453. It was narrated that Abu Musa said: “I asked the Messenger of Allâh ﷺ: ‘When does a person stop recognizing people?’ He said ‘When he sees.'”[1] (Da’îf)

Chapter 6. What Was Narrated Concerning Closing The Eyes Of The Deceased

1454. It was narrated that Umm Salamah said: “The Messenger of Allâh ﷺ entered upon Abu Salamah (after he had died), and his eyes were wide open. He closed his eyes, then he said. ‘When the soul is taken, the sight follows it.’” (Sahih)

The logic of closing the eyes of a deceased is that if the eyes remain open the scene becomes horrifying and some people may feel terrified, but if the eyes are closed it resembles the sleeping position which is a familiar position.

1455. It was narrated from Shaddād bin Aws that the Messenger of Allāh ﷺ said: “When you come to your dead ones, close their eyes, for the sight follows the soul. And say good things, for the Angels say Amin to what the members of the household say.” (Da’if)

Comments:
After death, the deceased should be remembered with good words, and an invocation should be made for the good of the deceased’s Hereafter.

Chapter 7. What WasNarrated Concerning Kissing The Deceased

1456. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ kissed ‘Uthmān bin Maz‘ūn when he had died, and it is as if I can see him with his tears flowing down his cheeks.” (Da’if)
Comments:

a. Weeping and shedding tears for grief is not contrary to the endurance of patience, instead it is a sign of mercy and being soft hearted.

b. Kissing a dead body is allowed. It is an expression of love for the deceased.

1457. It was narrated from Ibn 'Abbâs and 'Âishah that Abu Bakr kissed the Prophet when he died. (Sahîh)

Chapter 8. What Was Narrated Concerning Washing The Deceased

1458. Muhammad bin Sirin narrated that Umm 'Atiyah said: The Messenger of Allah entered upon us when we were washing his daughter Umm Kulthum. He said: 'Wash her three or five times, or more than that if you think you need to, with water and lote leaves, and put camphor or a little camphor in (the water) for the last washing. When you have finished, call for me.' When we finished, we called him, and he gave his waist-wrapper to us and
said: ‘Shroud her with it.’”
(Sahih)

 تخريج: أخرج البخاري، الجنائز، باب ما يستحب أن يغسل وترًا، ح: ۱۲۵۴ من حديث
التفقي، ومسلم، الجنائز، باب في غسل الميت، ح: ۹۳۹ من حديث أيوب به.

Comments:

a. Only women should wash the dead body of a female, and the men should
wash the dead body of the male; although a husband is allowed to wash
the body of his wife, and the wife, is allowed to wash the body of her
husband, it is even preferred.

b. The leaves of the lotus tree should be boiled with water and the body should
be washed with it, thus the body will be cleansed better, or this goal can in
these days be achieved by using soap.

c. Water should be poured more than one time over the body, but in an odd
number of times.

d. The smell of camphor keeps the insects away from the body, and the water
poured over the body for the last time should have camphor in it.

1459. It was narrated from Ayyub who said: “Hafsah narrated to me, from Umm
‘Atiyah” and it is similar to the Hadith of Muhammad. And in the
narration of Hafsah it says:
“Wash her an odd number of
times.” And: “Wash her three or
five times.” And “Start on her
right, with the places washed in
ablution.” And it says that Umm
‘Atiyah said: “And we combed
her hair into three braids.””
(Sahih)

تخريج: [صحيح] انظر الحديث السابق.

Comments:

a. When washing the body, the right side should be washed first and then the
left side; the limbs of the body washed for ablution should be washed
before commencing to wash the rest of the body. The right hand, right
forearm and right foot have priority over the left ones.

b. The hair of a female may be combed and should be divided into three
plaits, and arranged behind her head.

1460. It was narrated that ‘Ali

[1] Use it as the first layer of the shroud, directly touching her body.
said: "The Prophet ﷺ said to me:
'Do not show your thigh, and do not look at the thigh of anyone, living or dead.'" (Da’if)

Comments:
Shaikh Albâni gave preference to the view that the thigh is a part of the body which must be kept covered. Imam Tirmidhi declared the Hadith ‘The thigh is from the part of the body which must be covered’ as a Hasan (Good) Hadith. (Jami’ At-Tirmidhi: 2795)

1461. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: ‘Let the honest wash your dead.’” (Mauðü')

1462. It was narrated from ‘Ali that the Messenger of Allâh ﷺ said: “Whoever washes a deceased person, shrouds him, embalms him, carries him and offers the funeral prayer for him, and does not disclose what he has seen, he will emerge from his sins as on the day his mother bore him.” (Mauðü')
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Comments:

Keeping the faults of a deceased secret is rewarding. The Prophet stated: 'One who washes the dead body of a Muslim and keeps the deceased’s faults secret; Allâh forgives that person forty times. (Mustadrak Al-Hâkim, 1/362. Its chain is authentic.)

It was narrated from Abu Hurairah that the Messenger of Allâh said: “Whoever washes a dead person, let him take a bath.” (Sahih)

1463. It was narrated from Abu Hurairah that the Messenger of Allâh said: “If I had known then what I know now, no one would have washed the Prophet but his wives.” (Hasan)

Comments:

This commandment is only a recommendation and is not compulsory. So it is preferred to take a bath after washing the dead body but is not obligatory. ‘Abdullâh bin ‘Umar said: “We used to wash the body, and some from us would take a bath, and some would not do so.” (Sunan Ad-Dârînî, Hadith: 1802, 2/72]

Chapter 9. What Was Narrated Concerning A Man Washing His Wife And A Woman Washing Her Husband

1464. It was narrated that ‘Aishah said: “If I had known then what I know now, no one would have washed the Prophet and his wives.” (Hasan)
Comments:
The relationship between a husband and wife is such a great relationship that they are not required to cover their body from each other. Therefore they have more right to wash each other’s body. This Hadith also refutes those who say that the spouses are not allowed to look at each other’s face after death and nor they can wash each other.

1465. It was narrated that 'Āishah said: “The Messenger of Allah came back from Al-Baqi' and I had a headache and was saying: ‘O my head!’ He said: ‘Rather, I should say, O my head, O ‘Āishah!’ Then he said: ‘It will not matter if you were to die before me, for I will take care of you, wash you, shroud you, offer the funeral prayer for you and bury you.’” (Da’if)

Comments:
a. This incident happened on Monday 29th of Safar 11H. (Ar-Rahiq Al-Makhtum, p. 624). It was the beginning of the disease from which Allâh’s Messenger passed away.
b. Talking about physical ailment is not contrary to trust in Allâh and being satisfied with one’s destiny.
c. A husband is allowed to wash his wife’s dead body, and he is also allowed to shroud her.

1466. It was narrated from Abu Buraidah that his father said: “When they started to wash the
Prophet ð, a voice called out from inside (the house) saying: 'Do not remove the shirt of the Messenger of Allâh.'” (Hasan)

1467. It was narrated that 'Ali bin Abu Tâlib said that when he washed the Messenger of Allâh ﷺ, he looked for what which is usually looked for on the deceased (i.e., dirt), and he found none. He said: “May my father be sacrificed for you, you are pure; you were pure in life and you are pure in death.” (Da’if)

1468. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: “When I die, then wash me with seven buckets from my well,
the well of Ghars.” (Da’if)

\[\text{عَنْ أَبِي، عَنْ عَلَيْهِ قَالَ: قَالَ رَسُولُ اللَّهِ}\
\[\text{عَلَيْهِ صَلَّى وَسَلَّمُ: إِذَا أَنَّا مُتُّ فَأَفْضِلُونِي بِسَبُعِ الْقَرْبِ، مِنْ}\
\[\text{بَلْ يُرِي بِنْطُورَ غَرِيسٍ!}\

تفريخ: [إسناده ضعيف] أخرجه الحافظ الزيبي في التهذيب: 278/2 من حديث أبي بكر
ابن أبي عاصم عن عباس بن عبد المطلب، وال البصرتي: هذا إسناد ضعيف عن عباس وثقة جماعة، وضعفه
النبي. وكان يشتم عثمان رضي الله عنه، ويقول: الله أعلم أن يدخل طنحة والزهر بالجنة
لأنهما باباً علية ثم قاتلاء، فلم يحتج به أبداً، ولم يخرج عنه البخاري إلا مقوساً.

Comments:

Bi’r Ghars was a water well on a side of Al-Madinah where the tribe of
Banu Nadhir lived. This well was known for its sweet and fresh waster.
(Mu’jamul-Buldân: 4/193)

Chapter 11. What Was
Narrated Concerning The
Shrouding Of The Prophet

1469. It was narrated from
‘Aishah that the Prophet ﷺ was
shrouded in three white Yemeni
cloths, among which there was no
shirt and no turban. It was said to
‘Aishah: “They used to claim that
he was shrouded in Hibarah.”
‘Aishah said: “They brought a
Hibarah Burd,[1] but they did not
shroud him in it.” (Sahih)

تفريخ: أخرجه البخاري، الجماعة، باب الثواب للكفن، ح: 1464، 1271، 1273.
وسلم، الجماعة، باب: في كفن البت، ح: 941 من طرق عن هشام بن مطولاً ومختصرًا، ولفظ
ابن ماجه أتم.

Comments:

a. It is better to use white shrouds, as it will be mentioned in Hadith: 1473.
b. Colored and striped clothes are also allowed for shrouds. If this was not
permissible, then the Prophet ﷺ would never have been shrouded with
such garments by his Companions.

[1] See no. 859. The Hibarah Burd is a Yemeni garment or cloth with a woven border on
it. See An-Nizādah.
1470. It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ was shrouded in three thin white Suhuli cloths.”[1] (Hasan)

Comments:
Suhoul is a city of Yemen. The clothes made in Suhoul were called Suhuli.

1471. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ was shrouded in three garments: The shirt in which he died, and a Najrâni Hullah.[2] (Da‘if)

Chapter 12. What Was Narrated Concerning What Is Recommended in Shrouding

1472. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “The best of your garments are those which are white, so shroud your dead in them, and wear them.” (Hasan)

[1] Suhoul is a town in Yemen.
[2] Normally referring to an outfit with two pieces from the same cloth.
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Comments:

It is best to use a white shroud; however any light colored cloth can be used. As the Prophet ﷺ said: “When one of you dies. Let him be shrouded in a striped cloth, if it is possible for him to afford.” (Sunan Abu Dāwūd: 3150)

1473. It was narrated from ‘Ubādah bin Sāmit that the Messenger of Allāh ﷺ said: “The best of shrouds is the Hullah (two-piece).” (Hasan)

Comments:

Hullah is a type of dress consisting of two same garments, upper and lower.

1474. It was narrated from Abu Qatādah that the Messenger of Allāh ﷺ said: “If anyone of you is charged with taking care of his brother (after death), let him shroud him well.” (Sahih)

Comments:

A good shroud means clean cloth. It should be thick enough so that the body cannot be seen through it, and large enough to cover the whole body. It should be of a reasonable price, it should not be extremely extravagant and expensive.
Chapter 13. What Was Narrated Concerning Looking At The Deceased When He Has Been Wrapped In His Shroud

1475. It was narrated that Anas bin Mālik said: “When Ibrāhīm, the son of the Prophet  died, the Prophet  said to them: Do not wrap him in his shroud until I look at him.’ He came to him, bent over him and wept.” (Da’īf)

Comments:

It is allowed to shed tears without wailing whilst looking at the face of the deceased. The Prophet’s weeping at the occasion of his son Ibrāhīm’s death is also mentioned in another narration.

Chapter 14. What Was Narrated Concerning The Prohibition Of Making Public Death Announcements

1476. It was narrated that Bilāl bin Yahya said: “If one of the members of his family died, Hudhailbah would say: ‘Do not inform anyone of it, for I am afraid that that would be a public death announcement. I heard the Messenger of Allāh  with these two ears of mine forbidding making public death announcements.’” (Da’īf)

Comments:

a. It was a custom in the days of Ignorance (before Islam) that some individuals would be appointed after someone's death to announce the death of the person in the streets, and on the highways whilst crying and wailing. The announcement of the death and the following arrangements were made extraordinary according to the degree of status of the deceased. It is called Na'ee.

b. Simply informing each other about one's death is correct so that the people can make burial arrangements and attend the funeral prayer.

Chapter 15. What Was Narrated Concerning Attending Funerals

1477. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: 'Hasten with the funeral (procession), for if the person was righteous then you are advancing him towards good, and if he was otherwise then it is evil which you are taking off of your necks.” (Sahih)

Comments:

a. It is incorrect to delay the burial without any valid reason, once the body has been washed and shrouded.

b. Some people delay the burial so that close relatives of the deceased from other cities or countries are able to attend, which is an improper tradition.

c. One of the logics of burying a dead body as soon as possible is that a righteous believer would go to its final destination without delay, because for him is all good in the next life, and it is the best to take a bad person away from home as quickly as possible so that those responsible for the burial can carry out their duty straight away.

1478. It was narrated that Abu 'Ubaidah said: "Abdullah bin Mas'ud said: 'Whoever follows a funeral (procession), let him carry all (four) corners of it (in turn), for that is Sunnah. Then if he wishes let him voluntarily carry it, and if
he wishes let him not do so.’’
(Da’if)

السيّر كثيّرة. فإنّه من الشيبة، ثم إن شاء
قلّبّه. وإن شاء قلبّه.

تّرجمة: [إسناده ضعيف لانقطاعه] وقال البصري: منقطع فإنّ اباعيدة لم يسمع من أبيه،
قال أبو حاتم، وأبو زرعة وغيرها، وانظر، ح: 166.

1479. It was narrated from Abu Musa that the Prophet ﷺ saw a funeral (procession) with which the people were rushing. He said: “You should move with tranquility.” (Da’if)

۱۴۷۹ - حَدَّثَنَا مُحَمَّدٌ نَّبِيَّ اللَّهَ ﷺ عَبْدٌ اللَّهِ ﷺ عَبْدٌ
ابن عقيل: حَدَّثَنَا يُثْرِرُ بنٌ تَبْيِّنَ: حَدَّثَنَا
شعْبَةُ، عنْ أَبِي، عنْ أبي بُرْزَة، عنْ أبي
مُوسَى عَنْ النَّبِيِّ ﷺ آَيَةٌ رَأى جَانِزةٌ يُسْرَعُونَ
يها. قال: ﴿لَكُنْ عَلَيْكُمْ السَّكِينَةُ﴾.

تّرجمة: [إسناده ضعيف] أخرجه أحمد: 4/413, 412 من حديث شعبة، به: ﴿ليث هو ابن
أبي سلمةٍ في المسند، وقد قاده ح: 108، وضعه البصري.

1480. It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ, said: “I heard the Messenger of Allâh ﷺ say: The rider should travel behind the funeral.”

۱۴۸۰ - حَدَّثَنَا كِبْرٌ بنٌ عَبْدٌ الْحَجْسِيّ: حَدَّثَنَا
بيثانَ بنُ الْوَلَيدِ، عنْ أبي بُكْرَ بنُ أبي
مُرْتَمِمِ، عن رَأْيِهِ، بن سُمَيْرِي، عنْ نُوَيْنَانَ مَوْلِي
رسُولِ اللَّهِ ﷺ قَالَ: رَأْيُ رَسُولِ اللَّهِ ﷺ
نَاسًا زَكَبَهُمْ عَلَى دُوَابِهِمْ، فِي جَانِزةٍ. قَالَ:
الذَّا نَشْتَجِيُونَ أن مَلَكَةُ اللَّهِ يُشْعُونَ عَلَى
أَفْتَامِهِمْ وأَفْتَامُ رَكْبَانِ؟

تّرجمة: [إسناده ضعيف] أخرجه الترمذي، الجنانة، باب ماجاء في كراهية الركوب خلف
الجانزة، ح: 1012 من حديث أبي بكر بن أبي مرة به: ﴿أربك هذا ضعيف، وكان قد سرق بيه
فاختلف تقريب.

Comments:

The above mentioned three narrations are Weak; so, therefore, these narrations do not prove anything. It is not necessary to carry all four corners of the bier turn by turn, and there is nothing wrong in mounting a ride when coming to attend a funeral. It is preferable that a rider always follows the funeral; however this restriction is lifted on the way back.

1481. Al-Mughirah bin Shu’bah said: “I heard the Messenger of Allâh ﷺ say: ‘The rider should travel behind the funeral.”

۱۴۸۱ - حَدَّثَنَا مُحَمَّدٌ بنُ شَبَّارُ: حَدَّثَنَا رَوِيَ
ابن عبادة: حَدَّثَنَا سُعِيدٌ بنُ عَبْدِ اللَّهِ ﷺ بْنُ جَعْفَرَ
The Chapters Regarding Funerals

Chapter 16. What Was Narrated Concerning Walking Ahead of the Funeral (Procession)

1482. It was narrated from Sālim that his father said: “I saw the Prophet, Abu Bakr and 'Umar walking ahead of the funeral (procession).” (Sahih)

Comments:
It informs that riding a mount whilst following the funeral is permissible but not preferred, and the rider should always follow the funeral.

1483. It was narrated that Anas bin Mālik said: “The Messenger of Allah, Abu Bakr, 'Umar and...
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1484. It was narrated from `Abdullāh bin Mas'ūd that the Messenger of Allāh ﷺ said: ‘The funeral should be followed and should not follow. There should be no one with it who walks ahead of it.’ (Da'īf)

Chapter 17. What Was Narrated Concerning The Prohibition Of Wearing Mourning Dress During The Funeral Procession

1485. It was narrated that `Imrān bin Husain and Abu Barzah said: ‘We went out with the Messenger of Allāh ﷺ to attend a funeral, and he saw some people who had cast aside their upper sheets and were walking in their shirts only. The Messenger of Allāh ﷺ said: ‘Are you adopting the practice of the days of Ignorance?’ or; ‘Are you imitating the behavior of the days of Ignorance? I was about to
supplicate against you that you would return in a different form.'
So they put their sheets back on and never did that again."
(Maudū')

Comments:
The Muslims must avoid the customary traditions followed by the non-
Muslims. The proofs of the forbiddance of imitating the disbelievers are
mentioned in the Noble Qur'ān and Hadith. So at the occasion of pleasure or
grief, the customs and traditions followed by the Jews, Christian and
Hindus must be avoided.

Chapter 18. The Funeral
Should Not Be Delayed Once
The Bier Is Ready, And The
Funeral Procession Should
Not Be Followed With Fire

1486. It was narrated from 'Ali
bin Abu Tālib that the Messenger
of Allāh ﷺ said: "Do not delay
the funeral once it is ready."
(Sahih)

Comments:
It also prevents lighting candles and burning incense on the graves. Because
if carrying fire brands along with the funeral is forbidden, then keeping a
fire over the grave in any form is of course forbidden.
1487. It was narrated from Abu Hariz that Abu Burdah said: “Abu Musa Ash’ari left instructions, when he was dying, saying: ‘Do not follow me with a censer.’[1] They said to him: ‘Did you hear something concerning that?’ He said: ‘Yes, from the Messenger of Allah ﷺ.‘” (Da’if)

Chapter 19. What Was Narrated Concerning One For Whom The Funeral Prayer Is Offered By A Group Of Muslims

1488. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Whoever has the funeral prayer offered for him by one hundred Muslims, he will be forgiven.” (Sahih)

1489. It was narrated that Kuranib the freed slave of ‘Abdullāh bin ‘Abbās said: “A son of ‘Abdullāh

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[1] That which is used for burning incense, and they interpret it to refer to what flames in general.
bin 'Abbás died, and he said to me: 'O Kuraib! Get up and see if anyone has assembled (to pray) for my son.' I said: 'Yes.' He said: 'Woe to you, how many do you see? Forty?' I said: 'No, rather there are more.' He said: 'Take my son out, for I bear witness that I heard the Messenger of Allâh say: "No (group of) forty believers intercede for a believer, but Allâh will accept their intercession."' (Sahih)

Comments:

a. Whether it is a congregational funeral prayer or any other prayer, the larger the number of people praying, the more virtuous the prayer. Therefore the Muslims should join the funeral prayer with maximum numbers, so that every attendee of the prayer can achieve maximum reward for the prayer.

b. This promise is for attending the funeral of individuals who do not commit polytheism.

1490. Mâlik bin Hubairah Ash-Shâmi, who was a Companion of the Prophet, said: "If a funeral procession was brought and the number of people who followed it was considered to be small, they would be organized into three rows, then the funeral prayer would be offered." He said: "The Messenger of Allâh said: 'No three rows of Muslims offer the funeral prayer for one who has died, but he will be guaranteed (Paradise).''" (Da'îf)
Chapter 20. What WasNarrated Concerning Praising
The Deceased

1491. It was narrated that Anas bin Malik said: "A funeral (procession) passed by the Prophet and they praised (the deceased) and spoke well of him. He said: '(Paradise is) guaranteed for him.' Then another funeral passed by and they spoke badly of him, and he (the Prophet) said: '(Hell is) guaranteed for him.' It was said: 'O Messenger of Allah, you said that (Paradise was) guaranteed for this one and that (Hell was) guaranteed for the other one.' He said: 'It is the testimony of the people, and the believers are the witnesses of Allah on earth.'" (Sahih)

Comments:
a. Every human has good and bad deeds, traits, qualities and faults; therefore it depends on one's frequent and numerous deeds and the majority opinion will be considered.
b. One should adopt good manners in life, and should try best to help others so that people express a good opinion after his death and invoke pleadingly for him from their heart.

1492. It was narrated that Abu Hurairah said: "A funeral passed by the Prophet and they
praised (the deceased) and spoke well of him and mentioned his good characteristics. He said: 'Paradise is guaranteed for him.' Then another funeral passed by and they spoke badly of him and mentioned his bad characteristics, and he (the Prophet ﷺ) said: 'Hell is guaranteed for him. You are the witnesses of Allâh on earth.'” (Hasan)

Chapter 21. Where Should The Imam Stand When He Prays Over The Body?

1493. It was narrated from Samurah bin Jundab Al-Fazâri that the Messenger of Allâh ﷺ offered the funeral prayer for a woman who had died in Najâs [1] and he stood level with her middle. (i.e. her waist).” (Sahih)

1494. It was narrated that Abu Ghâlib said: “I saw Anas bin Malik offering the funeral prayer for a man, and he stood level with his head. Then another funeral was brought, that of a woman, and they said: 'O Abu Hamzah! Offer the funeral prayer for her.'

So he stood level with the middle of the bed (the body was upon). 'Ala’ bin Ziyad said to him: ‘O Abu Hamzah! Is this how you saw the Messenger of Allah standing in relation to the body of a man and a woman as you have stood?’ He said: ‘Yes.’ Then he turned to us and said: ‘Remember this.’” (Hasan)

Comments:
The Imam should stand near the head of a male and near the midsection of a female for leading the funeral prayer.

Chapter 22. What Was Narrated Concerning Recitation Of Qur’an In The Funeral Prayer

1495. It was narrated from Ibn 'Abbas that the Prophet recited the Opening of the Book (Al-Fatiha) in the funeral prayer. (Da‘if)

Comments:
a. Funeral prayer is a prayer and Suratul-Fatiha (the Opening Chapter of the Qur’an) must be recited in every prayer; as it has been mentioned in Ahadith 837 to 843.

b. Suratul-Fatiha is recited after the opening Takbir (Saying ‘Allahu Akbar’ to commence the prayer). (Sunan An-Nasai: 1991) This is also the opinion of Abdullah bin Mas’ud as Nawab Wahi-duz-zaman Khan mentioned in the footnotes of Hadith 1496 in Sunan Ibn Majah.
1496. Umm Sharik Al-Ansârî said: “The Messenger of Allâh ﷺ commanded us to recite the Opening of the Book (Al-Fâtihah) in the funeral prayer.” *(Hasan)*

Chapter 23. What WasNarrated Concerning Supplication During The Funeral Prayer

1497. It was narrated that Abu Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘When you offer the prayer for the deceased, supplicate sincerely for him.’” *(Hasan)*

**Comments:**

The real purpose of the funeral prayer is to seek forgiveness for the deceased. Sincerity of the heart is a condition for the acceptance of invocation. So every Muslim should learn funeral supplications, three of these supplications will be mentioned ahead.

1498. It was narrated that Abu Hurairah said: “When the Messenger of Allâh ﷺ offered the
funeral prayer he would say:  
‘Allāhummagfir lihayyinā wa mayyitinā, wa shāhidinā wa ghabābinā, wa saqīrinā wa kabirinā, wa dhaqarinā wa unthānā.  
Allāhumma man ayaitahu minnā faahyihi ‘alal-Islām, wa man tawaffaytahu minnā fa tawaffahu ‘alal-imān.  
Allāhumma lā tahrimnā ajrahu wa lā tudillānā ba’dah.  
[O Allāh, forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. O Allāh, whomever of us You cause to live, let him live in Islam, and whomever of us You cause to die, let him die in (a state of) faith. O Allāh, do not deprive us of his reward, and do not let us go astray after him].” (Hasan)

Comments:

a. As the real purpose of funeral prayer is invoking for the dead, but at this occasion other Muslims should also be included in the supplication. The supplication mentioned in the Hadith is such a supplication that is for all the Muslims.

b. ‘Deprive us not of his reward’ means showing patience for the death of relatives and friends, and also the reward for other related good deeds.

c. ‘Let us not go astray after him’ means that in bereavement of death, let not acts that are forbidden be committed, which are instigated by one’s inciting soul, and by the whispering of Satan; which is misguidance.

1499. It was narrated that Wāthilah bin Asqa’ said: “The Messenger of Allāh ﷺ offered the funeral prayer for a man among the Muslims and I heard him say: ‘O Allāh, so-and-so the son of so-and-so is in Your care and under...
Your protection. Protect him from the trial of the grave and the torment of the Fire, for You are the One Who keeps the promise and You are the Truth. Forgive him and have mercy on him, for You are the Oft-Forgiving, Most Merciful.” (Hasan)

Comments:

a. The punishment of grave is true. That is why the Noble Prophet sought refuge for the deceased from the punishment of the grave, but this is a matter of the Unseen world.

b. The punishment in the grave is also inflicted for sins other than disbelief and polytheism, for example, not protecting the body and clothes from urine and backbiting.

1500. It was narrated that ‘Awf bin Mālik said: “I saw the Messenger of Allāh offering the funeral prayer for a man among the Ansār, and I heard him say: ‘Allāhumma salli ‘alayhi waaghfīlahu warhamhu, wa ‘āfihi wa’fu ‘anhu, waaghīl bi mā’in wa thaljīn wa baradin, wa naqqīhi min adh-dhunubi wal-khatāyā kanā yunaqqath-thawbul-abyadu minan-danás, wa abdilhu bi dārihi dāran khayran min dārihi, wa ahuqhān khayran min ahlihi, wa qihi fitnatal-gabri wa ‘adhaban-nār. (O Allāh, send blessing upon him, forgive him, have mercy on him, keep him safe and sound, and pardon him; wash him with water and snow and hail, and cleanse him of sins just as a white garment is cleansed of dirt. Give him in exchange for his house a house that is better
than his house, and a family that is better than his family. Protect him from the trial of the grave and the torment of the Fire.” (Sahih)

‘Awf said: “I remember standing there, wishing that I was in the place of that man.”

Comments:

a. This supplication is also important from a point of view that the supplication within is solely for the deceased, which is the real objective of the funeral prayer.

b. It has proof of the punishment in the grave.

c. It proves leading the funeral prayer with a loud voice.

1501. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ, Abu Bakr and ‘Umar did not give us so much leeway in anything as they did with regard to the prayer for the deceased,” meaning that there was nothing affixed.[1] (Da‘îf)

Chapter 24. What Was Narrated Concerning Saying Four Takbir in the Funeral Prayer

1502. It was narrated from ‘Uthmân bin ‘Affân that the Prophet ﷺ offered the funeral prayer.

[1] Meaning there was no specific supplication designated, according to the chapter heading. However, the apparent meaning may also imply no restrictions on the times it may be performed.
prayer for 'Uthmân bin Maz'un, and he said four *Takbir* over him.  

(Da'îf)

**Comments:**

Despite this narration being Weak, it proves an authentic issue because other authentic *Ahâdîth* support it.

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1503. Al-Hajari said: "I prayed with 'Abdullâh bin Abî Awfâ Al-Aslami, the Companion of the Messenger of Allah [c], offering the funeral prayer for a daughter of his. He said *Takbir* over her four times, and he paused for a while after the fourth. I heard the people saying *Subhân-Allâh* to him throughout the rows. Then he said *Salâm* and said: 'Did you think that I was going to say a fifth *Takbir*?' They said: 'We were afraid of that.' He said: 'I was not going to do that, but the Messenger of Allah [c] used to say *Takbir*, then pause for a while, and he would say whatever Allâh willed he should say, then he would say the *Salâm."* (Da'îf)

**Comments:**

It is known from this, that Allâh's Messenger [c] would sometimes make a final salutation immediately after the fourth *Takbir* to end the funeral prayer, and sometimes he would invoke a supplication after the fourth


Takbir and then make the final salutation. Therefore both Ahādīth are correct.

1504. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said Takbir four times. (Sahih)

1505. It was narrated that ‘Abdurmān bin Abi Laila said: “Zaid bin Ṭarqam used to say the Takbir four times in the funeral prayer, and he said the Takbir five times for one funeral. I asked him (about that) and he said: ‘The Messenger of Allāh ﷺ used to do that.’” (Sahih)

Comments:

The narration informs that proclaiming five Takbir is also permissible. In this form, some supplications are made after the third Takbir and some after the fourth Takbir, and the salutation for ending the prayer would be made after the fifth Takbir.

1506. It was narrated from Kathir bin ‘Abdullāh, from his father,
Chapter 26 What Was Narrated Concerning Offering The Funeral Prayer For A Child

1507. Abu Jubair bin Hayyah narrated that he heard Mughirah bin Shu’bah say: “I heard the Messenger of Allâh ﷺ say: ‘The (funeral) prayer should be offered for a child.’” (Sahih)

Comments:
Funeral prayer for a fetus may be performed only if it is miscarried or born four months after the pregnancy, for this is the time when the spirit of life is inspired in to the fetus. Therefore, a fetus will only be considered a deceased person if it dies after being inspired with a soul.

1508. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “If a child utters a sound (after being born), the funeral prayer should be offered for him and (his relatives) may inherit from him.” (Da’îf)

Comments:
[الصحيح] انظر، ح: 484:219 لعله، وفيه علة أخرى، رأى شهود كلاهما ضعيفا، منها ما
رواه إسحاق بن يوسف الأزرق عن سفيان الثوري عن أبي الزبير عن جابر بن نجوى، أخرجه البهقي: 98/4 من طريق سليمان بن أحمد الخميسي (الطبراني صاحب المعجم والأوسماء)، وقال الطبراني: لم أروه عن سفيان إلا إسحاق، ومسمحه ابن حبان (مورد)، ح: 1223، والحاكم: 98/4، 1498/2 على شرط الشيخين، ووافقه الدهشبي، وتعقبه الحافظ في التلخيص: 2/113، الثوري (112) عنهم، وكذا شيخه.
Comments:

A child crying after birth is a sign of it being alive, therefore if it dies shortly after the birth, it will be considered just like a person who lived for a long time and died.

1509. It was narrated that Abu Hurairah said: “The Prophet said: ‘Offer the (funeral) prayer for your children, for they have gone ahead of you (i.e. to prepare your place in Paradise for you).’” (Da’if)

Chapter 27. What Was Narrated Concerning The Funeral Prayer Offered For The Son Of The Messenger of Allâh, And The Report Of His Death

1510. Ismâ’il bin Abu Khâlid said: “I said to ‘Abdullâh bin Abi Awfa: ‘Did you see Ibrâhîm, the son of the Messenger of Allâh?’ He said: ‘He died when he was small, and if it had been decreed that there should be any Prophet after Muhammad, his son would have lived. But there is no Prophet after him.’” (Sahih)

Comments:

It indicates that none was granted prophethood after Muhammad, the Messenger of Allâh, and none will ever be granted it. Were there a continuation of prophethood in the people of Muhammad, then it would be given to his son Ibrâhîm’. When his son had no chance of it, then how was it possible for anyone else!
1511. It was narrated that Ibn 'Abbas said: "When Ibrahim the \son\ of the Messenger of Allâh \died, the Messenger of Allâh \prayed and said: 'He has a wet-nurse in Paradise, and if he had lived he would have been a Sûdîq and a Prophet. If he had lived his maternal uncles, the Egyptians, would have been set free and no Egyptian would ever have been enslaved.'" (Da'îf)

Comments:

Shaikh Albâni said that this sentence 'had Ibrahim survived, he would have been a prophet' is not proven as part of the prophetic saying, but is true in it being the statement of the Companions.

1512. Husain bin 'Ali said: "When Qâsim the son of the Messenger of Allâh \died, Khadijah said: 'O Messenger of Allâh, the milk of Qâsim's mother is overflowing. Would that Allâh had let him live until he had finished breastfeeding.' The Messenger of Allâh \said: 'He will complete his breastfeeding in Paradise.' She said: 'If I know that, O Messenger of Allâh, it makes it easier for me to bear.' The Messenger of Allâh \said: 'If you wish, I will pray to Allâh to let you hear his voice.' She said: 'O Messenger of Allâh, rather I believe Allâh and His Messenger.'" (Da'îf)

Comments: [إسناده ضعيف جدًا] انظر، ح: 1495 لعله المدمره.
Chapter 28. What WasNarrated Concerning TheFuneral Prayer For TheMartyrs And Their Burial

1513. It was narrated that Ibn 'Abbās said: "They (the martyrs) were brought to the Messenger of Allāh ﷺ on the Day of Uhud, and he started to offer the funeral prayer for them, ten by ten. Hamzah lay where he lay, and they were taken away but he was left where he was."[(1)] (Hasan)

Comments:

a. A martyr who is killed in the battlefield fighting against the disbelievers will not be washed, even though the washing of sexual impurity was compulsory upon him; rather he will be buried with his fighting clothes.

b. Imām Ibn Qayyim says: "The correct opinion about performing the funeral prayer for a martyr on the battlefield is that both the views of performing a funeral prayer and not performing are authentic. Both views have valid proof."

1514. It was narrated from Jābir bin 'Abbūl Ḥassan that the Messenger of Allāh ﷺ used to put two or three of the slain of Uhud in one shroud. He would ask: "Which of them had memorized more Qur’ān?" And if one of them was pointed out to him, he would put him in the niche-grave first. And he said: "I am a witness over them." He commanded that they should be buried with their blood, and that the funeral prayer should not be offered for them and they should not be washed. (Sahīh)

[(1)] Each time the Prophet ﷺ offered the funeral prayer for a group of martyrs, Hamzah was among them, so he offered the prayer for him repeatedly.
Comments:

a. More than one person may be buried in one grave in critical circumstances.

b. Memorizing the Noble Qur'an is an honour which should be given respect even at the burial.

1515. It was narrated from Ibn 'Abdās that the Messenger of Allāh ﷺ commanded that the weapons and armor should be removed from the slain of Uhud, and they should be buried in their clothes stained with blood. (Da'if)

1516. It was narrated from Aswād b. Qais that he heard Nubaḥ Al-'wāṣi that he heard Nubaḥ Al-'Anāzī say: "I heard Jābir b. 'Abdullāh say: 'The Messenger of Allāh ﷺ commanded that the slain of the battle of Uhud should be returned to the battlefield; they had been moved to Al-Madīnah.'" (Sahih)

Comments:

a. The martyrs may be buried near, or even in the battlefield, instead of a general cemetery.

b. Taking a dead body to another city for burial is not a good practice.
Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever offers the funeral prayer in the mosque will have nothing (i.e., no reward).’” (Hasan)

Comments:

This Hadith is also quoted in Sunan Abu Dâwûd with the same wording: “He who prays over a funeral in the mosque does not get anything extra.”

1518. It was narrated that ‘A’ishah said: “By Allâh! The Messenger of Allâh ﷺ did not offer the funeral prayer for Suhail bin Baidâ anywhere but in the mosque.” (Sahîh)

Ibn Mâjah said: The Hadith of ‘A’ishah is stronger.

Comments:

Imâm Ibn Mâjah means that the legality of offering the funeral prayer inside the mosque is more authentic, because the Hadith (1518) legalising the performance of the funeral prayer inside the mosque is relatively more authentic that the Hadith (1517) of prohibition.
Chapter 30. What Was Narrated Concerning The Times When The Funeral Prayer Should Not Be Offered And The Deceased Should Not Be Buried

1519. 'Uqbah bin 'Amir Al-Juhani said: “There are three times during the day when the Messenger of Allâh ﷺ forbade us to offer the funeral prayer or bury our dead: When the sun has fully risen (until it is higher-up in the sky); when it is overhead at noon, until it has passed the meridian; and when it is starting to set until it has set.” (Sahih)

Comments:
a. As the regular prayers are not permissible to pray at the prohibited times, similarly observing funeral prayer is also prohibited at these times.
b. The burial also must be avoided at these times, except in special critical circumstances.

1520. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ placed a man in his grave at night, and he lit a lamp in his grave. (Da‘iff)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الجنائز، باب ماجاء في الدفن بالليل، ح: 275 من حديث يحيى بن مييمون عن.END
Comments:

a. It is permissible to bury a dead at night under exceptional critical circumstances.

b. Carrying a torch or lamp is allowed for burial at night even if it has to be taken inside the grave. The prohibition of burning a torch or lamp over the grave is after the burial.

1521. It was narrated from Jâbir bin ‘Abdullah that the Messenger of Allah سل الله عليه وسلم said: "Do not bury your dead at night unless you are forced to." (Da’if)

Comments: The prohibited times for prayer are mentioned in Hadith 1519; the funeral prayer may be offered at any time other than the prohibited times. Offering the funeral prayer at night will have less attendance, as perhaps many Muslims cannot be informed about the funeral, or despite being informed, attending it during the night will be difficult for them. Therefore it is best to pray the funeral prayer at a time that the maximum number of people can participate.
Chapter 31. Prayer For The People Of The Qiblah

1523. It was narrated that Ibn 'Umar said: "When 'Abdullâh bin Ubayy died, his son came to the Prophet and said: 'O Messenger of Allâh, give me your shirt so that I may shroud him in it.' The Messenger of Allâh said: 'Notify me when he is ready (i.e., when he has been washed and shrouded).)' When the Prophet wanted to offer the funeral prayer for him, 'Umar bin Khattâb said to him: 'You should not do that.' The Prophet offered the funeral prayer for him, and the Prophet said to him: 'I have been given two choices: "...ask forgiveness for them (hypocrites) or ask not forgiveness for them...."'[1] Then Allâh revealed: 'And never pray (the funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.'[2] (Saîdî)

Abu 'Abdullâh said: From this Hadîth we understand that standing at the grave is an act of kindness to the living.

Comments:

a. Allâh’s Messenger granted his shirt to the son of 'Abdullâh bin Ubayy just to console him, it was to be put on his hypocrite father.

b. The shroud consists of simple sheets that are not sewn together, but out of necessity, sewn clothes can also be used for shroud.

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c. Forgiveness must not be sought for him who is known with real Kufr (disbelief), for example: if a Christian, a Jew, a Hindu or Qâdiyâni neighbour or relative dies, seeking forgiveness for him is also impermissible as his funeral prayer is not observed. See At-Taubah 9:113.

1524. It was narrated that Jâbir said: “The leader of the hypocrites in Al-Madinah died, and left instructions that the Prophet should offer the funeral prayer for him and shroud him in his shirt. He offered the funeral prayer for him and shrouded him in his shirt, and stood by his grave. Then Allâh revealed the words: ‘And never pray (the funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.’”[1] (Da’îf)

1525. It was narrated from Wâthilah bin Asqa’ that the Messenger of Allâh said: ‘Offer prayer for everyone who dies, and strive in Jihâd under every chief.’” (Maudu’)

1526. It was narrated from Jâbir bin Samurah that a man from among the Companions of the Prophet was wounded, and the wound caused him a great deal of pain. He went and took a

spearhead, and slaughtered himself with it. The Prophet did not offer the funeral prayer for him, and that was as an admonition for others. *(Sahih)*


Comments:
a. Committing suicide is a major sin.
b. A respectable *Imam* and a scholar should avoid leading funeral prayer over a person who commits major sins, which will be a lesson for others, and they should try to avoid this sin. However, the people should pray over such a person, and a Muslim should not be buried without funeral prayer.

Chapter 32. Offering The Funeral Prayer At The Grave

1527. It was narrated from Abu Hurairah that a black woman used to sweep the mosque. The Messenger of Allah noticed she was missing and he asked about her after a few days. He was told that she had died. He said, “Why did you not tell me?” Then he went to her grave and offered the funeral prayer for her. *(Sahih)*

تخريج: أخرجه البخاري، الصلاة، باب من حديث حماد بن زيد به.

Comments:
a. Offering any prayer in the cemetery is prohibited, other than the above-mentioned situation of funeral prayer. The Prophet said: “All the earth is suitable for prayer, except a cemetery and bathroom.”
b. The name of this lady mentioned is Umm Mahjān in *Sunan Al-Bayhaqi* (4/48).

1528. Khārijah bin Zaid bin Thābit narrated that Yazid bin Thābit, who was older than Zaid, said: “We went out with the
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2 sk k, asked about it and they said: 'It is) so-and-so (a woman).’ He recognized the name and said:

Why did you not tell me about her?’ They said: ‘You were taking a nap and you were fasting, and we did not like to disturb you.’

He said: ‘Do not do that; I do not want to see it happen again that one of you dies, while I am still among you, and you do not tell me, for my prayer for him is a mercy.’ Then he went to the grave and we lined up in rows behind him, and he said four Takbir (i.e. for the funeral prayer).” (Sahih)

Comments:
The method of the funeral prayer at the grave is the same as that performed over the deceased before burial.

1529. It was narrated from ‘Abdullāh bin ‘Āmir bin Rabī‘ah, from his father, that a black woman died and the Prophet ﷺ was not told about that. Then he was informed of it, and he said: “Why did you not tell me?” Then he said to his Companions: “Line up in rows to pray for her,” and he offered the funeral prayer for her. (Sahih)

1530. It was narrated that Ibn ‘Abbās said: “A man died whom
the Messenger of Allāh ﷺ used to visit, and they buried him at night. When morning came, they told him. He said: ‘What kept you from telling me?’ They said: ‘It was night and it was dark, and we did not like to cause you any inconvenience.’ Then he went to the grave and offered the funeral prayer for him.” (Sahih)

1531. It was narrated from Anas that the Prophet ﷺ offered the funeral prayer at a grave after the burial. (Sahih)

1532. It was narrated from Ibn Buraidah from his father that the Prophet ﷺ offered the funeral prayer for a deceased person after he had been buried. (Sahih)

1533. It was narrated that Abu Sa’eed said: “There was a black woman who used to sweep the mosque, and she passed away at night. The following morning the Messenger of Allāh ﷺ was told of
her death. He said: 'Why did you not call me?' Then he went out with his Companions and stood at her grave, and said Takbir over her, with the people behind him, and he supplicated for her, then he went away.'" (Da‘if)

Chapter 33. What Was Narrated Concerning The Prayers For Najãshi

1534. It was narrated from Abu Hurairah: "The Messenger of Allâh (ﷺ) said: 'Najãshi has died.' The Messenger of Allâh (ﷺ) and his Companions went out to Al-Baq‘î, and we lined up in rows behind him, and the Messenger of Allâh went forward, then he said four Takbir." (Sahih)

Comments:

a. Najãshi, may Allâh have mercy on him, was a king of Abyssinia, his name was As-hamah. (Sahih Al-Bukhâri: 3879) Hâfiz Ibn Hajar quoted 8th H or 9th H as the year of Najãshi’s death and he said, According to the majority of the scholars he died in the 9th H’. [Fathul-Bâri: 7/240, Hadith: 3877]

b. It is known from this Hadith that offering funeral prayer for a person who dies afar (the dead body is not present at the time of funeral) is legal.

c. The method of funeral prayer for an absent body is the same as when the body is present.

1535. It was narrated from ’Imrân bin Husain: “The Messenger of Allâh (ﷺ) said: 'Your brother Najãshi has died, so offer the funeral prayer for him.'” Then
he stood and we prayed behind him. I was in the second row and two rows prayed for him.’’  
(Sahih)

1536. It was narrated from Mujammi’ bin Jāriyah Al-Ansārī that the Messenger of Allah ﷺ said: “Your brother Najāshi has died, so stand and pray for him.” So we formed two rows behind him. (Sahih)

1537. It was narrated from Hudhaifah bin Asid that the Prophet ﷺ led them out and said: “Pray for a brother of yours who has died in a land other than yours.” They said: “Who is he?” He said: “Najāshi.” (Sahih)

1538. It was narrated from Ibn ‘Umar that the Prophet ﷺ offered the funeral prayer for Najāshi and said four Takbir. (Sahih)
Chapter 34. What Was Narrated Concerning The Reward For The One Who Offers The Funeral Prayer And The One Who Waits Until The Burial

1539. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever offers the funeral prayer will have one Qirât and whoever awaits until (the burial) is finished will have two Qirât." They said: 'What are these two Qirât?' He said: 'Like two mountains.'” (Sahih)

Comments:
As offering funeral prayer of a Muslim is necessary, similarly burying a Muslim is also necessary. The assistance of the Muslims is required for both responsibilities, so as a struggle is made to attend the funeral prayer hoping for reward, likewise people should try their best to help in digging the grave, burying the dead, and leveling the grave, according to the Sunnah.

1540. It was narrated from Thawbân that the Messenger of Allah ﷺ said: "Whoever offers the funeral prayer will have one Qirât and whoever attends the burial will have two Qirât.” The Prophet ﷺ was asked about the Qirât and he said: "(It is) like Uhud." (Sahih)
1541. It was narrated from Ubayy bin Ka‘b that the Messenger of Allāh ﷺ said: ‘Whoever offers the funeral prayer will have one Qirāt; and whoever attends until the burial is over, will have two Qirāt. By the One in Whose Hand is the soul of Muhammad! The Qirāt is greater than this (mountain of) Uhud.” (Sahih)

Chapter 35. What Was Narrated Concerning Standing Up For The Funeral (Procession)

1542. It was narrated from ‘Āmir bin Rabi‘ah that the Prophet ﷺ said: “When you see a funeral (procession) stand up for it until it has passed by or it is placed on the ground.” (Sahih)

Comments:

a. If a person is sitting by the road and a funeral is passing by, the sitting person should stand up, he may sit after the funeral has passed.

b. The people following the funeral should not sit until the bier is placed on the ground. Abu Sa’eed Al-Khudrī reported that Allāh’s Messenger ﷺ said: “When you see a funeral passing by, you should stand up, and he who follows the funeral should not sit down until the bier is placed.” (Sahih Al-Bukhārī: 1310)
1543. It was narrated that Abu Hurairah said: “A funeral passed by the Prophet and he stood up and said: ‘Stand up out of recognition of the enormity of death.’” (Hasan)

1544. It was narrated that ‘Ali bin Abu Talib said: “The Messenger of Allah stood up for a funeral, and we stood up, until he sat down, then we sat down.” (Sahih)

1545. It was narrated that ‘Ubadah bin Salm said: “When the Messenger of Allah followed a funeral, he would not sit down until it had been placed in the niche-grave. A rabbi came to him and said: ‘This is what we do, O Muhammad!’ So the Messenger of Allah sat down and said: ‘Be different from them.’” (Da‘if)
Comments:

a. It shows clearly that to keep standing until the body is buried is abrogated, in fact when the bier is placed on the ground, then the people are allowed to sit down.

b. Being distinguished from disbelievers is a great principle of Islam, the Shari'ah even emphasizes it in matters of worship, and also in other daily affairs and activities. Therefore celebrating Christmas, New Year (first of January), Basant of Hindus, Holi and Dewali, the customs of wedding and grief, for example: wearing black clothes at a sad occasion; disapproval of a widow’s second marriage; bridegrooms meeting frankly with the bride’s female relatives at the wedding ceremony, and sharing jokes with each other, and many other similar matters are contradictory to the teachings of Islam. These are customs of disbelievers, and are forbidden, so it is extremely necessary to avoid them.

Chapter 36. What Was Narrated Concerning What Is To Be Said When Entering The Graveyard

1546. It was narrated that ‘Aishah said: “I could not find him, meaning the Prophet ﷺ, and he was in Al-Baqi’. He said: “As-salāmu ‘alaykum dāra qawmin mu’minin. Antum la‘āná járatun wa inná bikum láhīqun. AIlāhummā lâ tahrīminna ajrahum wa lâ taftinna ba’dahum” (Peace be upon you, O abode of believing people. You have gone ahead of us and verily we will join you soon. O Allâh, do not deprive us of their reward and do not put us to trial after them).” (Da’iff)

Comments:

a. Visiting the graves is recommended to remember death and to decrease the desire of this world for the interests of the Hereafter.

b. Visiting the graves at night is also allowed just as visiting during the day.

c. The purpose of visiting the graves is to make supplication for the dead, but
begging our words nor can they accept our request.

1547. It was narrated from Sulaimân bin Buraidah that his father said: “The Messenger of Allâh ﷺ used to teach them, when they went out to the graveyard, to say: As-salâmü ’alaykum ahlad-diyâr minal-mu’minina wal-muslimin, wa innâ insha’ Allâh bikum lânhiqun, nas’al-lâha laânâ wa la’akumul-‘âfiyâh (Peace be upon you, O inhabitants of the abodes, believers and Muslims, and we will join you soon if Allâh wills. We ask Allâh for well-being for us and for you).” (Sahih)

Comments:
If we visit the grave of relatives, or that of a righteous person, or even a Muslim cemetery, we should pray for them with these authentically proven words. Reciting Surat Al-Fâtiha for the benefit of reward for the deceased is not proven by the Sunnah, so we should avoid these actions.

Chapter 37. What Was Narrated Concerning Sitting In The Graveyards

1548. It was narrated that Barâ’ bin ‘Azib said: “We went out with the Messenger of Allâh ﷺ for a funeral, and he sat facing the Qiblah (prayer direction).” (Hasan)

[transcribed in Arabic script]
Comments:
Trampling over the graves is forbidden, and sitting as a constant attendee of a grave is prohibited too, but sitting for a necessity is allowed, like if the grave is not ready yet, then one may sit in its wait.

1549. It was narrated that Bara' bin 'Azib said: "We went out with the Messenger of Allâh ﷺ for a funeral, and we came to a grave. He sat down and we sat down, as if there were birds on our heads." (Hasan)

Chapter 38. What Was Narrated Concerning placing the deceased in the grave

1550. It was narrated that Ibn 'Umar said: "When the deceased was placed in the grave, the Prophet ﷺ would say: 'Bismillah, wa 'alâ millati rasul-illâh (In the Name of Allâh and according to the religion of the Messenger of Allâh)." Abu Khâlid said on one occasion, when the deceased was placed in the grave: "Bismillâh wa 'alâ sunnati rasul-illâh (In the Name of Allâh and according to the Summah of the Messenger of Allâh)." Hishâm said in his narration: "Bismillâh, wa fi sabili-illâh, wa 'alâ millati rasul-illâh (In the Name of Allâh, for the sake of Allâh and according to the religion of the Messenger of Allâh)." (Sahih)
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1551. It was narrated that Abu Râfi' said: "The Messenger of Allâh ﷺ placed Sa’d gently in his grave and sprinkled water on it." (Da’îf)

Comments:
Those who are involved in lowering the deceased into the grave should read the abovementioned supplications.

1552. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ was brought into his grave from the direction of the Qiblah, and he was placed in his grave gently. (Da’îf)

Comments:
’Sallid’ in Arabic means the bier should be placed at the foot side of the grave (where the deceased’s feet will be in the grave) and when the body will be lifted from the bier the head of the deceased will go first into the grave and then rest of the body.

1553. It was narrated that Sa’eed bin Musayyab said: “I was present with Ibn ‘Umar at a..."
funeral. When the body was placed in the niche-grave) he said, ‘Bismillâh wa fi sabîl-illâh wa ‘alâ millati rasûl-illâh’ (In the Name of Allâh, for the sake of Allâh and according to the religion of the Messenger of Allâh). When he started to place the bricks in the niche-grave he said: ‘Allâhumma ajirhâ min ash-shaitâni wa min âdhâbîl-qabr. Allâhumma jâfil-arâda ‘an ijabhâhâ, wa sa‘id rihâhâ, wa laqqihâ minka ridwânâ (O Allâh, protect him from Satan and from the torment of the grave; O Allâh, keep the earth away from his two sides and take his soul up and grant him pleasure from Yourself).’ I said: ‘O Ibn ‘Umar, is this something that you heard from the Messenger of Allâh ﷺ or is it your own words?’ He said: ‘I could have said something like that, but this is something that I heard from the Messenger of Allâh ﷺ.’” (Da’îf)

Chapter 39. What Was Narrated Concerning The Niche-Grave Being Recommended

1554. It was narrated that Ibn Abbas said: “The Messenger of Allâh ﷺ said: ‘The niche-grave is for us and the ditch-grave is for others.’” (Da’îf)
Comments:
a. *Lahd* (niche-grave) means that first a plain rectangular vertical hole is dug, and then another hole large enough to accommodate the body is made near the bottom of the grave in the wall facing the direction of *Qiblah*. *Shaqq* (ditch-grave) means that first a plain rectangular vertical hole is dug and then inside it another relatively small rectangular hole is dug.

b. Both forms of graves are allowed and both had been used in the time of Allâh’s Messenger, as it is apparent in the following *Ahâdîth*.

1555. It was narrated that Jarir bin ‘Abdullâh Al-Bajali said: “The Messenger of Allâh ﷺ said: ‘The niche-grave is for us and the ditch-grave is for others.’” *(Da’îf)*

1556. It was narrated that Sa’d said: “Make a niche-grave for me, and block it up with bricks as was done for the Messenger of Allâh ﷺ.” *(Sahîh)*

Chapter 40. What Was Narrated Concerning The Ditch-Grave

1557. It was narrated that Anas bin Mâlik said: “When the Prophet ﷺ died, there was a man in Al-Madinah who used to make a niche in the grave and another who used to dig graves without a
niches. They said: 'Let us pray *Istikhārah* to our Lord and call for them both, and whichever of them comes first, we will let him do it.' So they were both sent for, and the one who used to make the niche-grave came first, so they made a niche-grave for the Prophet (ﷺ).”[1] (Hasan)

**1558.** It was narrated that 'A‘ishah said: "When the Messenger of Allāh (ﷺ) died, they differed as to whether his grave should have a niche or a ditch in the ground, until they spoke and raised their voices concerning that. Then `Umar said: 'Do not shout in the presence of the Messenger of Allāh (ﷺ), living or dead,' or words to that effect. So they sent for both the one who made a niche and the one who dug graves without a niche, and the one who used to make a niche came and dug a grave with a niche for the Messenger of Allāh (ﷺ), then he was buried." (Hasan)

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**Comments:**

The niche-grave is preferable because Allāh chose this type of grave for His Prophet (ﷺ).

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Comments:

a. It is known from the discussion of the Companions that both types of graves were correct in their view. The important issue for them was only about which type of grave should be chosen for Allâh’s Messenger ﷺ.

b. When there are two aspects of a matter which are almost similar to each other in legality, in that case they should adopt such a method to solve the difference with mutual consent and both parties are satisfied.

c. It is from among the due respect to Allâh’s Messenger ﷺ that one was not allowed to speak loud in his presence, and this rule is still in force even after his death. Therefore talking with a loud voice near the Prophet’s grave and quarrelsome arguments must be avoided.

Chapter 41. What Was Narrated Concerning Digging The Grave

1559. It was narrated that Adra’ As-Sulami said: “I came one night to guard the Prophet ﷺ, and there was a man reciting loudly. The Prophet ﷺ came out and I said: ‘O Messenger of Allâh, this man is showing off.’ Then he died in Al-Madinah, and they finished preparing him, then they carried his dead body. The Prophet ﷺ said: ‘Be gentle with him, may Allâh be gentle with him, for he loved Allâh and His Messenger.’ Then his grave was dug and he (the Prophet ﷺ) said: ‘Make it spacious for him, and may Allâh make it spacious for him.’ Some of his Companions said: ‘O Messenger of Allâh, you are grieving for him.’ He said: ‘Yes
indeed, for he loved Allâh and His Messenger.” (Da‘if)


1560. It was narrated from Hishâm bin ‘Âmir that the Messenger of Allâh ﷺ said: “Dig the grave deep, make it spacious and prepare it well.” (Sahih)

Comments:
The Messenger of Allâh said these words when burying the martyrs from the battle of Uhud. He said: “Dig the graves wide, deep and good. Bury two or three in one grave, putting towards the Qiblāh, first the one with the most memorisation and knowledge of Qur’ân.” (Sunan An-Nasâ’î: 2013)

Chapter 42. What Was Narrated Concerning Markers On Graves

1561. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ marked the grave of ‘Uthmân bin Maz‘ûn with a rock. (Hasan)

Comments:
Placing a stone near the head is enough of a sign to give an indication of a grave, so that one does not walk on the grave and that it not be dug when digging a grave for another deceased. Writing something on the stone placed for recognition, placing a headstone with writing, stone monuments and memorial marks are forbidden. It will be mentioned in Hadîth 1563.
Chapter 43. What Was Narrated Concerning The Prohibition Of Building Over Graves, Plastering Over Them And Writing On Them

1562. It was narrated that Jābir said: “The Messenger of Allāh ṣaw forbade plastering over graves.” (Sahih)

Comments:

Only the grave’s soil should be placed in the grave; putting extra soil, plastering, using baked bricks and building it up is prohibited.

It is known from this Hadith that writing or inscribing the name and date of death of the deceased is also prohibited. Placing a stone or something else is a sufficient sign to recognize a grave.

1563. It was narrated that Jābir said: “The Messenger of Allāh ṣaw forbade writing anything on graves.” (Sahih)

Comments:

[ صحیح ] أخْرَجَ أَبُو دَاوُدُ، الجَنَائِزُ، بَابُ الْبَنَاءِ عَلَى الْقُبُورِ، حَدِيثُ مُحَمَّدٍ بْنُ رَبِيعَةَ عِنْ بَنِ جَرِّيْجٍ عِنْ أَبِي الْمُقْرَبِ، عَنْ مُسْلِمَةَ بْنِ مُوسْى، عَنْ جَابِرِ قَالَ: نَهَى رَسُولُ اللّه ﷺ عَنْ تَقْصِيَّتِ الْقُبُورِ.

تخريج: أُخرِجَ مُسْلِمَ، الجَنَائِزُ، بَابُ الْبَنَاءِ عَلَى الْقُبُورِ، حَدِيثُ أَبِي دَاوُدُ، حَدِيثُ مُحَمَّدٍ بْنُ رَبِيعَةَ عِنْ بَنِ جَرِّيْجٍ عِنْ أَبِي الْمُقْرَبِ، عَنْ مُسْلِمَةَ بْنِ مُوسْى، عَنْ جَابِرِ قَالَ: نَهَى رَسُولُ اللّه ﷺ عَنْ تَقْصِيَّتِ الْقُبُورِ.

[ صحیح ] أَخْرَجَ أَبُو دَاوُدُ، الجَنَائِزُ، بَابُ الْبَنَاءِ عَلَى الْقُبُورِ، حَدِيثُ مُحَمَّدٍ بْنُ رَبِيعَةَ عِنْ بَنِ جَرِّيْجٍ عِنْ أَبِي الْمُقْرَبِ، عَنْ مُسْلِمَةَ بْنِ مُوسْى، عَنْ جَابِرِ قَالَ: نَهَى رَسُولُ اللّه ﷺ عَنْ تَقْصِيَّتِ الْقُبُورِ.

1564. It was narrated from Abu Sa‘e’ed that the Prophet ṣaw forbade building structures over graves. (Sahih)
تابىء ما جاء في الْجَنَانَـز

تخرج: [صحيح] وصحبه التوسعي، وقال ابن معين في القاسم بن مخيره: لم يسمع أنه سمع من أحد من الصحابة (تفهيم)، ولعل شاهد صحيح عند مسلم ح: 970 وغيره من حديث ابن جريج عن أبي الزبير عن جابر به.

Comments:

Building anything over a grave is totally forbidden. The deceased will be sinful if he wanted to build over a grave, and if he wanted his grave to be built with baked bricks, and stones, or desired a building to be built over it.

Chapter 44. What Was Narrated Concerning Scattering Earth In The Grave

1565. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ offered the funeral prayer, then he came to the grave of the deceased and scattered three handfuls of earth from the side of (the deceased's) head. (Hasan)

تخريج: [إسناده حسن] أخرجه العزي في تهذيب الكمال: ٣١٢/١١ ترجمة سلمة بن كثوم، من حديث العباس بن الوليد به، وزاد: فكر عليها أربعًا، صحبه ابن أبي داود، وقال أبو حاتم: إنه باطل، وصحبه ابن المفلح، ح: ٨١.5

Comments:

'Handful' in this Hadith means a handful of both hands together. One should not understand that it means a handful of a single hand, it is not what is meant in this Hadith.

Chapter 45. What Was Narrated Concerning The Prohibition Of Walking Or Sitting On Graves

1566. It was narrated from Abu Hurairah said: The Messenger of Allah ﷺ said: "If one of you were to sit on a live coal that burns him, that would be better for him than if he were to sit on a grave." (Sahih)
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1567. It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah ﷺ said: 'If I were to walk on a live coal or a sword, or if I were to sew my shoes to my feet, that would be better for me than walking on the grave of a Muslim. And I see no difference between relieving myself in the midst of the graves or in the middle of the marketplace.' (Da'if)

Comments:

a. Relieving oneself in the cemetery is a very bad deed.
b. Some of the scholars understood the meaning as mentioned in the Hadith, and some said it means sitting over a grave as we sit at a high place, because it is insulting to the deceased.
c. Another meaning of sitting at graves is dedicating oneself for attending the graves. Being a dedicated attendee of the graves is also forbidden according to other authentic proofs.

Chapter 46. What Was Narrated Concerning Taking Off One's Shoes In The Graveyard

1568. It was narrated that Bashir bin Khasāsiyyah said: "While I was walking with the Messenger of Allah ﷺ he said: 'O son of Khasāsiyyah, why are you angry with Allāh when you are walking with the Messenger of Allāh?'"
said: 'O Messenger of Allâh! I am not angry with Allâh at all. Allâh has bestowed all good on me.' Then he passed by the graves of the Muslims and said: 'They have caught up with a great deal of good.' Then he passed by the graves of the idolaters and said: 'They died before a great deal of good came to them.' Then he turned and saw a man walking between the graves in his shoes and he said: 'O you with the shoes, take them off.'" (Sahih)

Muhammad bin Bashshâr narrated from Abdur-Rahmân bin Mahdi that he said: 'Abdullâh bin 'Uthmân used to say (about this Hadîth): 'A good Hadîth, and a reliable narrator.'

Comments:
a. Death is a good thing for a believer, because after death he gets the fruits for his labor and rejoices the enjoyments of Paradise, whereas death is a beginning of the retribution for the bad deeds of a disbeliever.
b. One should acknowledge the favors of Allâh and should be grateful for it.
Comments:

a. Visiting the graves means to go to any cemetery.
b. The graves with buildings over them do not fulfill the real objective of reminding us of the Hereafter.

1570. It was narrated from 'Áishah that the Messenger of Allâh ﷺ gave permission for visiting the graves. (Sahîh)

1571. It was narrated from Ibn Mas'ûd that the Messenger of Allâh ﷺ said, “I used to forbid you to visit the graves, but now visit them, for they will draw your attention away from this world and remind you of the Hereafter.” (Da'if)
the heart, one should visit the graveyard, so that he will remember his
death and it will create a spirit and interest for the preparation of Hereafter.

Chapter 48. What Was Narrated Concerning Visiting The Graves Of The Idolaters

1572. It was narrated that Abu Hurairah said: “The Prophet ﷺ visited the grave of his mother and wept, causing the people around him to weep. Then he said: ‘I asked my Lord for permission to seek forgiveness for her, but He did not give me permission. Then I asked my Lord for permission to visit her grave and He gave me permission. So visit the graves, for they will remind you of death.’” (Sahih)

Comments:

a. Visiting a graveyard for non-Muslims is allowed, but the supplication for visiting the graveyard should not be done, as it is allowed only for a Muslims cemetery. This is because seeking forgiveness for a disbeliever is impermissible.

b. Only that intercession is granted which is made with the permission of Allâh, and an intercession cannot be made for a polytheist, because Allâh did not allow it.

1573. It was narrated from Sâlim that his father said: “A Bedouin came to the Prophet ﷺ and said: ‘O Messenger of Allâh, my father used to uphold the ties of kinship, and so and so forth, where is he?’ He said: ‘In the Fire.’ It was as if he found that difficult to bear. Then he said: ‘O Messenger of Allâh. Where is your father?’ The Messenger of Allâh ﷺ said: ‘Whenever you pass by the grave of an idolater, give him the tidings of Hell-fire.’ The Bedouin later became Muslim, and he said:
The Messenger of Allah ﷺ gave me a difficult task. I never passed the grave of an idolater but I gave him the tidings of Hell-fire.''

(Da'i)
1575. It was narrated that Ibn Abbás said: "The Messenger of Allâh ﷺ cursed women who visit graves." (Hasan)

1576. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ cursed women who visit graves." (Hasan)

Comments:
It means those women who frequently visit the graveyard, but irregular visit is permissible.

Chapter 50. What Was Narrated Concerning Women Following The Funeral (Procession)

1577. It was narrated that Umm 'Atiyyah said: "We were prevented from following the funeral, but that was not made binding on us." (Sahih)


تخريج: [عسرة] أخرجه حسن، في كراهية زيارة القبور للنساء، ح: 1051 من حديث أبي عوانة به، وقال: حسن صحيح، وصححه ابن حبان.

تخريج: أخرجه البخاري، الحيض، باب الطيب للمرأة عند غسلها من المحيض، ح: 3113. ومسلم، الجنائز، باب نهي النساء عن اتباع الجنائز، ح: 938 من حديث خفصة بن أبي بكر، نهى عن اتباع الجنائز، ولم يعذرَ عليها.
1578. It was narrated that ‘Ali said: “The Messenger of Allâh went out and saw some women sitting, and he said: ‘What are you sitting here for?’ They said: ‘We are waiting for the funeral.’ He said: ‘Are you going to wash the deceased?’ They said: ‘No.’ He said: ‘Are you going to lower him into the grave?’ They said: ‘No.’ He said: ‘Then go back with a burden of sin and not rewarded.’” (Da‘if)

1579. It was narrated from Umm Salamah from the Prophet regarding: “And that they will not disobey you in Ma‘ruf (all that is good in Islam),” he said: “(It is about) wailing.” (Hasan)

Comments:
a. The meaning of the Hadîth is, that to avoid wailing is among those good deeds that the Muslim women gave their pledge to the Prophet to obey.
b. ‘Wailing’ means loudly making mention of the deceased’s qualities and expressing one’s grief, by saying various phrases in praise of the dead.

1580. Jarir, the freed slave of Mu‘āwiya, said: "Mu‘āwiya delivered a sermon in Hims, and in his sermon he mentioned that the Messenger of Allāh forbid wailing." (Sahih)

Comments:

a. ‘Ignorance’ means the era before the advent of the Noble Prophet. When something is related with ignorance, it means it has nothing to do with Islam and it does not suit the Muslims. Only the disbelievers do this, and it suits them only.

b. Even the major sins are forgiven after sincere repentance.

1581. It was narrated from Abu Mālik Ash‘arī that the Messenger of Allāh said: ‘Wailing is one of the affairs of the Days of Ignorance, and if the woman who wails dies without having repented, Allāh will cut a garment of pitch (tar) for her and a shirt of flaming fire.’” (Hasan)

Comments:

resurrected on the Day of Resurrection wearing a shirt of pitch (tar), over which she will wear a shirt of flaming fire.’’

(Hasan)

Comments:
This warning is not only to women, but also if a man commits this sin, he will get exactly the same punishment in the Hereafter.

1583. It was narrated that Ibn 'Umar said: “The Messenger of Allâh forbade following a funeral that was accompanied by a wailing woman.” (Da’if)

Comments:
Attending a funeral is an important right of a Muslim upon another Muslim, but this right is abolished if anything against the religion is being committed in the funeral.

Chapter 52. What Was Narrated Concerning The Prohibition Of Striking One’s Cheeks And Tearing One’s Garment

1584. It was narrated from 'Abdullâh that the Messenger of Allâh said: “He is not one of us who tears his garments, strikes his cheeks, and cries with the cry of the Days of Ignorance.’’

(Sahih)
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Comments:

a. Grief of the heart and shedding tears is not contrary to patience, other than this, some people do various types of sacrilegious things which are Islamically forbidden.

b. It was people's custom before Islam that they would cry over the deceased and express their sorrow, by singing poetry of praise about the deceased with a loud voice, and they also used to tear their clothes. Islam prohibits all these things.

1585. It was narrated from Abu Umámah that the Messenger of Allâh سُمِّيَ عَلَى نِعُمِهِ cursed the woman who scratches her face and rends her garment and cries that she is doomed (i.e. because of the death of this person). (Hasan)

Comments:

a. Saying the word 'doomed' mean to say 'I am ruined, I am destroyed' etc.

b. The word 'curse' informs that it is a major sin that will not be forgiven without sincere repentance.

1586. ʿAbdur-Rahmân bin Yazid and Abu Burdah said: "When Abu Musa fell sick, his wife Umm ʿAbdullâh started to wail loudly. He woke up and said to her: 'Do you not know that I am innocent of those whom the Messenger of Allâh سُمِّيَ عَلَى نِعُمِهِ declared innocence of?' And he told her that the Messenger of Allâh سُمِّيَ عَلَى نِعُمِهِ said: 'I am innocent of those who shave their

Comments:

a. Saying the word 'doomed' mean to say 'I am ruined, I am destroyed' etc.

b. The word 'curse' informs that it is a major sin that will not be forgiven without sincere repentance.
heads, raise their voices and tear their garments (at times of calamity).’” (Sahih)

Chapter 53. What Was Narrated Concerning Weeping For The Deceased

1587. It was narrated from Abu Hurairah that the Prophet ﷺ was attending a funeral. ‘Umar saw a woman and shouted at her, but the Prophet ﷺ said, “Leave her alone, O ‘Umar, for the eye weeps and the heart is afflicted, and the bereavement is recent.” (Da’îf)

Another chain with similar wording.

1588. Usâmah bin Zaid said: “The son of one of the daughters of the Messenger of Allah ﷺ was dying. She sent for him, asking him to come to her, and he sent word to her, saying: ‘To Allâh
Everything has an appointed time with Him, so be patient and seek reward.’ But she sent for him again, adjuring him to come. So the Messenger of Allah ﷺ got up, and I got up with him, as did Mu‘ādh bin Jabal, Ubayy bin Ka‘b and ‘Ubādah bin Sāmit. When we entered they handed the child to the Messenger of Allah ﷺ, and his soul was rattling in his chest.”

I think he said that it was like a water skin. “The Messenger of Allah ﷺ wept, and ‘Ubādah bin Sāmit said to him: ‘What is this, O Messenger of Allah?’ He said: ‘It is the compassion which Allah has created in the son of Adam. Allah only shows mercy to those of His slaves who are compassionate.’” (Sahih)

Comments:

a. Grief of the heart and shedding tears do not negate patience.

b. Requesting something by adjuring an oath upon someone is allowed.

c. The thing adjured by an oath, if it is not prohibited by the Shari‘ah, then a Muslim should fulfill it for another Muslim.

d. Whether it is an occasion of sorrow or happiness, if a question is asked, it should be explained.

e. The presence of all relatives is not necessary at the time of death, however, the family may desire those righteous to be present at this moment, so that the moments of death and the agony of death pass easily with their supplications.

1589. It was narrated that Asmā’ bint Yazid said: “When Ibrāhim, the son of the Messenger of Allah ﷺ died, the Messenger of Allah ﷺ wept. The one who was
consoling him, either Abu Bakr or 'Umar, said to him: 'You are indeed the best of those who glorify Allâh with what is due to him.' The Messenger of Allâh ﷺ said: 'The eye weeps and the heart grieves, but we do not say anything that angers the Lord. Were it not that death is something that inevitably comes to all, and that the latter will surely join the former, then we would have been more sad for you, O Ibrâhim than we are, verily we grieve for you.'” (Hasan)

Comments:

a. Weeping over the death of a relative or a friend is allowed provided the tradition of Ignorance is not practised.

b. Other people should console the bereaved family members of the deceased in an appropriate manner to offer comfort from grief.

c. The real patience is that at the time of sorrow, one should control the tongue and hands against committing any impermissible acts, and such words must not be uttered that express displeasure about Allâh.

1590. It was narrated from Hamnah bint Jahsh that it was said to her: “Your brother has been killed.” She said: “May Allâh have mercy on him. Inna lillâhi wa inna ilayhi râji’un (Truly, to Allâh we belong and truly, to Him we shall return).” They said: “Your husband has been killed.” She said: “O grief!” The Messenger of Allâh ﷺ said: “The woman has a strong love for her husband, which she does not have for anything else.” (Da’îf)
1591. It was narrated from Ibn 'Umar that the Messenger of Allāh passed by some women of 'Abdul-Ashhal who were weeping for their slain on the Day of Uhud. The Messenger of Allāh said: "But there is no one to weep for Hamzah." So the women of Ansār started to weep for Hamzah. The Messenger of Allāh woke up and said, 'Woe to them, have they not gone home yet? Tell them to go home and not to weep for anyone who dies after this day.'" (Hasan)

Comments:

a. Its objective was not to admire the act of their weeping with a loud voice; rather it was to express their vulnerability since their close family was also not present who are naturally more grieved.

b. Allāh's Messenger made clear that he did not mean to admire weeping with a loud voice, that is why he commanded the women to go back.

c. Gathering in the deceased's house for weeping, beating the cheeks or chest and wailing is prohibited; the gathering in the deceased's house even without wailing is prohibited.
Chapter 54. What Was Narrated Concerning The Deceased Being Punished For The Wailing Over Him

1593. It was narrated from ‘Umar bin Khattāb that the Prophet said: “The deceased is punished for the wailing over him.” (Sahih)

Comments:

a. If the deceased advised that people should wail over him after his death, then he is also responsible for the sin committed by wailing women.

b. Another possible meaning of the Hadith is that ‘the deceased feels uncomfortable because of wailing’ as he is annoyed by the impermissible acts done at his death. Allāh knows best!

1594. It was narrated from Asid bin Abu Asid, from Musa bin Abu Musa Ash’arī, from his father that the Prophet said: “The deceased is punished for the weeping of the living. If they say: ‘O my strength, O he who clothed us, O my help, O my rock,’ and so on, he is rebuked and it is said: ‘Were you really like that? Were you really like that?’”
Asid said: "I said: ‘Subhān-Allāh! Allāh says: ‘And no bearer of burdens shall bear another’s burden.’"[1] He said: "Woe to you, I tell you that Abu Musa narrated to me from the Messenger of Allāh ﷺ, and you think that Abu Musa was telling lies about the Prophet ﷺ? Or do you think that I am telling lies about Abu Musa?" (Hasan)

Comments:
The mentioned punishment explained by this Hadith is that it is because of the crying of wailing people, and also it should be known that in this Hadith 'cry' does not mean shedding tears, rather it is uttering inappropriate words with tongue that are a reason for the deceased’s punishment in the grave.

1595. It was narrated that ʿĀishah said: "A Jewish woman had died, and the Prophet ﷺ heard them weeping for her. He said: ‘Her family is weeping for her, and she is being punished in her grave.’" (Sahih)

Comments:
The saying of ʿĀishah ﷺ means that the deceased does not get punishment for the bereaved family’s crying, because one should not bear the punishment for other’s sins. Allāh’s Messenger ﷺ did not say it as a definite principle that the deceased gets punishment for one’s crying, but he said it upon observing Jews crying for their female dead, what would it

avail her? She is suffering from punishment for her sins, whether they cry for her or not, it will remain the same.

Chapter 55. What Was Narrated Concerning Bearing Calamity With Patience

1596. It was narrated from Anas bin Mâîk that the Messenger of Allâh ﷺ said: 'Patience should come with the first shock.'” (Hasan)

Comments:
The patience required by the Shari‘ah is that when a calamity strikes or grief is caused, then one should keep away from any verbal and physical deeds at this time. Because controlling oneself during the time of extreme grief and to differentiate between right and wrong becomes very difficult.

1597. It was narrated from Abu Umâmah that the Prophet ﷺ said: "Allâh says: ‘O son of Adam! If you are patient and seek reward at the moment of first shock, I will not approve of any reward for you less than Paradise.’” (Hasan)

Comments:
The virtues of patience and its importance to Allâh appears from this Hadîth, and that showing patience according to religious commandments will prove as a mean of deliverance.
1598. It was narrated from Umm Salamah that Abu Salamah told her that he heard the Messenger of Allāh ﷺ say: "There is no Muslim who is stricken with a calamity and reacts by saying as Allāh has commanded: 'Innā lillāhi, wa innā ilayhi rāji'un. Allāhumma 'indakah-tasabtu musibati, fajurni fihā, wa 'awwaidīnī minhā (Truly, to Allāh we belong and truly, to Him we shall return. O Allāh, with You I seek reward for my calamity, so reward me for it) and compensate me),' but Allāh will reward him for that and compensate him with something better than it." She said: "When Abu Salamah died, I remembered what he had told me from the Messenger of Allāh ﷺ and I said: 'Innā lillāhi, wa innā ilayhi rāji'un. Allāhumma 'indakah-tasabtu musibati hādhāh, fajurni 'alaihâ' (Truly, to Allāh we belong and truly, to Him we shall return. O Allāh, with You I seek reward for my calamity, so reward me for it)." But when I wanted to say wa 'awwaidīnī minhā (and compensate me with better), I said to myself: 'How can I be compensated with something better than Abu Salamah?' Then I said it, and Allāh compensated me with Muhammad ﷺ and rewarded me for my calamity."[1] (Hasan)

١٥٩٨ - حَدَّثَنَا أَبُو بْكَرُ بْنُ أَبِي دَعْيَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونُ أَنَّهُ نَعْمَانَ بْنَ عَبْدِ الْمُلُكَ بْنَ فَادِمَةَ النَّجَّاشِيَ، عَنْ أَبِيهِ، عَنْ عُمْرَ بْنِ أَبِي سَلْمَةَ، عَنْ أَمِّ سَلْمَةَ أَنَّ أَبَا سَلْمَةَ حَدَّثَهَا أَنَّهُ سَمَعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ يُصَابُ بِحُضْنِيْنِ يَقُولُ إِنَّ اللَّهَ وَلَّيُّ اللَّهِ وَالرَّحْمَانُ. اللَّهُمَّ عُنْذِكَ احْصَنْتُ مُصْبِيْكَ، فُجَرْنِي فِيْهَا، وَعَوضُصُنِيًَّ مِنْهَا - إِلَّا أَجْرِهِ اللَّهُ عَلَيْهَا، وَعَاضَةً خَيْرًا مِنْهَا).»
قالت: فَلَمْ تَتَوْفَى أَبُو سَلْمَةَ سَلَمَةً ذَكَرَتُ الْذَّيَ حَدَّثَهَا عَنِ رَسُولِ اللَّهِ ﷺ. فَقَلَّتْ: إِنَّ اللَّهَ وَلَّيُّ اللَّهِ وَالرَّحْمَانُ. اللَّهُمَّ عُنْذِكَ احْصَنْتُ مُصْبِيْكَ هَذِهِ، فُجَرْنِي عَلَيْهَا. فَإِذَا أَرَدْتُ أَنْ أَقُولَ: وَعَوضُصُنِي حَتَّى يُعَبَّرَنَّ فِيْهَا، فَلْتُ فِي تَفْصِيلٍ: أَعَاضُ خَيْرًا مِنْ أَبِي سَلْمَةَ؟ ثُمَّ فَلْتُ فِيْهَا. فَعَاضَةً اللَّهُ مُحَمَّدًا ﷺ. فَأَجْرِنِي فِي مُصْبِيْكَ.

Comments:

a. Observing patience over a calamity is definitely rewarding in the Hereafter, and in this life one also gets the favors of Allâh for observing patience.

b. It shows the greatness of the faith of the Companions, that apparently there was no possibility of this supplication to be granted, yet Umm Salamah made the supplication following the Prophet’s instruction and believed the prophetic saying as true.

1599. It was narrated that 'A'ishah said: “The Messenger of Allâh ﷺ opened a door that was between him and the people or drew back a curtain and he saw the people praying behind Abu Bakr. He praised Allâh for what he saw of their good situation and hoped that Allâh succeed him by what he saw in them.”[1] He said: ‘O people, whoever among the people or among the believers is stricken with a calamity, then let him console himself with the loss of me, for no one among my nation will be stricken with any calamity worse than my loss.” (Da’if)
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1600. It was narrated from Fātimah bint Husain that her father said: The Prophet ﷺ said:

"Whoever was stricken with a calamity and when he remembers it he says 'Innā lillāhi, wa innā ilayhi rājī'ūn. (Truly, to Allāh we belong and truly, to Him we shall return),' even though it happened a long time ago, Allāh will record for him a reward like that of the day it befell him." (Da‘īf)

Chapter 56. What Was Narrated Concerning The Reward For One Who Consoles A Person Afflicted By Calamity

1601. Qais, Abu 'Umārah, the freed slave of the Ansâr, said: "I heard 'Abdullâh bin Abu Bakr bin Muhammad bin 'Amr bin Hazm narrating from his father, from his grandfather, that the Prophet ﷺ said: 'There is no believer who consoles his brother for a calamity, but Allâh will clothe him with garments of honor on the Day of Resurrection.'" (Da‘īf)

Comments:

Consoling means to show sympathy to a calamity stricken person, or to the relatives of deceased; relieve them, exhort patience and to talk in such a way that lightens the grief. For example saying: May Allâh forgive the deceased; may He elevate the deceased’s status in Paradise; and reward
you well for observing patience! It was Allâh’s trust that He had taken back etc.

1602. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever consoles a person stricken by calamity will have a reward equal to his.”’ (Da‘îf)

Chapter 57. What Was Narrated Concerning The Reward Of One Who (Loses) His Child

1603. It was narrated from Abu Hurairah that the Prophet ﷺ said: “No man who loses three of his children will ever enter the Fire, except in fulfillment of the oath (of Allâh).”[1] (Sahîh)

Comments:

a. Naturally one loves one’s own offspring more; therefore observing patience for the death of children has special reward.

b. The word ‘children’ includes both the sons and daughters. The reward is equal whether sons die or daughters.

c. This reward is for both the father and mother.

d. Fulfilling the oath means one will just pass over the bridge over Hell but will not enter it.

[1] This is a reference to “There is not one of you but will pass over it (Hell),” (Maryam 19:71), i.e., the Sirât or bridge over Hell which everyone will have to cross over on the Day of Resurrection.
1604. ‘Utbah bin ‘Abd Sulami said: “I heard the Messenger of Allah say: ‘There is no Muslim, three of whose children die before reaching the age of puberty, but they will meet him at the eight gates of Paradise and whichever one he wants he will enter through it.’” (Sahih)

1605. It was narrated from Anas bin Mâlik that the Prophet said: “There are no two Muslims (mother and father), three of whose children die before reaching the age of puberty, but Allah will admit them to Paradise by virtue of His mercy towards them.” (Sahih)

Comments:
a. No sin is counted against a child before reaching puberty; when a child reaches the age of puberty then his/her sins are counted.
b. The reward for showing patience over the death of children is entry to Paradise.
c. This reward is for both parents, i.e., father and mother.
d. Muslims’ dead children will go to Paradise.

1606. It was narrated from ‘Abdullâh that the Messenger of Allah said: “Whoever sends forth three of his children who had not reached the age of puberty, they will be a strong fortification for him against the...”
Fire.” Abu Dharr said: “I sent forth two.” He said: “And two.” Ubayy bin Ka’b, the chief of the reciters, said: “I sent forth one.” He said: “Even one.” (Da’if)

Chapter 58. What Was Narrated Concerning One Who Suffers From A Miscarriage

1607. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: ‘A miscarried fetus sent before me is dearer to me than a horseman whom I leave behind.’” (Da’if)

1608. It was narrated that ‘Ali said: “The Messenger of Allah ﷺ said: ‘The miscarried fetus will plead with his Lord if his parents are admitted to Hell. It will be said: ‘O fetus who pleads with your Lord! Admit your parents to Paradise.’ So he will drag them out with his umbilical cord until he admits them to Paradise.’” (Da’if)
It was narrated from Mu‘âdh bin Jabal that the Prophet ﷺ said: “By the One in Whose Hand is my soul! The miscarried fetus will drag his mother by his umbilical cord to Paradise, if she (was patient and) sought reward (for her loss).” (Da‘îf)

**Comments:**
A child who will pull his/her mother and take her to Paradise; it will be with the mercy and permission of Allâh. It means a mother observing patience for the death of her child will go to Paradise.

**Chapter 59. What Was Narrated Concerning The Food That Is Sent To The Family Of The Deceased**

1610. It was narrated that ‘Abdullâh bin Ja‘far said: “When news of the death of Ja‘far was brought, the Messenger of Allâh ﷺ said: ‘Prepare food for the family of Ja‘far, for there has come to them that which is keeping them busy or something which is keeping them busy.’” (Hasan)
Comments:

a. The Battle of Mu’tah took place against the Roman Christian Kingdom in Jumadiul-Awwal 8 H (August 629 C.E.).

b. It is a responsibility upon the close relatives and neighbors that they should make food arrangements for the deceased’s family. The people should not get together pretending to be guests of the family of the deceased. The prohibition of gathering at the house of a bereaved family is coming in Hadith 1612.

1611. Asmâ’ bint ‘Umais said: "When Ja’far was killed, the Messenger of Allâh ﷺ went to his family and said: ‘The family of Ja’far are busy with the matter of their deceased, so prepare food for them.’" (Da’îf)

(One of the narrators) ‘Abdullâh said: “That continued to be the Sunnah, until innovations were introduced, then it was abandoned.”

Comments:

a. Food should be prepared for the bereaved family and should be served to them.

b. Its real purpose is missed when top class food is prepared, and the people compete with each other in preparing food.

Chapter 60. What Was Narrated Concerning The Prohibition Of Gathering With The Family Of The Deceased And Preparing Food

1612. It was narrated that Jarir bin ‘Abdullâh Al-Bajali said: "We used to think that gathering with..."
the family of the deceased and preparing food was a form of wailing.” (Da’if)

Comments:
An authentic way for condolence according to Sunnah is that whenever a person meets any relative of the deceased, he should express condolences or if one visits the family of the deceased, after consoling them, he should come back and should not sit there for a longer time without any necessity; it is against the Sunnah that the relatives and neighbors stay congregated for a long time.

Chapter 61. What WasNarrated Concerning OneWho Dies In A Strange Land

1613. It was narrated from Ibn ‘Abbas that the Messenger of Allah ﷺ said: Dying in a strange land is martyrdom.” (Da’if)

1614. It was narrated that ‘Abdullah bin ‘Amr said: “A man died in Al-Madinah, and he was one of those who were born in Al-Madinah. The Prophet ﷺ offered
the funeral prayer for him and said: “Would that he had died somewhere other than his birthplace.” A man among the people said: “Why, O Messenger of Allâh?” He said: “If a man dies somewhere other than his birthplace, a space will be measured for him in Paradise (as big as the distance) from the place where he was born to the place where he died.” (Hasan)

Comments:
This bounty of Allâh is for a believer who dies away from the homeland. It is just a favor of Allâh about which a person’s effort and planning has nothing to do.

Chapter 62. What Was Narrated Concerning One Who Dies From A Sickness
1615. It was narrated from Abu Hurairah that the Messenger of Allâh said: “Whoever dies from a sickness dies as a martyr. He is protected from the torment of the grave and he is granted provision from Paradise morning and evening.” (Da’if)

Comments:
This chain has a narrator Ibn Juraij; he made the mistake, or Ibrâhim bin Muhammad bin Abi Atâ did so. Otherwise this virtue is of a person who dies in jihâd guarding the borders of Muslim territories.
Chapter 63. The Prohibition Of Breaking The Bones Of The Deceased

1616. It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: “Breaking the bones of the deceased is like breaking his bones when he is alive.” (Hasan)

1617. It was narrated from Umm Salamah that the Prophet ﷺ said: “Breaking the bones of the deceased is, in sin, like breaking his bones when he is alive.” (Da‘if)

Chapter 64. What Was Narrated Concerning The Sickness Of The Messenger Of Allâh ﷺ

1618. It was narrated that 'Ubaidullâh bin 'Abdullâh said: “I asked 'Âishah: ‘O mother! Tell me about the sickness of the Messenger of Allâh ﷺ.’ She said: ‘He felt pain and started to spit...”
(over his body), and we began to compare his spittle to the spittle of a person eating raisins. Like a person eating raisins and spitting out the seeds. He used to go around among his wives, but when he became ill, he asked them permission to let him stay in the house of 'Āishah and that they should come to him in turns.' She said, 'The Messenger of Allah entered upon me, (supported) between two men, with his feet making lines along the ground. One of them was 'Abbās.' I told Ibn 'Abbās this Hadith and he said: 'Do you know who the other man was whom 'Āishah did not name? He was 'Ali bin Abu Tālib.'" (Sahih)

"Comment:

a. He was breathing fast as one blows over something, it was due to his suffering from his temperature. The Mother of the Believers 'Āishah meant by this, an explanation of the Prophet’s suffering from severe illness.

b. When the Prophet’s moving from one home to another became difficult due to the severe illness, he stayed at one home with the permission of all his wives, and during this period, his wives were given equal opportunity to serve him.

c. This Hadith shows the virtue of 'Āishah that her room was chosen for the Prophet’s rest and after the death he was buried there.

d. At the mentioned incident, Fadl bin Abbās supported the Prophet from one side, and on the other side, was 'Ali for a little distance, and then Usāmah supported him for a little distance.

1619. It was narrated that 'Āishah said: "The Prophet used to seek refuge using the
following words: 'Adhhibil-ba's, Rabbin-nás, washfi Antash-shaft, là shifá'a illá shifá'uka, shifá'an la yughádiru saqaman (Take away the affliction, O Lord of mankind, and grant healing, for You are the Healer and there is no healing but Your healing, a healing that leaves no sickness).’ When the Prophet ﷺ fell sick with the sickness that would be his last, I took his hand and wiped it over his body and recited these words. He withdrew his hand from mine and said: ‘O Allāh, forgive me and let me meet the exalted companions (i.e., those who occupy high positions in Paradise).’ Those were the last words of his that I heard.’’ (Sahih)

Comments:

a. Seeking Allāh’s refuge with this supplication means the Prophet ﷺ would seek protection against illness and deliverance from Allāh with these words.

b. ‘The exalted companions’ means the Prophets and the righteous people, who died before the Prophet ﷺ, and have entered Paradise, as the following Hadith made it clear.

1620. It was narrated that ‘Āishah said: ‘I heard the Messenger of Allāh ﷺ say: ‘There is no Prophet who fell sick but he was given the choice between this world and the Hereafter.’ She said: ‘When he became sick with the illness that would be his last, (his voice) became hoarse and I heard him say, “In the company
of those on whom Allâh has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous."

Then I knew that he had been given the choice.” (Sahih)

١٦٢١. It was narrated that 'Aishah said: "The wives of the Prophet ﷺ gathered together and not one of them lagged behind. Fâtîmah came, and her gait was like that of the Messenger of Allâh ﷺ. He said, 'Welcome to my daughter.' Then he made her sit to his left, and he whispered something to her, and Fâtîmah wept. Then he whispered something to her, and she smiled. I said to her: 'What made you weep?' She said: 'I will not disclose the secret of the Messenger of Allâh ﷺ.' I said: 'I never saw joy so close to grief as I saw today.' When she wept I said: 'Did the Messenger of Allâh ﷺ tell you some special words that were not for us, then you wept?' And I asked her about what he

Comments:

a. This illness is the one that happened before the death of the Prophet. It did not mean the choice given at every time of sickness.

b. The Verse that the Prophet recited at this occasion is about the saying 'let me meet the exalted companions' which had been explained.

had said. She said: 'I will not disclose the secret of the Messenger of Allâh ﷺ.' After he had died I asked her what he had said, and she said: 'He told me that Jibra'il used to review the Qur'ân with him once each year, but he had reviewed it with him twice that year, (and he said:) “I do not think but that my time is near. You will be the first of my family to join me, and what a good predecessor I am for you.”

So I wept. Then he whispered to me and said: “Will you not be pleased to be the leader of the believing women, or the women of this Ummah?” So I smiled.’”

(Sahih)

**Comments:**

a. This incident took place during the sickness of Allâh’s Messenger ﷺ before death, when all the other Mothers of the Believers (the wives of the Prophet ﷺ) were present in his service. Shaikh Safiur-Rahmân Mubârakpuri said in Ar-Rahiq Al-Makhtum, that it happened on the last day of the Prophet’s life, and he also said that, according to some other narrations, this incident was not of the last day, on the contrary it took place on a day during the last week of his life. Allâh knows best!

b. This Hadîth shows the virtue and nobility of Fâtimah ﷺ whom the Prophet ﷺ told a particular secret.

c. It is according to the Sunnah that those who memorized the Qur’ân by heart recite to each other, and make arrangement for it, particularly in the month of Ramadân.

d. One should care more for good deeds in one’s aged days of life.

1622. ‘Âishah said: “I never saw anyone suffer more pain than the Messenger of Allâh ﷺ.” (Sahih)
1623. It was narrated that 'Aishah said: “I saw the Messenger of Allâh when he was dying, and there was a bowl of water next to him. He put his hand in the vessel and wiped his face with the water, and said: ‘O Allâh, help me to bear the agonies of death.’” (Hasan)

Comments:
The Messenger of Allâh wiped his wet hand over his face at the last moments of life. The most probable reason for it was that he had an enormously high temperature during the last days. Also for this reason the Prophet took a bath four days (at night between Thursday and Friday) prior to passing away so that the heat of temperature would lessen and he would join the congregational prayer, but he was unable to go to the mosque due to the severe weakness.

1624. It was narrated that Zuhri heard Anas bin Mâlik say: “The last glance that I had of the Messenger of Allâh was when he drew back the curtain on Monday, and I saw his face as if it was a page of the Mushaf (Qur’ân), and the people were praying behind Abu Bakr. He
(Abu Bakr) wanted to move, but he (the Prophet ﷺ) gestured to him to stand firm. Then he let the curtain fall, and he died at the end of that day.” (Salih)

Comments:

Anas ﷺ told the likeness of the blessed face of Allāh’s Messenger ﷺ was that of a paper. Yellowness and whiteness has prevailed on the face because of sickness and weakness rather than the redness. The Prophet’s face was described similar to the paper of the Noble Qur’ān because the paper of the Noble Qur’ān has great love, respect and reverence in the hearts of the believers, and the blessed face of Allāh’s Messenger ﷺ was attributed with these qualities.

1625. It was narrated from Umm Salamah that the Messenger of Allāh ﷺ used to say, during the illness that would be his last: “The prayer; and those whom your right hands possess.”[1] And he kept on saying it until his tongue could no longer utter any words. (Da’if)

Comments:

The advice the Messenger of Allāh ﷺ gave during the last moments of his life was about the rights of Allāh and the rights of the people, and both of these aspects are very important in Islam.

1626. It was narrated that Aswad said: “They said in ‘Aishah’s presence that ‘Ali was appointed (by the Prophet ﷺ) before he

[1] i.e., urging people to adhere to regular prayer, and to treat their slaves (‘those whom your right hands possess’) in a kind manner.
and she said: 'When was he appointed? He (the Prophet ﷺ) was resting against my bosom, or in my lap, and he called for a basin, then he became limp in my lap and died, and I did not realize it. So when did he appoint him?'” (Sahih)

Comments:

a. It is also one of the forged issues by the Shi'ah sect that the Prophet ﷺ appointed 'Ali ﷺ his successor when he was alive, but this claim has no strong proof. If this was the case then the Companions would not have to discuss the matter of appointing a successor.

b. One difficulty of death is the physical effect on the body which appears on good people too, and the other difficulty is spiritually related to the angels' taking the spirit from the body, which does not trouble a good believer. The Messenger of Allah ﷺ felt little discomfort prior to the separation of his spirit from the body but the separation of his spirit from the body was unperceivable to such an extent that 'Aishah said when the spirit had already flown to the next world.

Chapter 65. What Was Narrated Concerning The Death And Burial Of The Prophet ﷺ

1627. It was narrated that 'Aishah said: "When the Messenger of Allah ﷺ passed away, Abu Bakr was with his wife, the daughter of Wjah, in villages surrounding Al-Madinah. They started to say: 'The Prophet ﷺ has not died, rather he has been overcome with what used to overcome him at the time of

[1] This Hadith is a proof against the Shi'ah claim that 'Ali ﷺ was the rightful caliph before Abu Bakr, 'Umar and 'Uthmān.
Revelation.' Then Abu Bakr came and uncovered his (the Prophet's) face, kissed him between the eyes and said: 'You are too noble before Allâh for Him to cause you to die twice. By Allâh, the Messenger of Allâh has indeed died.' 'Umar was in a corner of the mosque saying: 'By Allâh, the Messenger of Allâh has not died and he will never die until the hands and feet of most of the hypocrites are cut off.' Then Abu Bakr stood up, ascended the pulpit and said: 'Whoever used to worship Allâh, Allâh is alive and will never die. Whoever used to worship Muhammad, Muhammad is dead. "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)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful." ' Umar said: 'It was as if I had never read (that Verse) before that day.'" (Da'îf)

References:

Comments:
a. Abu Bakr regularly used to attend Allâh's Messenger during the last days of his life. He had been taking the responsibility of leading
congregational prayer during the days of illness of Allâh's Messenger ﷺ until the Fajr prayer on Monday, which was also led by Abu Bakr ﷺ. After the Fajr prayer on Monday, Abu Bakr went to his home to do something, his home was in the outskirts of Al-Madinah at a place called Sunh, where he received the sad news of the Prophet's departure to the next life.

b. The Companions never believed that the Messenger of Allâh ﷺ would not die, but in fact they were shocked because of this sudden and shocking grief.

c. This incident states the courage and high status of Abu Bakr ﷺ.

d. It was also the wisdom of Abu Bakr ﷺ that he began talking to the people rather than arguing with Umar ﷺ, which turned people's attention away from Umar, and this matter was tackled easily.

1628. It was narrated that Ibn 'Abbâs said: "When they wanted to dig a grave for the Messenger of Allâh ﷺ, they sent for Abu 'Ubaidah bin Jarrah, who used to dig graves in the manner of the people of Makkah, and they sent for Abu Talhah, who used to dig graves for the people of Al-Madinah, and he used to make a niche in the grave. They sent two messengers to both of them, and they said: 'O Allâh, choose what is best for Your Messenger.' They found Abu Talhah and brought him, but they did not find Abu 'Ubaidah. So he dug a grave with a niche for the Messenger of Allâh ﷺ. When they had finished preparing him, on Tuesday, he was placed on his bed in his house. Then the people entered upon the Messenger of Allâh ﷺ in groups and offered the funeral prayer for him, and when they finished the women entered, and when they finished the children entered, and no one led the

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[1] Similar preceded under no. 1557.
people in offering the funeral prayer for the Messenger of Allâh ﷺ. The Muslims differed concerning the place where he should be buried. Some said that he should be buried in his mosque. Others said that he should be buried with his Companions. Then Abu Bakr said: ‘I heard the Messenger of Allâh ﷺ say: “No Prophet ever passed away but he was buried where he died.” So they lifted up the bed of the Messenger of Allâh ﷺ on which he had died, and dug the grave for him, then he was buried in the middle of Tuesday night.’[1] ‘Ali bin Abu Tâlib, Fadl bin ‘Abbâs and his brother Qutham, and Shuqrân the freed slave of the Messenger of Allâh ﷺ went down in his grave. Aws bin Khawli, who was Abu Laila, said to ‘Ali bin Abi Tâlib: ‘I adjure you by Allâh! Give us our share of the Messenger of Allâh ﷺ.’ So ‘Ali said to him: ‘Come down.’ Shuqrân, his freed slave, had taken a Qâtifah[2] which the Messenger of Allâh ﷺ used to wear. He buried it in his grave and said, ‘By Allâh, no one will ever wear it after you.’ So it was buried with the Messenger of Allâh ﷺ.”

(Da‘if)


[1] i.e., the night following Tuesday. This is what is referred to in the translation as ‘Tuesday night’.
[2] A garment made of a velvet or plush material.
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Comments:

The sad incident of death of the Allâh’s Messenger ﷺ has been narrated with further details in this Hadîth, and the Ahâdîth 1557 & 1558 have already passed.

1629. It was narrated that Anas bin Mâlik said: “When the Messenger of Allâh ﷺ suffered the agonies of death that he suffered, Fâtîmah said: ‘O my father, what a severe agony!’ The Messenger of Allâh ﷺ said: ‘Your father will suffer no more agony after this day. There has come to your father that which no one can avoid, the death that everyone will encounter until the Day of Resurrection.’” (Sahîh)

Comments:
a. It is a satisfactory factor for a believer, that after the difficulty of death there is comfort forever.
b. If the relatives feel worried upon observing the condition of one who is sick, the sick person should console them, and likewise if the sick is worried the visitors should console him.

1630. It was narrated that Anas bin Mâlik said: “Fâtîmah said to me: ‘O Anas, how did you manage to scatter dust on the Messenger of Allâh ﷺ?’” And Thâbit narrated to us from Anas that Fâtîmah said: “When the Messenger of Allâh ﷺ passed away: ‘O my father! To Jibra’îl we announce his death; O my father, how much closer he is now to his Lord; O my father, the Paradise of Firdaws is his abode; O my
father, he has answered the call of his Lord.” (Sahih)

(One of the narrators) Hammād said: “I saw Thābit, when he narrated this Hadith, weeping until I could see his ribs moving up and down.”

Comments:

a. The death of Allāh’s Messenger ﷺ was a great tragedy for the Companions, about which their grief and sorrow is impossible to judge. The wording of Fātimah ﷺ is also an expression of her grief.

b. This wording of Fātimah ﷺ cannot be understood as wailing, and poetic notes said at death, because she did not beat her chest like the people of Ignorance, neither did she tear her clothes; she in fact expressed her grief privately on her own with a low voice, or in the presence of immediate relatives.

c. The demise of the Prophet ﷺ is an incident that caused a great deal of sadness and grief. Therefore it is most inappropriate to celebrate the 12th Rabi’ul-Awwal as a day of rejoice.

1631. It was narrated that Anas said: “On the day when the Messenger of Allāh ﷺ entered Al-Madīnah, everything was lit up, and on the day when he died, everything went dark, and no sooner had we dusted off our hands (after burying him) but we felt that our hearts had changed.”[1] (Hasan)

Comments:

The arrival of Allāh’s Messenger ﷺ in Al-Madīnah enlightening the city has two meanings; firstly, it is because of the pleasure that the faithful believers had a chance to see the Prophet ﷺ, and also because he came to live among them; secondly, this enlightenment and pleasure is because of the blessings

[1] i.e., they felt that their spiritual condition was no longer the same.
and bounties sent down upon the people of Al-Madinah, because of the reverence of Allâh's Messenger ﷺ. Similarly, the demise of Allâh's Messenger ﷺ darkens the city of Madinah from both aspects.

b. ‘Our hearts had changed’ also means that due to the end of an important source, the company of the Prophet ﷺ, for increasing faith, it was impossible for the heart to achieve the same satisfactory status as before; despite that, the faith of the Companions was the most perfect and the strongest amongst the people of Muhammad ﷺ.

1632. It was narrated that Ibn 'Umar said: “We used to be guarded in our speech even with our wives at the time of the Messenger of Allâh ﷺ, fearing that Qur'ân may be revealed amongst us, but when the Messenger of Allâh ﷺ died, we began to speak freely.” (Sahih)

Comments:

a. It manifests the respect and love of the Companions for the Noble Prophet ﷺ, that they were very mindful, as they would talk to each other.

b. Faith of the Companions was strong, to such an extent that not only in the presence of the Prophet ﷺ, but also being at home and alone they were very mindful of their sayings and actions.

1633. It was narrated that Ubayy bin Ka'b said: “We were with the Messenger of Allâh ﷺ and we all had a single focus, but when he passed away we started to look here and there (i.e., have different interests).” (Da'if)

Comments:

Being attentive to one side in the life of Allâh's Messenger ﷺ means the presence of consensus, unity and straightness, and another meaning of it is to focus on the matters of Hereafter. Looking here and there means disunity in thoughts and in practice, or comparison between the worldly benefits and that of the Hereafter.
1634. It was narrated that Umm Salamah bint Abi Umayyah, the wife of the Prophet, said: “At the time of the Messenger of Allah, if a person stood to pray, his gaze would not go beyond his feet. When the Messenger of Allah died, if a person stood to pray, his gaze would not go beyond the place where he put his forehead when prostrating. Then Abu Bakr died and it was ‘Umar (the caliph). So, when any person stood to pray his gaze would not go beyond the Qiblah. Then came the time of ‘Uthmân bin ‘Affân, and there was Fitnah (tribulation, turmoil), and the people started to look right and left.” (Da’îf)

Comments:
Some Ahâdîth of Sahîh Bukhâri point out that if something is in front of a person offering prayer and the gaze accidentally goes to it, this is not contrary to being humble in prayer.

1635. It was narrated that Anas said: “After the Messenger of Allah had died, Abu Bakr said to ‘Umar: ‘Let us go and visit Umm Ayman as the Messenger of Allah used to visit her.’ He said: ‘When we reached her she wept.’ They said: ‘Why are you weeping? What is with Allâh is better for His Messenger.’ She said: ‘I know that what is with Allâh is better for His Messenger,”
but I am weeping because the Revelation from heaven has ceased.‘ She moved them to tears and they started to weep with her.’" (Sahih)

Comments:

a. Umm Ayman came from Habashah (Ethiopia). She was a female servant of the Prophet’s father. She played a great role in the childhood of Allâh’s Messenger, in bringing him up and looking after him. Later the Messenger of Allâh set her free and married her to Zaid.

b. Paying a visit to the righteous people is recommended.

c. Weeping as one comes to memory, even long after death, is not contrary to patience.

d. It is from the Sunnah to console a sad person.

e. Revelation is the greatest favor of Allâh, by which mankind got guidance to the right path, and they achieved deliverance from the chastisement of Hell, and were bestowed endless, limitless and enormous favors and high ranks of Paradise.

1636. It was narrated from Aws bin Aws that the Messenger of Allâh (S.A.W.W.) said: ‘The best of your days is Friday. On it Adam was created; on it shall be the Nafakhah, [1] on it all creation will swoon. So send a great deal of blessing upon me on this day, [2] for your blessing will be presented to me.’ A man said: ‘O Messenger of Allâh! How will our blessing be presented to you when you have disintegrated?’ He said: ‘Allâh has forbidden the earth to consume the bodies of the Prophets.’ (Da’if)

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[1] The Sur (Trumpet) will be sounded.

1637. It was narrated from Abu-Darda’ that the Messenger of Allah said: “Send a great deal of blessing upon me on Fridays, for it is witnessed by the angels. No one sends blessing upon me but his blessing will be presented to me, until he finishes them.” A man said: “Even after death?” He said: “Even after death, for Allah has forbidden the earth to consume the bodies of the Prophets, so the Prophet of Allah is alive and receives provision.”’

(Da’if)
The Chapters On Fasting

Rules Governing The Fast

The Chapters On What Has Been Narrated Concerning Fasting

Literally Saun means 'to abstain from something'.
According to the Shari'ah it is for an adult to abstain from eating, drinking and conducting sexual intercourse from dawn until sunset, with the explicit intention of worship.

Fasting is of four types:

a. The Obligatory Fasts: Such as fasting in the holy month of Ramadân; fasting for fulfilling a vow, and the fasting required for expiation.

b. The Desirable (Mustahab) Fasts: Such as the fasting of Prophet Dâwud i.e., fasting every other day; fasting on the 13th, 14th and 15th of every Islamic month; fasting on Monday and Thursday; fasting for the six days of Shawwâl; fasting on the Day of ‘Arafâh; fasting during the first eight days of Dhul-Hijjah; fasting on ‘Ashura; fasting during the inviolable months; and fasting during the month of Sha’bân etc.

c. The Prohibited (Harâm) Fasts: Such as a woman observing a voluntary fast without her husband’s permission as he stays at home; fasting for a day prior to Ramadân whilst the commencement of Ramadân is still in doubt; fasting on the day of ‘Eidul-Fitr, ‘Eidul-Adha and the days of Tashriq (the three days after the 10th of Dhul-Hijjah); the fasting of a menstruating woman and the one with post-natal bleeding.

d. The Undesirable (Makruh) Fasts: Fasting perpetually; fasting just on Friday, or only on Saturday, etc.

Chapter 1. What Was Narrated Concerning The Virtues Of Fasting

1638. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Every good deed of the son of Adam will be multiplied manifold. A good deed...
will be multiplied ten times up to as many as seven hundred times, or as much as Allâh wills. Allâh says: ‘Except for fasting, which is for Me and I shall reward for it. He gives up his desire and his food for My sake.’ The fasting person has two joys, one when he breaks his fast and another when he meets his Lord. The smell that comes from the mouth of a fasting person is better before Allâh than the fragrance of musk.” (Sahih)

Comments:

a. The abundance of rewards depends upon good intention, sincerity and on the obedience of the Sunnah.

b. Only that action is accepted which is performed in seeking the pleasure of Allâh.

c. The real benefit of fasting is achieved only when a person abstains from fulfilling false desires of the heart, just as one abstains from eating, likewise one should abstain from telling lies and backbiting, etc.

d. A person is pleased at the time of breaking the fast, that with the grace of Allâh, he/she had the power to fulfill one's righteous duty.

e. A fasting person will be pleased on the Last Day because the reward for fasting will be more than one shall expect, and also one will gain the pleasure of Allâh.

f. Some people hold the view that the fasting person should avoid brushing their teeth in the evening so that the pleasant smell for the sake of Allâh does not finish, but this view is incorrect, because brushing the teeth will remove the smell that is created due to the mouth not being cleaned; not the smell created on account of having an empty stomach, which is something different, and has nothing to do with brushing the teeth.

1639. Mutarrif, from the tribe of Banu ‘Amîr bin Sa’îdah narrated that ‘Uthmân bin Abul-‘Âs Ath-Thaqafi invited him to drink some milk that he poured for him.
Mutarrif said: "I am fasting."
‘Uthmân said: "I heard the Messenger of Allâh ᴡ say: 'Fasting is a shield against the Fire just like the shield of anyone of you against fighting.'" (Sahîh) 

Mutarrif said: "I am fasting."
‘Uthmân said: "I heard the Messenger of Allâh ᴡ say: 'Fasting is a shield against the Fire just like the shield of anyone of you against fighting.'" (Sahîh)

Comments:
a. If one is invited for eating and drinking, it is not necessary to break the voluntary fast to accept the invitation.
b. Telling someone about one’s own good deed for justifying something is not showing off.

1640. It was narrated from Sahl bin Sa’d that the Prophet ᴡ said: "In Paradise there is a gate called Rayyân. On the Day of Resurrection the call will go out saying: 'Where are those who used to fast?’ Whoever is among those who used to fast will enter it, and whoever enters it will never thirst again." (Hasan)

Comments:
a. Rayyân is a door of Paradise which means ‘Full with water’. A fasting person bears the pang of hunger and thirst, and bearing thirst is harder than hunger, therefore, the door appointed for the fasting people is called ‘the door full with water,’ or the ‘Well-Watered Door’.
b. Along with the performance of obligatory worship, one should also perform voluntary worship proven in the Sunnah, according to one’s best capability. Taking care of voluntary actions is a source of entering Paradise.
Chapter 2. What Was Narrated Concerning The Virtues Of Ramadān

1641. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: ‘Whoever fasts Ramadān out of faith and the hope of reward will be forgiven his previous sins.’ (Sahih)

Comments:

It means the minor sins concerning the rights of Allāh. The major sins are forgiven after repentance. Sins concerning the rights of people are not forgiven until they are either fulfilled or the victim forgives.

1642. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “When the first night of Ramadān comes, the satans and mischievous jinns are chained up, and the gates of the Fire are closed, and none of its gates are open. The gates of Paradise are opened and none of its gates are closed. And a caller cries out: ‘O seeker of good, proceed, O seeker of evil, stop.’ And Allāh has necks (people) whom He frees (from the Fire), and that happens every day.’” (Hasan)

Translation: [Hasan] Another report: The Prophet ﷺ said: “When the first night of Ramadān comes, the jinn are chained, and none of the gates of Hell are opened. The gates of Paradise are opened and none of its gates are closed. And a caller cries out: ‘O seeker of good, proceed, O seeker of evil, stop.’ And Allāh has necks (people) whom He frees (from the Fire), and that happens every day.”
Comments:

a. Ramadān is a month of good deeds; Allāh removes many big obstacles in the way to good deeds in this month.

b. The doors of Paradise are opened and those of Hell are closed, means their literal opening and closing. Another possible meaning is that the month of Ramadān is given special importance in Muslim society, and the good deeds become more attractive so that the Muslims are inspired to perform a variety of good deeds. They make a determined struggle to avoid sins; therefore these good deeds are doors to Paradise and the sins are doors to Hell.

c. People being released from Hell on every night during this month is also a special honor of Ramadān. After repentance for sins, every person is able to secure this honor.

1643. It was narrated from Jābir that the Messenger of Allāh ﷺ said: “At every breaking of the fast Allāh has people whom He frees (from the Fire), and that happens every night.” (Hasan)


Comments:

The honor of being free from Hell can be achieved by fasting sincerely according to the Sunnah and repenting for sins. Allāh knows best!

1644. It was narrated that Anas bin Mālik said: “Ramadān began, and the Messenger of Allāh ﷺ said: ‘This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived.’” (Da’if)

Comments:
a. The most virtuous night of this month is *Lailatul-Qadr* (the Night of Power) mentioned in the Glorious Qur’ân, in Chapter *Al-Qadr*.
b. A source of achieving the reward of *Lailatul-Qadr* is making *I’tikâf* (seclusion in the mosque for worship) in the last ten days of Ramadân, as proven from the *Sunnah*. However if a person is unable to make *I’tikâf* he/she can still secure this degree of reward by performing worship during the nights, and particularly during the odd numbered nights.
c. Spending this one night in worship has the equivalent reward of worshiping for more than thirty years, so if a person does not achieve this reward simply by being lazy, then it is in fact a great deprivation!

Chapter 3. What Was Narrated Concerning Fasting On The Day Of Doubt

1645. It was narrated that Silah bin Zufar said: "We were with ‘Ammâr on the day concerning which there was some doubt. A (roasted) sheep was brought and some of the people moved away. ‘Ammâr said: ‘Whoever is fasting on this day has disobeyed Abu Qâsim.’" *("Da’if")*

Comments:
a. The day of doubt means the day after the 29th of Sha’bân, when the sighting of new crescent is not confirmed. This day in fact is the thirtieth day of Sha’bân.
b. Allâh has prescribed a set amount and time scales for obligatory worship. It is incorrect to ignore this line between voluntary and obligatory worship.

1646. It was narrated that Abu Hurairah said: "The Messenger of Allâh forbade anticipating the fast by fasting one day before the sighting (of the crescent)." *("Da’if")*
1647. It was narrated from Qāsim Abu ‘Abdur-Rahmān that he heard Mu‘āwiyah bin Abu Sufyān on the pulpit saying: “The Messenger of Allāh ﷺ used to say from the pulpit, before the month of Ramadān: ‘Fasting will begin on such and such a day, but we are going to start fasting earlier,’ so whoever wants to start fasting earlier (i.e., in Sha‘bān), let him do so, and whoever wants to wait until Ramadān begins, let him do so.’” (Da‘īf)

Comments:
This Hadith is Weak and it is also contradictory to the Authentic Hadith of Abu Hurairah ﷺ coming ahead, i.e., Hadith 1650.

Chapter 4. What Was Narrated Concerning Joining Sha‘bān To Ramadān

1648. It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ used to join Sha‘bān to Ramadān.” (Sahih)

[1] i.e., before Ramadān begins because the Prophet ﷺ used to fast a great deal during Sha‘bān.
1649. It was narrated that Rabī‘ah bin Ghāz asked ‘Aishah about the fasting of the Messenger of Allāh ﷺ. She said: “He used to fast all of Sha‘bān, until he joined it to Ramadān.” (Sahih)

Comments:

a. Fasting for the whole of Sha‘bān means observing voluntary fast for most days of Sha‘bān.

b. It is best not to observe voluntary fast after the first half of Sha‘bān. (See Hadith: 1651)

Chapter 5. What Was Narrated Concerning The Prohibition Of Anticipating Ramadān By Fasting Before It, Except For One Who Has A Habitual Pattern Of Fasting And It Coincides With That

1650. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: ‘Do not anticipate Ramadān by fasting one or two days before, except for a man who has a habitual pattern of fasting, in which case let him fast.’” (Sahih)
Comments:

a. One form of prohibited fasting is one day before the beginning of Ramadân, and it is on a day of doubt, whether it is the thirtieth of Sha’bân or the first of Ramadân; because, Islamically, the appearance of the new crescent has not been confirmed by a witness. It is forbidden to observe fast on this day with the intention that if it is proven later to be the first of Ramadân, then it will count towards the fasting of Ramadân, otherwise it will be considered a voluntary fast.

b. Another form of fasting a day before Ramadân is that one observes fast despite the certainty that Ramadân has yet not begun; thus obligatory and non-obligatory combined together which is impermissible. Moreover this action apparently is like an addition into the obligatory worship.

1651. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: ‘When it is the middle of Sha’bân, do not fast until Ramadân comes.’ (Sahih)

Comments:

A previously mentioned Hadîth indicates the permission of observing some fasts before Ramadân. This Hadîth explains the situation that when Ramadân is near, avoiding the voluntary fasts is better, so that the voluntary and obligatory fasts remain distinguished; lest one should get so weak that fasts of Ramadân are disrupted.

Chapter 6. What Was Narrated Concerning Testimony That One Has Seen The Crescent

1652. It was narrated that Ibn ‘Abbâs said: “A Bedouin came to the Prophet ﷺ and said: ‘I have seen the new crescent tonight.’ He
said: 'Do you bear witness that none has the right to be worshiped but Allâh and that Muhammad is the Messenger of Allâh؟' He said: 'Yes.' He said: 'Get up, O Bilâl, and announce to the people that they should fast tomorrow.'” (Da‘if)

Abu ‘Ali said:[1] “This is how it was narrated from Walid bin Abu Thawr and Hasan bin ‘Ali. It was also narrated from Hammâd bin Salamah, but he did not mention Ibn ‘Abbâs. He said: 'And he announced that they should perform the prayer and that they should fast.'”

Comments:

There is a narration in Sunan Abu Dâwûd from ‘Abdullâh bin ‘Umar in which he said: “People were struggling to see the new crescent. I told the Messenger of Allâh that I had sighted the crescent whereupon the Messenger of Allâh himself observed fast, and he also commanded the people to fast.” (Sunan Abu Dâwûd:2342). Shaikh Abdul-Qâdir Arnaut declared this Hadîth as Authentic. It indicates that the testimony of a trusted Muslim is sufficient to assure the beginning of Ramadân.

1653. It was narrated that ‘Umair bin Anas bin Mâlik said: “My paternal uncles among the Ansâr who were among the Companions of the Messenger of Allâh told me: 'The new crescent of Shawwâl was covered with clouds, so we fasted the next day. Then some riders came at the end of the day and testified to the Prophet that they had seen the

[1] This is an addition from some of the manuscripts, and it is not clear who this Abu ‘Ali is.
new crescent the night before. The Messenger of Allâh -commanded them to break their fast and to go out to offer the ‘Eid prayer the following morning.’

(Sahîh)

Comments:

a. If the news of the appearance of a new crescent is received on the afternoon, then the ‘Eid prayer will be offered the next day, but the fast of the day will come to end immediately after receiving the news.

b. Sighting the new crescent by the nearest city is accepted. The caravan reached Al-Madinah after covering a whole day’s journey; the people of Al-Madinah finished their fast on the basis of the moon being sighted from such a distance.


1654. It was narrated from Ibn ‘Umar that the Messenger of Allâh  said: ‘When you see the new crescent, fast, and when you see it, stop fasting. If it is cloudy then calculate it (as thirty days).’” Ibn ‘Umar used to fast one day before the new crescent was seen.

(Sahîh)

١٦٥٤ - حَنَٰظَةَ أُبُو مُرَوْانَ، مُحَمَّدُ بْنُ عُثْمَانَ الأَعْمَاشِيُّ، حَنَٰظَةَ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ الزُّهَّرِيِّ، عَنِ السَّالِمِ بْنِ عَبْدِ اللَّهِ، عَنِ الْبَـيْدُاءِ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍ عَلَيْهِمُ الطَّلَامُ، قَالَ رَسِّلَ اللَّهُ عَلَيْهِمُ الْخَلاَلُ فَصُوْمُهُ. أَذَٰلِكَ رَأَيْتُهُمُ فَصُوْمُهُمْ. فَإِنْ عَمِّ عَلَيْهِمْ فَصُوْمُهُمْ وَكَانَ أَبِي عُمْرٍ يَصُوْمُ قَلْبَ الْهَلَالَ بَيْنَ يَدَيْهِ.}

(Sahîh)
Comments:

a. A lunar month begins with the appearance of the new crescent. The night on which the moon appears is counted with the following day.

b. Estimating when it is cloudy, means completing thirty days of fast. As another narration’s version is ‘if it is cloudy then complete the number as thirty days of Ramadân.’

c. Ibn Umar fasted a day before Ramadân; possibly it was coincided with his routine fasting that accidentally happened on this day.

1655. It was narrated from Abu Hurairah that the Messenger of Allah said: “When you see the new crescent then fast, and when you see it then stop fasting. If it is cloudy then fast thirty days.” (Sahih)

Chapter 8. What Was Narrated Concerning: “The Month Is Twenty-Nine (Days).”

1656. It was narrated from Abu Hurairah that the Messenger of Allah said: ‘How much of the month has passed?’ We said: “Twenty-two (days), and there are eight left.” The Messenger of Allah said: “The month is like that, and the month is like that, (and the month is like that), three times, and he withheld one finger the last time.” (Sahih)

Comments:

He demonstrated the counting with ten fingers twice, and a third time with
nine fingers, and made it clear that a month is also of twenty-nine days; it is not necessarily thirty days. There is no decrease in reward for the fast of a month in case of it being twenty-nine days.

1657. It was narrated from Muhammad bin Sa’d bin Abu Waqqâs that his father said: “The Messenger of Allâh ﷺ said: ‘The month is like that and like that and like that,’ and he showed nine fingers on the third time to indicate twenty-nine.” (Sahih)

تخريج: أخرجه مسلم، الصيام، باب الشهر يكون تسعة وعشرين، ح: 184 من حديث محمد بن بشير.

1658. It was narrated that Abu Hurairah said: (The months in which) We fasted twenty-nine days at the time of the Messenger of Allâh ﷺ were more than (the months in which) we fasted thirty days. (Sahih)

تخريج: [صحيح] وله شاهد صحيح عند أبي داود، الصيام، باب الشهر يكون تسعة وعشرين، ح: 1377 وغيره.

Comments:
The month of Ramadân came nine times in the life of Allâh’s Messenger ﷺ after the fasting was made obligatory; because fasting was made an obligatory duty in the second year after emigration (2 H) and the Prophet had passed away in the third month of the Islamic calendar, Rabî’ul-Awwal, before Ramadân, of the eleventh year, after migration (11 H). During this period at least five times Ramadân was observed with twenty-nine days.

Chapter 9. What Was Narrated Concerning The Two Months Of ‘Eid

1659. It was narrated that from ‘Abdur-Rahmân bin Abu Bakrah, from his father, that the Prophet ﷺ said: “Two months of ‘Eid whose reward cannot be reduced
(even if they are twenty-nine days): ‟Ramadân and Dhul-Hijjah.” (Sahîh)

تخريج: أخرجه البخاري، الصوم، باب شهر عبد لا ينقضان، ح: 1912 من حديث خالد، ومسلم، الصيام، باب بيان معنى قوله  شهر عبد لا ينقضان، ح: 1089 من حديث يزيد.

Comments:

This Prophetic statement has been explained with various opinions. According to one opinion, this Hadîth means even though these months are of twenty-nine days, yet in reward and virtues they are great and do not consider them inferior. Another meaning of the Hadîth is that both months of the two ‟Eid in the same year will not be twenty-nine days.

1660. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Al-Fîr is the day when you break your fast and Al-Adhâ is the day when you offer sacrifices.” (Sahîh)

تخريج: [صحيح] - محمد بن عمر بن أبي عمر المقرّب، لا يعرف، وله محمد بن أبي عمر الدوري (تربص)، وشج xương بن عيسى بن نجيح، أبو يعقوب بن الطراب صدره مشهور، وله حديث شاهد، عند أبي داود، ح: 1324، والترمذي، ح: 197 وغيرهما.

Comments:

‟Eid prayer is a collective worship; therefore even if one is doubtful about the appearance of new crescent, he should celebrate ‟Eid along with the general Muslim community. That is why the sighting of a new crescent is not conditioned with being seen by a great number of people, rather the testimony of two trusted Muslims is sufficient.

Chapter 10. What Was Narrated Concerning Fasting While Traveling

1661. It was narrated that Ibn ‟Abbâs said: “The Messenger of Allâh ﷺ fasted while he was traveling, and he broke his fast.” (Sahîh)
Comments:
If there is a concern that completing a fast on journey will be hard, fast should still be observed; but there is a ruling that if fast is to be expected too hard, then it is better to leave the obligatory fast, in this condition the fasting is said to be Ḥaraḍ (prohibited), such fasts should be made up afterwards. If the journey is easy and observing fast is not hard, then one may even observe voluntary fast on a journey as it is apparent from the following Ḥadīth, so the fasting of Ramadan on a journey is definitely permissible.

1662. It was narrated that 'Aīshah said: “Hamzah Al-Aslami asked the Messenger of Allah ﷺ: ‘I am fasting, should I fast while traveling?’ The Messenger of Allah ﷺ said: ‘If you wish, then fast, and if you wish, then break your fast.’” (Sahih)

1663. It was narrated that Abu Dardā’ said: “We were with the Messenger of Allah ﷺ on one of his journeys on a hot day, and it was extremely hot. A man would put his hand over his head because of the intense heat. No one among the people was fasting except for the Messenger of Allah ﷺ and ‘Abdullāh bin Rawāḥah.” (Sahih)
The Chapters On Fasting

Comments:
It shows that if a person is strong enough then he may fast on a journey even with slight difficulty.

Chapter 11. What Was Narrated Concerning Not Fasting When Traveling

1664. It was narrated from Ka'b bin 'Asim that the Messenger of Allah ﷺ said: "It is not an act of righteousness to fast while traveling." (Sahih)

1665. It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: "It is not an act of righteousness to fast while traveling." (Sahih)

Comments:
Because religion is easy, there is no hardship in it. Therefore accepting just hardships and extremities instead of accepting the flexibilities of Shari'ah is not a good deed.

1666. It was narrated from 'Abdur-Rahmân bin 'Awf that the Messenger of Allah ﷺ said: "The one who fasts Ramadân while traveling is like one who breaks his fast when not traveling." (Da'iff)
Abu Ishâq said: “This Hadîth is of no significance.”

Chapter 12. What Was Narrated Concerning Pregnant and Nursing Women Breaking Their Fast

1667. It was narrated from Anas bin Mâlik that a man from the tribe of Banû ‘Abdul-Ashhal, while (one narrator) ‘Ali bin Muhammad said (he was) a man from the tribe of Banû ‘Abdullâh bin Ka‘b, said: “The cavalry of the Messenger of Allâh ﷺ attacked us, so I came to the Messenger of Allâh ﷺ and he was eating a meal. He said: ‘Come and eat.’ I said: ‘I am fasting.’ He said: ‘Sit and I will tell you about fasting. Allâh has relieved the traveler of half of the prayer, and He has relieved the traveler, the pregnant, and the nursing mothers of the duty to fast.’ By Allâh, the Prophet ﷺ said them, both, or one of them, and now I feel so disappointed that I had not eaten of the food of the Messenger of Allâh ﷺ.” (Hasan)

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Abub ma jaye fi al-siâm

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Comments:
a. When this event took place, Anas bin Malik Ka'bi had already embraced Islam, but his tribe had yet not embraced Islam.
b. Half of the prayer being forgiven to a traveler means the prayers consisting of four obligatory Rak'ah are offered with just two Rak'ah, whereas morning and sunset prayers are, even during a journey, offered with the total obligatory Rak'ah.
c. A traveler, or a pregnant or breastfeeding woman are exempt from observing fasts, meaning they are not required to fast due to their excuse and shall later make these up.

1668. It was narrated that Anas bin Malik said: “The Messenger of Allah  granted a concession to pregnant women who fear for themselves, allowing them not to fast, and to nursing mothers who fear for their infants.” (Da‘if)

Comments:

The Mother of the Believers, ‘Aishah  deferred making up the missed fasting because of her menses. She was mindful of the Prophet  lest the Messenger of Allah  had desire of her, and because of her fasting she would not be able to avail herself to the Prophet .

Chapter 13. What Was Narrated Concerning Making Up For (Fasts Missed) During Ramadán

1669. It was narrated that Abu Salamah said: “I heard ‘Aishah say: ‘I used to owe fasts from the month of Ramadán, and I would not make them up for until Shāb‘ān came.’” (Sahih)
1670. It was narrated that 'Aishah said:  "We used to menstruate at the time of the Prophet, and he would order us to make up for the (missed) fasts.'" (Hasan)

Comments:

a. Menses break the fast, so fasting in these days is prohibited.

b. If a woman is fasting and menses begin the fast will immediately come to an end and this fast will not be counted.

Chapter 14. What Was Narrated Concerning The Expiation For One Who Breaks The Fast In Ramadân

1671. It was narrated that Abu Hurairah said: "A man came to the Prophet and said: 'I am doomed.' He said: 'Why are you doomed?' He said: 'I had intercourse with my wife in Ramadán.' The Prophet said: 'Free a slave.' He said: 'I cannot.' He said: 'Fast for two consecutive months.' He said: 'I cannot.' He said: 'Feed sixty poor persons.' He said: 'I cannot.' He said: 'Sit down.' So he sat down, and while doing so a basketful of dates was brought. The Prophet said: 'Go and give this in charity.' He said: 'O Messenger of Allâh, by the One Who sent you with the truth, there is no household between its two lava fields (i.e., in Al-
Madinah) that is more in need of it than us.' He said: 'Then go and feed your family.'" (Sahih)

Another chain from Abu Hurairah with the additional words: "Then he (the Prophet ﷺ) said: And fast a day in its place."

Comments:

a. The intentional sexual intercourse in state of fasting breaks the fast, and the required expiation becomes compulsory.

b. If the expiation becomes compulsory in the light of Shari'ah for a poor person, because of his mistake, then other Muslims should give him financial help so that he/she can pay the expiation.

c. ‘And fast a day in its place;’ Muhammad Fuwâd Abdul-Bâqi said regarding this sentence that Abdul-Jabbar bin ‘Umar, a narrator of this chain, is Weak. However, only by observing a fast for the replacement of the broken fast can one complete the number of fasting of the month.

1672. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Whoever does not fast one day in Ramadhân without having a concession allowing that, fasting for a lifetime will not make up for that." (Da’îf)

Chapter 15. What Was Narrated Concerning One Who Breaks His Fast Out Of Forgetfulness

1673. It was narrated from Abu
Hurairah that the Messenger of Allah ﷺ said: ‘Whoever eats out of forgetfulness, when he is fasting, let him complete his fast, for it is Allah Who has fed him and given him to drink.’ (Sahih)

Comments:
Islamic principles always care for the weaknesses of human nature. Being forgetful is human nature; therefore Allah did not count the deeds done forgetfully as sins. He shows extra mercy for validating a fast despite forgetful eating and drinking. This is the meaning of Allah’s feeding and giving drink.

1674. It was narrated that Asmā’ bint Abu Bakr said: “We broke our fast on a cloudy day at the time of the Messenger of Allah ﷺ, then the sun appeared.” (Sahih)

I (one of the narrators) said to Hishâm: “Were they commanded to make up for that day?” He said: “It had to be made up.” (According to Hishâm’s opinion).

Chapter 16. What Was Narrated Concerning A Fasting Person Who Vomits

1675. It was narrated that Abu Masruq said: “I heard Fadâlah bin ‘Ubaid Al-Ansârî narrating that the Prophet ﷺ came out to them on a day when he was fasting. He
called for a vessel and drank. We said: ‘O Messenger of Allâh, you were fasting today.’ He said: ‘Yes, but I vomited.’’’ (Sahih)

1676. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Whoever unintentionally vomits, he does not have to make up for the fast, but whoever makes himself vomit, has to make up for the fast.” (Da‘if)

Comments:
One should not vomit intentionally when fasting, but if one has to do so for a valid reason, then the broken fast is to be replaced regardless of whether the vomit was little or much.

Chapter 17. What Was Narrated Concerning The Tooth Stick And Kohl For One Who Is Fasting

1677. It was narrated from
‘Aishah that the Messenger of Allâh ﷺ said: “One of the best actions of the fasting person is using the tooth stick.” (Da‘if)

Comments:
Using a tooth stick or toothbrush is allowed, it does not affect the fast.

1678. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ applied kohl to his eyes while he was fasting.” (Da‘if)

Comments:
It shows that applying kohl does not break the fast; similarly the use of eye drops or any other medication put in the eyes will not invalidate the fast.

Chapter 18. What Was Narrated Concerning Cupping For One Who Is Fasting

1679. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: ‘The cupper and the one for whom cupping is done both break their fast.’” (Sahih)

Comments: [صحيح] في علة، وانظر الحديث الآتي.
1680. It was narrated that Thawbân said: “I heard the Prophet ﷺ say: ‘The cupper and the one for whom cupping is done both break their fast.’” (Sahih)

1681. It was narrated from Abu Qilâbah that when Shaddad bin Aws was walking with the Messenger of Allâh ﷺ in Al-Baqi’, he passed by a man who was being cupped, after eighteen days of the month (of Ramâdan) had passed. The Messenger of Allâh ﷺ said: “The cupper and the one for whom cupping is done both break their fast.” (Sahih)

1682. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ had cupping done when he was fasting and in Idrām.” (Sahih)

Comments:
According to Shaikh Albâni, may Allâh have mercy on him, the mentioned Hadîth is Authentic with the following wording: “He was cupped while he was fasting, and he ﷺ was also cupped in a state of Idrâm”; cupping while fasting and whilst in the state of Idrâm are two separate occasions. It is not the case that the cupping took place and the Prophet ﷺ was in state of
Ihrām, at the same time he was fasting too.

b. Imām Mālik stated that cupping for a fasting person is disliked only if it weakens him. (Muwatta Imām Mālik:18/32)

Shaikh Abdul-Qādir Arna’ut said in the footnotes of Jāmi-ul-Uṣul (6/4416, 4417): “The rule that cupping to drain the blood breaks the fast has been abrogated.” Imām Shawkānī discussed this issue with detail, and he conclusively said: “These Ahādīth can be reconciled that cupping is disliked for a person who feels weak after being cupped.” I would like to say that one should be careful regarding this sort of issue as was the practice of ‘Abdullāh bin ‘Umar رضي الله عنه. Imām Bukhārī says: “Ibn U’mar رضي الله عنه used to have cupping while fasting but later he abandoned this practice, and then he would have cupping at night, and also Abu Musa رضي الله عنه was cupped at night.”

Chapter 19. What Was Narrated Concerning A Fasting Person Kissing

1683. It was narrated that ‘Āishah رضي الله عنها said: “The Prophet ﷺ used to kiss during the month of fasting.” (Sahih)

1684. It was narrated that ‘Āishah رضي الله عنها said: “The Messenger of Allāh ﷺ used to kiss when he was fasting, and who among you can control his desire as the Messenger of Allāh ﷺ used to control his desire?” (Sahih)

1685. It was narrated from Hafṣah that the Messenger of Allāh ﷺ used to kiss when he was fasting. (Sahih)
Sexual intercourse while fasting is strictly prohibited (Harâm); it breaks the fast, and expiation becomes compulsory; but any other relation with one's wife, other than intercourse does not break fast.

1686. It was narrated that Maimunah, the freed (female) slave of the Messenger of Allâh ﷺ, said: “The Prophet ﷺ was asked about a man who kissed his wife when they were both fasting. He said: ‘They have broken their fast.’” (Da’îf)

Comments:

This permission is for a person who has full control of his desire and will not violate the principle.

1687. It was narrated that Ibrâhîm said: “Al-Aswâd and Masruq entered upon ‘Aishah and said: ‘Did the Messenger of Allâh ﷺ touch (his wife) when he was fasting?’ She said: ‘He used to do that, and he was the strongest of all of you in controlling his desire.’” (Sahîh)

Comments:

This permission is for a person who has full control of his desire and will not violate the principle.

1688. It was narrated that Ibn ‘Abbâs said: “A concession was
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granted to those who are older with regard to touching while fasting, but it was disliked on the part of those who are younger.”

Comments:
a. This difference between an aged and a young person is narrated on the authority of Allâh’s Messenger ﷺ in Sunan Al-Bayhaqi (4/232).
b. An aged person generally has more control of his desire than a young man.

Chapter 21. What Was Narrated Concerning Backbiting And Obscene Speech While Fasting

1689. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: ‘Whoever does not give up evil and ignorant speech, and acting in accordance with that, Allâh has no need of his giving up his food and drink.’

(Sahih)

Comments:
Abstaining from only eating and drinking is not sufficient to achieve piety, but also a mindful and realistic effort is demanded to avoid every kind of sin. As we observe fasting, we even abstain from Allâh’s lawful things; so avoiding the things which are already prohibited as Harâm in a state of fasting becomes even more necessary; so that a believer adopts a habit to abandon them permanently.

1690. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “There are people who fast and get nothing from their fast except hunger, and there...
are those who pray and get nothing from their prayer but a sleepless night.” (Hasan)

الخريج: [إسناده حسن] أخرجه الفقيه في مسنده الشهاب، ح: 1425 من حديث أسماء
به، وله شواهد عند ابن خزيمة، ح: 1947، وابن حبان (موارد)، ح: 254، والحاكم: 431/1، وغيرهم.

Comments:
a. The good deeds are not accepted without sincerity.
b. As the visible essentials of worship are necessary, likewise the invisible (inner side) conditions like sincerity, love of Allah, fear of Allâh, hope from Allâh etc., are required too; and the apparent deed is of no use without the existence of these invisibles.

1691. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “When anyone of you is fasting, let him not utter evil or ignorant speech. If anyone speaks to him in an ignorant manner, let him say: ‘I am fasting.’” (Sahih)


Comments:
Ignorance (misbehavior) means an action of fighting and quarreling; it means a fasting person should also not be the first to start hostility, and if any other person does so, and the fasting person gets angry, the fasting person should not be hostile in response, rather he should protect the fast, demonstrating forbearance and tolerance to avoid the hostility.

Chapter 22. What Was Narrated Concerning Suhur (Predawn Meal Before Starting Fast)

1692. It was narrated from Anas bin Malik that the Messenger of Allâh ﷺ said: “Eat Suhur, for in Suhur there is a blessing.” (Sahih)
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Comments:
The reward does not depend merely upon bearing hardship; it is in fact confirmed with the obedience to the principles of the Shari'ah. A small and easy deed performed according to the Sunnah, is better than the one bigger in size and demanding more hardship but contrary to the Sunnah.

1693. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Seek help by eating Suhur for fasting that day, and by taking a brief rest (at midday) for praying at night." (Da'îf)

1694. It was narrated from Anas bin Mâlik that Zaid bin Thâbit said: "We ate Suhur with the Messenger of Allah ﷺ then we got up to perform prayer." I said: "How long was there between the two?" He said: "As long as it takes to recite fifty Verses." (Sahîh)

Comments:
Although the predawn meal can be taken long before the appearance of dawn, but it is better to take it in the last part of the night, a little before the dawn.

Chapter 23. What Was Narrated Concerning Delaying Suhur

(المعجم ٢٢٣ - باب ما جاء في تأخير السُّحُور (التلاخة ٢٣)

تخريج: أخرج البخاري، الصمود، باب فذ السحور وتأكيد استحبابه... النبى، ح: ١٩٤٢ من حديث أبي عامر، ابن، ح: ١٩٥٩ من حديث هشام الدستوائي، و المسلم، الصيام، باب فذ السحور وتأكيد استحبابه... النبى.
b. Offering morning prayer at its first time is more virtuous. The Messenger of Allah سُلَيْمَان performed morning prayer a short while after taking the predawn meal.

1695. It was narrated that Hudhaifah said: "I ate Suhur with the Messenger of Allah سُلَيْمَان when it was daybreak but the sun had not yet risen." [One of the narrators] Abu Ishâq said: "The Hadith of Hudhaifah is abrogated and does not mean anything." [Hasan] (Tafsir)

Comments:

"The sun had not yet risen" means the daybreak was very near which explains delaying the predawn meal to the last time, otherwise eating and drinking after daybreak is prohibited according to the consensus. Its proof is in the following Verse of the Noble Qur'an: "Eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)." (Al-Baqarah: 187)

1696. It was narrated from 'Abdullâh bin Mas'ûd that the Messenger of Allah سُلَيْمَان said: "The Adhân of Bilâl should not prevent anyone of you from eating Suhur, for he gives the Adhân to alert those among you who are asleep, and so that anyone who is praying can prepare himself for fasting, the Fajr does not come in this manner, rather it comes in this manner and it appears along the horizon." (Sahih)

Comments:

a. The two Adhân for Fajr are Sunnah; one Adhân is called before dawn, which
is normally called the predawn Adhân; and the second one is called exactly at the appearance of dawn.

b. It is better to appoint different callers for both Adhân so that the people would know which Adhân is being called by recognising the voice. ‘Abdullâh bin Umm Maktum was appointed in the mosque of the Prophet to call the Adhân for the Morning Prayer.

c. The Prophet explained the difference between the false morning and the true morning with an indication. The indication he made about the spread of light was ‘vertical’ which means false morning, and the second indication was horizontal which indicates the appearance of the true morning (dawn).

Chapter 24. What Was Narrated Concerning Hastening To Break The Fast

1697. It was narrated from Sahl bin Sa’d that the Prophet said: “The people will remain upon goodness so long as they hasten to break the fast.” (Sahih)

Comments:

Hastening in breaking the fast means the fast should be broken immediately after the disappearance of the disk of sun, and it should not be delayed in the name of extra caution.

1698. It was narrated from Abu Hurairah that the Messenger of Allâh said: ‘The people will remain upon goodness so long as they hasten to break the fast. Hasten to break the fast, for the Jews delay it.” (Hasan)

Comments:

This Hadîth should be a lesson for those who delay breaking the fast in the name of extra caution. Who are they following?!
Chapter 25. What Has Been Narrated Concerning What Is Recommended For One To Break One's Fast With

1699. Salmān bin ‘Āmir narrated that the Messenger of Allāh ﷺ said: ‘When any one of you breaks his fast, let him break it with dates. If he cannot find dates, then let him break it with water, for it is a means of purification.’ (Sahih)

Comments:
Tamr is a dry date fruit. Breaking fast with a fresh date, other than the dry one, is also mentioned in Jāmi At-Tirmidhi, Hadith: 696.

Chapter 26. What WasNarrated Concerning Making Fasting Incumbent Upon Oneself From The Night Before, And Having The Choice (Of Breaking A Voluntary Fast) During The Day

1700. It was narrated from Hafsah that the Messenger of Allāh ﷺ said: ‘There is no fast for the one who did not make it incumbent upon himself from the night before.’ (Da‘īf)
Comments:

a. This commandment is for an obligatory fast. The intention for a voluntary fast may be declared any time in the day; likewise a voluntary fast may be broken at any time in the day, and there is no sin for it, as follows in the next Hadith.

b. Some of the scholars consider this to apply to fasting, when making up for obligatory fasts, fasting of vows and fasting for making expiation etc.

1701. It was narrated that 'Aishah said: "The Messenger of Allah would enter upon me and say: 'Do you have anything (any food)?' If we said: ‘No,’ he would say: ‘Then I am fasting.’ So he would continue fasting, then if we were given some food, he would break his fast.” She said: “Sometimes he would fast and (then) break fast (i.e., combine fasting and breaking fast in one day).” I said: “How was that?” She said: “Like the one who goes out with charity (i.e., something to give in charity), and he gives some away and keeps some.”

(Hasan)

Comments:

Completing a voluntary fast yields reward, and to leave it incomplete is also allowed, but in doing so, the person will have no reward.
Chapter 27. What Was Narrated Concerning A Man Who Wakes Up In A State Of Sexual Impurity And Wants To Fast

1702. It was narrated that 'Abdullāh bin 'Amr Al-Qārī said: "I heard Abu Hurairah say: 'No, by the Lord of the Ka'bah! I did not say: "Whoever wakes up in a state of sexual impurity (and wants to fast) then he must not fast." Muhammad ﷺ said it.'" (Sahih)

Comments:

a. This rule has been abrogated. Abu Hurairah ﷺ used to give this verdict until he knew its abrogation.

b. Eating and drinking is allowed in state of sexual impurity; a woman is allowed to prepare food in this state; however making ablution before eating, drinking and preparing food is better. (See Hadith: 592, 593)

1703. It was narrated that 'Āishah said: "The Prophet ﷺ used to spend the night in a state of sexual impurity, then Bilal would come to him and inform him that it is time for prayer. So he would get up and have a bath, and I would see the water dripping from his head; then he would go out and I would hear his voice during Fajr prayer." (Sahih)

(One of the narrators) Mutarrif said: "I said to 'Āmir: 'Was that
during Ramadān?’ He said: ‘In Ramadān and at other times.’”

Comments:

a. It is clear that the Messenger of Allāh ﷺ would take a bath after the call to the morning prayer; it means there is no harm in being sexually impure for a short time while one is fasting.

b. Mutarrif asked his teacher the above question so that one should not be in doubt thinking that the religious law regarding voluntary fasting is lighter than that of obligatory fasting. Imaām Sha’bi made clear that there is no difference in this issue, regardless whether it is obligatory or voluntary fasting.

1704. It was narrated that Nāfi’ said: “I asked Umm Salamah about a man who gets up in the morning when he is in a state of sexual impurity and wants to fast. She said: “The Messenger of Allāh ﷺ used to get up in the morning in a state of sexual impurity after having intercourse, not from a wet dream, then he would take a bath and complete his fast.’” (Sahih)

1705. It was narrated from ‘Abdullāh bin Shikhkhir that his father said: “The Prophet ﷺ said: ‘Whoever fasts continually, he neither fasts nor breaks his fast.’” (Sahih)
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Comments:
a. Violating religious limits in matters of worship is forbidden.
b. Perpetual fasting is prohibited.
c. ‘Neither fasts nor breaks his fast’ means the person neither gains any reward for fasting, nor could he relax without fasting.

1706. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah said: “There is no fasting for one who fasts continually.” (Sahih)

Comments:
It confirms that the one who observes fasting permanently, without a break, will have no reward for the fast.

Chapter 29. What Was Narrated Concerning Fasting
Three Days Of Each Month

1707. It was narrated from 'Abdul-Malik bin Minhâl, from his father, that the Messenger of Allah used to enjoin fasting the bright days—the thirteenth, fourteenth and fifteenth (when the moon is full). He said: “It is like fasting for a lifetime.” (Da'if)

Another chain from 'Abdul-Malik bin Qatâdah bin Malhân
Al-Qaisi, from his father, from the Prophet with similar wording.

Ibn Majah said: Shu‘bah erred (in the name of one of the narrators) and Hammām was correct.

Comments:

In the same meaning, other Ahādīth are narrated on the authority of Abu Dharr and Ibn Abbās. Shaikh Abdul-Qādir Arna‘ut declared them Hasan in the footnotes of Jāmi‘al-Usul, Hadith: 4474.

1708. It was narrated from Abu Dharr that the Messenger of Allāh said: “Whoever fasts three days in every month, that is fasting for a lifetime.” Then, in testimony of that, Allāh revealed: “Whoever brings a good deed shall have ten times the like thereof to his credit.”[1] So one day is equivalent to ten (in reward). (Da‘īf)
1709. It was narrated from Mu‘ādha Al-Adwaiyyah that ʿĀishah said: “The Messenger of Allāh ﷺ used to fast three days of each month.” I said: “Which were they?” She said: “He did not care which days they were.” (Sahih)

Comments:
It is known from this that fasting for any three days of a month is allowed, alongside the fasts of three days in the middle of a month. However, it is better to observe three fasts for the days of the full moon (13th, 14th and 15th of lunar month) as the Prophet ﷺ commanded.

Chapter 30. What Was Narrated Concerning The Fasting Of The Prophet ﷺ

1710. It was narrated that Abu Salamah ﺔ said: “I asked ‘Āishah about the fasting of the Prophet ﷺ. She said: ‘He used to fast until we thought he would always fast. And he used to not fast until we thought he would always not fast. I never saw him fast more in any month than in Sha论述；他用来是所有Shab，他用来是所有Sha论述 except a little.’” (Sahih)

Comments:
a. Voluntary fasts may be observed in any month of the year.
b. Observing voluntary fasts perpetually is contrary to the Sunnah.
c. The performance of voluntary fasts during Sha论述 should be considered to be recommended.
1711. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ used to fast until we thought he would never stop fasting. And he used to not fast until we thought he would never fast. And he never fasted any complete month apart from Ramadân, from the time he came to Al-Madinah.” (Sahih)

Chapter 31. What Was Narrated Concerning The Fast Of Dâwud, Peace Be Upon Him

1712. It was narrated from ‘Abdul-lah bin ‘Amr that the Messenger of Allâh ﷺ said: “The most beloved fast to Allâh is the fast of Dâwud, for he used to fast one day and not the next. And the most beloved of prayer to Allâh is the prayer of Dâwud; he used to sleep half of the night, pray one-third of the night and sleep one-sixth of the night.” (Sahih)

Comments:
a. The method of fasts observed by Prophet Dâwud ﷺ is better, because a person fasting according to this method gets an opportunity to fulfill the rights of his body, his dependents, and the rights of the people too; fulfilling these rights while fasting perpetually becomes almost impossible; Observing fast according to the method of Dâwud ﷺ yields reward for Allâh’s worship as well as being a regular act of worship which Allâh likes very much.
b. **Tahajjud prayer** (voluntary night prayer) is allowed in any part of the night, however, the abovementioned form is preferred; because it has a good balance between the right of Allāh and that of the body.

**1713.** It was narrated that Abu Qatādah said: “Umar bin Khattāb said: ‘O Messenger of Allāh! What about a person who fasts two days and does not fast one day?’ He said: ‘Is anyone able to do that?’ He said: ‘O Messenger of Allāh! What about a person who fasts one day and not the next?’ He said: ‘That is the fast of Dāwud.’ He said: ‘What about a man who fasts one day and does not fast the next two days?’ He said: ‘I wish that I were given the ability to do that.’”  

(Sahih)

**Comments:**

a. The Messenger of Allāh disliked routine voluntary fasting for two days with the break of a day (i.e., third day); for the Prophet knew that this routine is hard for general people; the mentioned routine is prohibited for a person who adopts the exaggerated way which is unacceptable.

b. The Prophet liked the other two methods mentioned in the Hadith, so they are allowed.

c. The Prophet expressed his desire to practice the third way for voluntary fasting (fasting for a day with the break of two days); but it was quite hard for the Messenger of Allāh to practice this routine due to his many activities. Therefore a person should adopt such a reasonable routine for voluntary worship that does not jeopardise the fulfillment of his other obligations.

**Chapter 32. What Was Narrated Concerning The Fast Of Nuh, Peace Be Upon Him**

**1714.** It was narrated from Abu Firās that he heard ‘Abdullāh bin ‘Amr say: “I heard the Messenger of Allāh say: ‘(Prophet) Nuh...”
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fasted for a lifetime, except for the Day of Fitr and the Day of Adha.'" (Da'if)

Chapter 33. Fasting Six Days Of Shawwâl

1715. It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "Whoever fasts six days after the Fitr will have completed the year, for whoever does a good deed will have the reward of ten like it." (Sahih)

Comments:

According to many of the scholars it is not necessary to begin these fasts immediately after 'Eid, and also observing them successively is not compulsory, however, it is easier to fast soon after 'Eid.

1716. It was narrated from Abu Ayyub that the Messenger of Allâh ﷺ said: "Whoever fasts Ramadân then follows it with six days of Shawwâl, it is as if he fasted for a lifetime." (Sahih)
Chapter 34. Fasting One Day
In The Cause Of Allâh

1717. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allâh ﷺ said: “Whoever fasts one day in the cause of Allâh, Allâh will keep the Fire away from his face the distance of seventy autumns (years) for that day.” (Sahih)

Comments:
a. Whatever deed is performed with sincerity, then it is in the ‘cause of Allâh.’
b. The likeness of a 70 year journey is given to explain the distance for this journey.

1718. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever fasts one day for the sake of Allâh, Allâh will move his face away from the Fire a distance of seventy autumns (years).” (Da‘if)

Chapter 35. What Was Narrated Concerning The Prohibition Of Fasting On The Days Of Tashriq

1719. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever fasts two days in the same way as the Prophet ﷺ fasted, on two days of Tashriq, or on one day of Tashriq and the second day of another Tashriq, or on the first day of one Tashriq and the second day of another Tashriq, or on one day of Tashriq and the first day of another Tashriq, or on the second day of one Tashriq and the first day of another Tashriq, or on the second day of one Tashriq and the second day of another Tashriq, Allâh will keep the Fire away from his face the distance of seventy autumns (years).” (Sahih)

(Take out the numbers)
Allāh ﷺ said: "The days of Mina (11th, 12th and 13th of Dhul-Hijjah) are days of eating and drinking."
(Hasan)

Translation:

The days of Mina (11th, 12th and 13th of Dhul-Hijjah) are days of eating and drinking.

Comment:

a. The days of Tashriq are three days after the main day of ‘Eidul-Adha i.e., the 11th, 12th and 13th of Dhul-Hijjah.

b. Fasting during the days of Tashriq is prohibited because it is contrary to the joy of ‘Eid.

c. A person who performs Hajj Tamattu' and cannot afford a sacrificial animal, is allowed to fast during the days of Tashriq.

Chapter 36. The Prohibition Of Fasting The Day Of Fitr And The Day Of Adha

1721. It was narrated from Abu Sa’eed that the Messenger of Allāh ﷺ forbade fasting on the Day of Fitr and the Day of Adha.
(Sahih)
The Chapters On Fasting

1722. It was narrated that Abu 'Ubaid said: "I was present for 'Eid with 'Umar bin Khattab. He started with the prayer before the sermon, and said: ‘The Messenger of Allâh ﷺ forbade fasting on these two days, the Day of Fitr and the Day of Adha. As for the Day of Fitr, it is the day when you break your fast, and on the Day of Adha you eat the meat of your sacrifices.’” (Sahih)

Comments:

a. The sermon of 'Eid is delivered after the 'Eid prayer.

b. The contents of the 'Eid sermon should be about the Issues of 'Eid.

c. Fasting on the days of both the 'Eid is prohibited.

d. As sacrificing an animal is an execution of Allâh’s command, likewise eating at least some meat of the sacrificial animal is also a demonstration of one’s gratefulness for Allâh’s favor.

Chapter 37. Fasting On A Friday

1723. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ forbade fasting on a Friday unless it (is joined to) the day before or the day after.” (Sahih)

Comments:

The sermon of 'Eid is delivered after the 'Eid prayer.

The contents of the 'Eid sermon should be about the Issues of 'Eid.

Fasting on the days of both the 'Eid is prohibited.

As sacrificing an animal is an execution of Allâh’s command, likewise eating at least some meat of the sacrificial animal is also a demonstration of one’s gratefulness for Allâh’s favor.
The Chapters On Fasting

Comments:

a. Friday is a weekly ‘Eid of Muslims. Therefore fasting on Friday only, from the aspect of its being ‘Eid, resembles fasting the day of ‘Eid.

b. Fasting on Thursday is recommended by the Sunnah as follows in Hadith 1739 and 1740. Friday’s fast combining with that of Thursday or Saturday becomes permissible too.

1724. It was narrated that Muhammad bin ‘Abbâd bin Ja’far said: “While I was circumambulating the House, I asked Jâbir bin ‘Abdullâh: ‘Did the Prophet forbid fasting on a Friday?’ He said: ‘Yes, by the Lord of this House.’” (Sahih)

Comments:

a. Taking an oath by the Name of Allâh’s creatures is prohibited. But there is no harm if the mention of Allâh’s Name is attributed to that thing, for example: instead of swearing by the Ka’bah, one should swear by the Lord of Ka’bah.

b. Taking an oath for emphasising something is allowed, but frequently taking an oath without a need is not a good habit, and taking a false oath is a major sin.

1725. It was narrated that ‘Abdullâh bin Mas’ûd said: “I rarely saw the Messenger of Allâh not fasting on a Friday.” (Hasan)

Comments:

This Hadith is not contradictory to the previous Ahâdith, because if the Messenger of Allâh fasted on Friday, he would have definitely observed fast on Thursday or Saturday.
Chapter 38. What Was Narrated Concerning Fasting On A Saturday

1726. It was narrated from ‘Abdullāh bin Busr that the Messenger of Allāh ﷺ said: "Do not fast on Saturdays apart from days when you are obliged to fast. If anyone of you cannot find anything other than grape stalks or the bark of a tree, let him suck on it." (Hasan)

Another chain from ‘Abdullāh bin Busr, from his sister who said: "The Messenger of Allāh ﷺ said," and he mentioned similarly.

Comments:
This also proves the prohibition of fasting on Saturday alone; when observing obligatory fasts, this day comes too, but it is not the same as fasting of Saturday only.

Chapter 39. Fasting The (First) Ten Days (Of Dhul-Hijjah)

1727. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: "There are no days during which righteous deeds are more beloved to Allāh than these days," meaning the (first) ten days of Dhul-Hijjah. They said: "O Messenger of Allāh! Not even jihād in the cause of Allāh?" He said: "Not even jihād in the cause of Allāh, unless a man goes out..."
with himself and his wealth and does not bring anything back.”

(Sahih)

Comments:

a. The best days after the sacred month of Ramadan are the first ten days of Dhul-Hijjah.

b. Fasting for the first nine days of Dhul-Hijjah is from the best among the voluntary fasting; and fasting on the ninth of Dhul-Hijjah is the best among these nine days.

c. Jihād is a better form of worship than other good deeds.

1728. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “There are no days in this world during which worship is more beloved to Allah, Glorious is He, than the (first) ten days (of Dhul-Hijjah). Fasting one of these days is equivalent to fasting for a year, and one night of them is equal to Lailatul-Qadr.”

(Da‘īf)

1729. It was narrated from Aswad that ‘Āishah said: “I never saw the Messenger of Allah ﷺ fasting the (first) ten days (of Dhul-Hijjah).”

(Sahih)

Comments:

Perhaps the Mother of the Believers, may Allah be pleased with her, did not have information that the Prophet ﷺ observed fast on these days; however the Mother of the Believers herself observed fast on the Day of ‘Arafah. Her fasting on the Day of ‘Arafah showed that later, she learned the significance of this fast from other male or female Companions.
Chapter 40. Fasting The Day Of 'Arafah

1730. It was narrated from Abu Qatadah that the Messenger of Allâh ﷺ said: "Fasting on the Day of 'Arafah, I hope from Allâh, expiates for the sins of the year before and the year after."

(Sahih)

Comments:
The forgiveness of sins in these Ahâdîth generally means the forgiveness of minor sins; and due to the sincere intention, perhaps the major sins are forgiven too. Also the date of 'Arafah (the 9th of Dhul-Hijjah) depends upon the sighting of new crescent.

1731. It was narrated that Qatadah bin Nu'mân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever fasts the Day of 'Arafah, his sins of the previous and following year will be forgiven.'" (Da'i')

1732. It was narrated that 'Ikrimah said: "I entered upon Abu Hurairah in his house and asked him about fasting the Day of 'Arafah at 'Arafât. Abu Hurairah said: 'The Messenger of Allâh ﷺ forbade fasting the Day of 'Arafah at 'Arafât.'" (Hasan)
The Chapters On Fasting

Comments:
The Messenger of Allâh ﷺ did not fast on the Day of 'Arafah at the Farewell Hajj. (Sahih Bukhâri: 1988)

Chapter 41. Fasting The Day Of 'Ashurâ'

1733. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to fast 'Ashurâ', and he ordered (others) to fast it too."
(Sahih)

Comments:
'Âshurâ' means the 10th of Muharram.

1734. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ came to Al-Madinah, and he found the Jews observing a fast. He said: 'What is this?' They said: 'This is the day when Allâh saved Musa and drowned Pharaoh, so Musa fasted this day in gratitude.' The Messenger of Allâh ﷺ said: 'We have more right to Musa than you do.' So he fasted (that day) and enjoined (others) to fast it also.'" (Sahih)
Comments:

a. ‘We have more right to Musa than you’ means of the pleasure that Musa had because of the destruction of Pharaoh, we also share this pleasure.
b. Performing worship to express gratitude to Allah was also legal in the previous nations; prostration of gratefulness, offering prayer for gratefulness, fasting for gratefulness and giving in charity, are legal in our Shari’ah too.

1735. It was narrated from Muhammad bin Saifi that the Messenger of Allah said to us on the Day of ‘Ashura’: “Has anyone among you eaten today?” We said: “Some of us have eaten and some of us have not.” He said: “Complete the rest of your day (i.e., do not eat for the rest of the day), whoever has eaten and whoever has not eaten. And send word to the people of the suburbs to complete the rest of their day.” He was referring to the people of the suburbs around Al-Madinah. (Sahih)


Comments:
Fasting for ‘Ashura’ (the 10th of Muharram) is desirable. However according to other Ahadith fasting on the 10th of Muharram alone is not allowed; one should fast the 9th or 11th of Muharram along with the 10th.

1736. It was narrated from Ibn ‘Abbas that the Messenger of Allah said: “If I live until next year, I will fast the ninth day (of Muharram) too.” (Sahih)

Abu ‘Ali said: “It was reported by Ahmad bin Yunus from Ibn Abu Dhi’b. He added in it:
Comments:
Fasting on the 9th of Muharram means the Prophet intended to fast on the 10th of Muharram along with the 9th, to make distinction from the fast of people of the Book, and to have the reward for fasting on the best day too.

1737. It was narrated from ‘Abdullâh bin ‘Umar that the Day of ‘Ashurâ’ was mentioned in the presence of the Messenger of Allâh. The Messenger of Allâh said: “That was a day when the people of the Ignorance used to fast. So whoever among you wants to fast may do so, and whoever does not want to may leave it.” (Sahih)

Comments:
It indicates that this fast is not obligatory; nevertheless it is definitely a matter of great reward.

1738. It was narrated from Abu Qatâdah that the Messenger of Allâh said: “Fasting the day of ‘Ashura’, I hope, will expiate for the sins of the previous year.” (Sahih)
Chapter 42. Fasting On Mondays And Thursdays

1739. It was narrated from Rabi’ah bin Khâz that he asked ‘Aishah about the fasting of the Messenger of Allâh ﷺ. She said: "He used to make sure he fasted on Mondays and Thursdays." (Sahih)

Comments:
Being mindful of the fasting in these particular days, means he would fast enthusiastically, and he was determined not to leave the fast of these days. What was the reason of having been so mindful? It is explained in the following Hadîth.

1740. It was narrated from Abu Hurairah that the Prophet ﷺ used to fast on Mondays and Thursdays. It was said: "O Messenger of Allâh, why do you fast on Mondays and Thursdays?" He said: "On Mondays and Thursdays Allâh ﷻ forgives every Muslim except two who have forsaken one another. He says: 'Leave these two until they reconcile.'" (Hasan)

تخريج: [صحيح] تقدم، ح: 1249.

Comment:
Comments:
a. Voluntary fasting on Monday and Thursday should be observed.
b. Fasting is a great good deed whose blessing gives more hope for forgiveness.
c. Muslims being angry with each other without a reason is a big sin.
d. Showing anger due to a religious reason, and for the admonishment of one’s family does not come under the warning mentioned in the Hadith.

Chapter 43. Fasting During The Sacred Months

1741. It was narrated from Abu Mujibah Al-Bâhil that his father or, his paternal uncle, said: “I came to the Prophet ﷺ and said: ‘O Prophet of Allâh, I am the man who came to you last year.’ He said: ‘Why do I see your body so thin (and weak)?’ He said: ‘O Messenger of Allâh! I do not eat during the day; I only eat at night.’ He said: ‘Who commanded you to punish yourself?’ I said: ‘O Messenger of Allâh! I am strong enough.’ He said: ‘Fast the month of patience’[1] and one day after it.’ I said: ‘I am strong enough (to do more).’ He said: ‘Fast the month of patience and two days after it.’ I said: ‘I am strong enough (to do more).’ He said: ‘Fast the month of patience and three days after if, and fast the sacred months.’” (Da’îf)

Comments:
The following are the inviolable sacred months: Dhul-Qa’dah, Dhul-Hijjah, Muharram and Rajab.

[1] It is the month of Ramadân (Sînî).
The Chapters On Fasting

1742. It was narrated that Abu Hurairah said: "A man came to the Prophet and said: 'Which fasting is best after the month of Ramadân?' He said: 'The month of Allâh which is called Muharram.'" (Sahîh)

Comments:
Calling Muharram a month of Allâh, is to express its virtues and significance, like: the House of Allâh, Female Camel of Allâh, and the Word of Allâh; the purpose of attribution of these to Allâh is to express their virtues and significance.

1743. It was narrated from Ibn ‘Abbâs that the Prophet forbade fasting Rajab. (Da’îf)

1744. It was narrated from Muhammad bin Ibrâhim that Usâmah bin Zaid used to fast the sacred months. The Messenger of Allâh said to him: "Fast Shawwâl." So he forsook the sacred months and he continued to fast Shawwâl until he died. (Da’îf)
Chapter 44. Fasting Is The Zakāt Of The Body

1745. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “For everything there is Zakāt and the Zakāt of the body is fasting.” (Da‘īf)

(A narrator in one of the chains) Muhriz added in his narration: “And the Messenger of Allāh ﷺ said: ‘Fasting is half of patience.’”

Comments:

a. Making arrangement for a fasting person to break fast is a great virtue.

b. The provision made for a fasting person to break fast can be anything; feeding to the full is not necessary; if one does so it will have extra reward.

Chapter 45. Concerning The Reward Of The One Who Gives Food For A Fasting Person To Break His Fast

1746. It was narrated from Zaid bin Khālid Al-Juhani that the Messenger of Allāh ﷺ said: “Whoever gives food for a fasting person to break his fast, he will have a reward like theirs, without that detracting from their reward in the slightest.” (Sahih)

Comments:

a. Making arrangement for a fasting person to break fast is a great virtue.

b. The provision made for a fasting person to break fast can be anything; feeding to the full is not necessary; if one does so it will have extra reward.
1747. It was narrated that ‘Abdullāh bin Zubayr said: “The Messenger of Allāh ﷺ broke his fast with Sa’d bin Mu’ādh and said: ‘Askāra ‘indakumus-sāmīn, wa akula ta’āmakul-‘abrār, wa sallat ‘alaiakumul-ma‘lā’ikah’ (May fasting people break their fast with you, may the righteous eat your food, and may the angels send blessing upon you).” (Sahih)

Comments:
The guest should supplicate for the host after eating. The best way to make the supplication is to utter the above mentioned words from the Sunnah.

Chapter 46. Concerning The Fasting Person When Others Are Eating In His Presence

1748. It was narrated that Umm ‘Umārah said: “The Messenger of Allāh ﷺ came to us and we brought food for him. Some of those who were with him were fasting, and the Messenger of Allāh ﷺ said: ‘If food is eaten in the presence of one who is fasting, the angels send blessing upon him.’” (Hasan)

[Translation]: It was narrated that ‘Abdullāh bin Zubayr said: “The Messenger of Allāh ﷺ broke his fast with Sa’d bin Mu’ādh and said: ‘Askāra ‘indakumus-sāmīn, wa akula ta’āmakul-‘abrār, wa sallat ‘alaiakumul-ma‘lā’ikah’ (May fasting people break their fast with you, may the righteous eat your food, and may the angels send blessing upon you).” (Sahih)

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1749. It was narrated from Sulaiman bin Buraidah that his father said: "The Messenger of Allah said to Bilal: 'Come and eat, O Bilal.' He said: 'I am fasting.' The Messenger of Allah said: 'We are eating our provision, but most of Bilal's provision is in Paradise. Do you realize, O Bilal, that the bones of the fasting person glorify Allah and the angels pray for forgiveness for him so long as food is eaten in front of him?"" (Maudu)

Chapter 47. One Who Is Invited To Eat When He Is Fasting

1750. It was narrated from Abu Hurairah that the Prophet said: "If anyone of you is invited to eat when he is fasting, let him say: 'I am fasting.'_" (Sahih)

Comments:

If a person observing voluntary fasting is invited for food, he is allowed to break the fast to accept the invitation, and may join the food, and also, he may forward an excuse for not attending the food.
1751. It was narrated from Jābir that the Messenger of Allāh ﷺ said: “Whoever is invited to eat when he is fasting, let him accept the invitation; and if he wants let him eat, and if he wants let him not eat.” (Sahih)

Comments:
A person while fasting may accept the invitation and visit the host’s home; because his/her just being there will be a pleasure for the host family, and it will assure that not joining in the food is not because of any anger.

Chapter 48. ‘The Supplication Of The Fasting Person Is Not Turned Back’

1752. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “There are three whose supplications are not turned back: A just ruler, and a fasting person until he breaks his fast. And, the supplication of one who has been wronged is raised by Allāh up to the clouds on the Day of Resurrection, and the gates of heaven are opened for it, and Allāh says, ‘By My might I will help you (against the wrongdoer) even if it is after a while.’” (Hasan)

Comments:
a. The moment of breaking the fast is a time for the acceptance of supplication, so it is appropriate to supplicate for oneself, for the family and friends, and to ask for goodness, blessings and the fulfillment of needs.
b. Refraining from oppression is extremely necessary, the Prophet ﷺ said, “The oppression will become dark on the Day of Judgement.”

1753. It was narrated from 'Abdullah bin 'Amr bin 'As that the Messenger of Allah ﷺ said: “When the fasting person breaks his fast, his supplication is not turned back.” (Hasan)

(One of the narrators) Ibn Abi Mulaikah said: “When he broke his fast, I heard 'Abdullah bin 'Amr say: ‘O Allâh! I ask You by Your mercy, which encompasses all things, to forgive me.’”

Chapter 49. Eating Before Going Out On The Day Of Fitr

1754. It was narrated that Anas bin Malik said: “The Prophet ﷺ would not go out on the Day of Fitr until he had eaten some dates.” (Sahih)

1755. It was narrated that Ibn 'Umar said: “The Prophet ﷺ would not go out on the Day of Fitr until he had given his Companions some of the charity of Fitr to eat.” (Da'if)
1756. It was narrated from Ibn Buraidah from his father, that the Messenger of Allâh ﷺ would not go out on the Day of Fitr until he had eaten, and he would not eat on the Day of Nahr (the day of sacrifice) until he came back.

Comments:
a. It is Sunnah not to eat before the 'Eid prayer on the day of 'Eidul-Adha.
B. The people name this avoidance as fasting, which is wrong.

Chapter 50. One Who Dies Owning A Fast From Ramadân Which He Neglected

1757. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: ‘Whoever dies owing the fasts of a month, one poor person should be fed on his behalf for each day.” (Da‘îf)

Comments:
Imâm Tirmidhi said regarding this Hadith, that this is the verdict of 'Abdullâh bin 'Umar only, and of it being a statement of Allâh’s Messenger ﷺ; it is not reported through an authentic chain. (jâmi' At-Tirmidhi: 718)

Chapter 51. One Who Dies Owning A Fast That He Vowed To Observe

1758. It was narrated that Ibn
'Abbas said: “A woman came to the Prophet and said: ‘O Messenger of Allah, my sister has died and she owed a fast of two consecutive months.’ He said: ‘Do you not think that if your sister owed a debt, you would pay it off for her?’ She said: ‘Of course.’ He said: ‘The right of Allah is greater.’” (Sahih)

Comments:

a. If there are fasts due from the deceased, the relatives are allowed to make up for the fasts on their behalf.

b. Other types of worship, like prayer, for cannot be exemplified with the issue of making up for missed fasting for the deceased, because exact wording or example for worship is necessarily required from the Shari’ah. Only those matters of worship can be performed by a substitute in which appointing a substitute is supported by the Hadith, otherwise one should keep quiet, and should only do what the Shari’ah says.

Chapter 52. One Who Becomes Muslim During The Month Of Ramadân

1760. It was narrated that ‘Atiyyah bin Sufyân bin ‘Abdullâh bin Rabî’ah said: “Our delegation who went to the

1759. It was narrated from Ibn Buraidah that his father said: “A woman came to the Prophet and said: ‘O Messenger of Allah, my mother has died and she owed a fast. Should I fast on her behalf?’ He said: ‘Yes.’” (Sahih)
Messenger of Allâh ﷺ to announce the Islâm of Thaqîf told us that they came to him in Ramadân. He set up a tent for them in the mosque, and when they became Muslim, they fasted what was left of the month.” (Da‘îf)

Chapter 53. A Woman Who Fasts Without The Permission Of Her Husband

1761. It was narrated from Abu Hurairah that the Prophet ﷺ said: “When her husband is present, no woman should fast any day apart from the month of Ramadân without his permission.” (Sahîh)

Comment:
a. There is no need for asking anyone’s permission to perform an obligation.

b. Voluntary fast by a woman in the presence of her husband may jeopardise his right, particularly when a woman observes voluntary fasts frequently. Therefore a woman should seek her husband’s permission for observing a voluntary fast.

1762. It was narrated that Abu Sa‘eed said: “The Messenger of Allâh ﷺ forbade women from fasting without the permission of their husbands.” (Da‘îf)
Chapter 54. One Who Stays Among A People Should Not Fast Without Their Permission

1763. It was narrated from ‘Aishah that the Prophet ﷺ said:

“If a man stays among a people, he should not fast without their permission.” (Da’if)

Chapter 55. Concerning One Who Says That A Grateful Eater Is Like A Patient Fasting Person

1764. It was narrated from Abu Hurairah that the Prophet ﷺ said:

“A grateful eater is equal to a patient fasting person.” (Hasan)

The Chapters On Fasting

أبواب ما جاء في الصيام

قول: ﴿نَهَى رَسُولُ اللهِ ﻟِلِلسَّنَاتِ أَنْ يَصْمَمُ ﴾ إِلَّا ﴿بَيْنَ أَروَاحَيْنِ ﴾

تخريج: [إسناده ضعيف] والحديث السابق شاهد له، وأخرج أبو داود، الصميم، باب المرأة تصوم غير إذن زوجها، ح: 2459 وغيره من حديث الأعمال به مطولاً، وصحبه ابن حبان (الإنسان)، ح: 1488، والحاكم، والذهبي، الأعصم عنده، ونظر، ح: 178 لتدلبه.

(المجمع 54) - باب: ﴿فَيْمَنْ نُزِّلَ يَقُومُ ﴾ فلا يصوم إلا بإذنهم (الثقة 54)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصميم، باب ماجأا فيمن نزل يقوم فلا يصوم إلا بإذنهم، ح: 2459 من طريق أبو بناو واقف الكوفي عن هشام بن نحو المعني، وقال: هذا حديث منكر. أبو بكر متروك كما في الت قريب، ثم ذكر الترمذي طريق ابن ماجأ، وقال: وهذا حديث ضعيف أيضاً، وأبو بكر ضعيف عند أهل الحديث.

(المجمع 55) - باب: ﴿فَيْمَنْ قَالَ الْطَّاعُمُ الشَّاَكِرُ كَالْصَّابِرُ الصَّابِرِ ﴾

تخريج: [حسن] أخرجه الترمذي، صفة القيامة، باب حديث: الطاعم الشاكر... إلخ، ح: 2486 على تصحيف في المطبوع، ندوة الأحوذي 7/159، ح: 2405، وآب
The Chapters On Fasting

1765. It was narrated from Sinân bin Sannah Al-Aslami, the Companion of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: “A grateful eater will have a reward like that of a patient fasting person.” (Hasan)

Comments:
a. Fasting is virtuous because it comprises patience. Avoiding Allâh’s prohibitions is also patience, and being steadfast on the path to good deeds is also a form of patience.
b. Gratefulness and fasting have their own distinct spiritual and heartfelt benefits. Therefore, a believer should take heed of performing both types of deeds.

Chapter 56. Concerning
Lailatul-Qadr (The Night of Decree)

1766. It was narrated that Abu Sa’eed Al-Khudri said: “We observed l’tikâf with the Messenger of Allâh ﷺ during the middle ten days of Ramadân. He said: ‘I have been shown Lailatul-Qadr, then I was caused to forget it, so seek it in the last ten nights, on the odd-numbered nights.’” (Sahih)
Comments:
Although the scholars state some signs of the Night of Decree, the reward does not depend on whether a worshiper realizes that night or not. Therefore one should not be worried if he could not realize such and such sign.

Chapter 57. The Virtue Of The Last Ten Days Of The Month Of Ramadán

1767. It was narrated that 'Aishah said: "The Prophet used to strive hard (in worship) in the last ten nights of Ramadán as he never did at any other time." (Sahih)

Comments:
1. Good deeds should be performed even more during the virtuous days.
2. All the last ten days of Ramadán are virtuous.

1768. It was narrated that 'Aishah said: "When the last ten days of Ramadán began, the Prophet used to stay up at night, tighten his waist wrap, and wake up his family (to pray)." (Sahih)

Comments:
1. 'Tightening his waist wrap' or 'striving hard' means extraordinary toil and struggle for worship and virtue.
2. It is better to spend all of the last ten nights of Ramadán in worship, otherwise at least the odd-numbered nights should be concentrated upon.
Chapter 58. What Was Narrated Concerning I’tikâf

1769. It was narrated that Abu Hurairah said: “The Prophet ﷺ used to observe I’tikâf for ten days every year. In the year in which he passed away, he observed I’tikâf for twenty days. And the Qur’an would be reviewed with him once every year, but in the year in which he passed away, it was reviewed with him twice.” (Sahih)

Comments:

a. ‘The Qur’an would be reviewed with him’ means it was read to him. Gabriel ﷺ would read the so far revealed amount of the Noble Qur’an with the Messenger of Allâh ﷺ. (Sahih Bukhâri: 1902).

b. The reason for making I’tikâf for twenty days in the last year of his life was that the Messenger of Allâh ﷺ strove hard for worship during the last part of his life.

1770. It was narrated from Ubayy bin Ka’b that the Prophet ﷺ used to spend the last ten days of Ramadan in I’tikâf. One year he was traveling, so the following year he spent twenty days in I’tikâf. (Sahih)

Chapter 59. What Was Narrated Concerning One Who Starts I’tikâf, And Making Up For I’tikâf

1771. It was narrated that ‘Âishah ﷺ said: “Verily I observed I’tikâf when I was in the company of the Prophet ﷺ.” (Sahih)

Comments:

The reason for making I’tikâf for twenty days in the last year of his life was that the Messenger of Allâh ﷺ strove hard for worship during the last part of his life.
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Chapter 60. Observing I'tikâf For One Day Or One Night

1772. It was narrated from 'Umar that he had vowed during the Ignorance days to spend one night in I'tikâf. He asked the Prophet about it, so he commanded him to spend it in I'tikâf. (Sahih)

Comments:

a. Hanging a curtain in the mosque for privacy in the area of I'tikâf is Sunnah.
b. I'tikâf is observed in a mosque.
c. The women are allowed to observe I'tikâf.
d. One is allowed to leave I'tikâf if a problem occurs after having determined the intention for it.

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Abob ma jaa fi al-sami'
Comments:

a. *I'tikāf* for only a day or night is allowed too.

b. If a person intends to do something good before embracing Islam, one should do that good deed after embracing Islam. However if non-Islamic work is intended (before embracing Islam) it should not be fulfilled (after embracing Islam).

Chapter 61. The Person Observing *I'tikāf* Staying In One Particular Place In The Mosque

1773. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ used to spend the last ten days of Ramadān in *I'tikāf*. (Sahih)

Nāfī' said: "Abdullāh bin 'Umar showed me the place where the Messenger of Allāh ﷺ used to observe *I'tikāf*.

Comments:

Of course *I'tikāf* means to stay in the mosque, it is also known from the *Sunnah*, that a place should be designated in the mosque for spending the period of *I'tikāf*.

1774. It was narrated from Ibn 'Umar that when the Prophet ﷺ observed *I'tikāf*, his bedding would be spread for him, or his bed would be placed there for him, behind the Pillar of Repentance. (Hasan)

Comments:


And at the end of the hadith of the Prophet ﷺ: "If a person observed *I'tikāf* in his place of worship, let him be rewarded.*
Comments:

'The Pillar of Repentance' is a particular pillar in the Prophet's Mosque. Abu Lubâbah, a Companion of the Prophet, made a mistake and when he realised the mistake, he tied himself to that pillar on a condition that he would remain tied until Allâh forgave him. Three days later, the Messenger of Allâh received, through revelation, good news of Abu Lubâbah's repentance being accepted, and thereupon Allâh's Messenger himself came and untied him.

Chapter 62. I'tikâf In A Tent In The Mosque

1775. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh observed I'tikâf in a Turkish tent, over the door of which was a piece of reed matting. He pushed the mat aside, then he put his head out and spoke to the people. (Sahih)

Comments:

a. The place for I'tikâf can be prepared like a tent; particularly when I'tikâf is made in the courtyard of a mosque and shade is necessary for protection against the sun.

b. Necessary conversation with the people may be made during I'tikâf.

Chapter 63. The Person Observing I'tikâf May Visit The Sick And Attend Funerals

1776. It was narrated that 'Aishah said: "I used to enter the house to relieve myself, and there was a sick person there, and I only inquired after him as I was passing through." She said: "And
the Messenger of Allâh ﷺ would not enter the house except to relieve himself, when they were observing *I'tikâf.*” *(Sahih)*

**Comments:**

a. The person making *I'tikâf* should not come out of the mosque except for a necessity.

b. A person is allowed to leave in order to relieve himself.

c. A person engaged in *I'tikâf* is allowed to go home to use the toilet if the mosque has no toilet arrangement; likewise is the need of taking an obligatory bath.

d. Similarly if Friday prayer is not performed in the mosque where a person is observing *I'tikâf,* then he should go to the main mosque.

**Chapter 64. What Was Narrated Concerning The person observing *I’tikâf* Washing His Head And Combing His Hair**

**1777.** It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘The person observing *I’tikâf* may attend funerals and visit the sick.’” *(Maudû’)*

**1778.** It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ used to bring his head towards me when he was next door (observing *I’tikâf,* and I would wash it and comb his hair, when I was in my apartment and I was menstruating, and he was in the mosque.” *(Sahih)*
Comments:

a. Taking a shower and washing one's head during *I'tikaf* is permissible.

b. *I'tikaf* is not affected if a part of the body, for example the head, is taken out of the mosque during *I'tikaf*.

c. A menstruating woman is not allowed to enter the mosque, but she may pick up something from the mosque by extending her hand.

Chapter 65. The person Observing *I'tikaf* May Be Visited By His Family In The Mosque

1779. It was narrated from Safiyyah bint Huyai, the wife of the Prophet ﷺ, that she came to visit the Messenger of Allah ﷺ when he was in *I'tikaf* during the last ten days of the month of Ramadân. She spoke with him for a while during the evening, then she stood up to go back. The Messenger of Allah ﷺ got up to take her home. When she reached the door of the mosque that was by the home of Umm Salamah, the wife of the Prophet ﷺ, two men from among the Ansâr passed by them. They greeted the Messenger of Allah ﷺ with peace, then went away. The Messenger of Allah ﷺ said: “Take it easy, she is Safiyyah bint Huyai.” They said: “Glorious is Allah, O Messenger of Allah!” And they were very upset by that (i.e., that he thought they may have some doubts). The Messenger of Allah ﷺ said: “The Satan flows through the son of Adam like blood, and I was afraid that he might cast some doubt into your hearts.” *(Sahih)*
Comments:

a. People are allowed to meet a person engaged in Ḥajj and discuss necessary matters.

b. A wife of a person observing Ḥajj can also visit her husband in the mosque.

c. A person engaged in Ḥajj is allowed to leave the Ḥajj area to go to the door of mosque for a necessity.

d. This explanation by Allāh’s Messenger ﷺ was a source of mercy for these people, because thus the door of Satan’s whispering was shut, otherwise any indecent conjecture about the Prophet ﷺ might be a motive to deprive them from Faith.

Chapter 66. The Woman Who Is Suffering From Non-Menstrual Bleeding May Observe Ḥajj

1780. ‘Aishah said: “One of the wives of the Messenger of Allāh ﷺ observed Ḥajj with him, and she used to see red and yellow discharge, and sometimes she would put a basin beneath her.” (Sahih)

Comments:

a. A woman suffering from Ḥajj (vaginal bleeding of a woman in between her ordinary periods) is allowed to perform any type of worship that a pure woman is allowed, so she may perform Ḥajj too.

b. Whatever blood appears from the vagina, including red, is considered Ḥajj except the ordinary period and post-natal bleeding. The yellow blood has the same status.

c. The purpose of sitting in wide big tub was to keep the mosque mats etc, clean and pure.
Chapter 67. The Reward For I’tikāf

1781. It was narrated from Ibn ‘Abbās that the Messenger of Allāh said concerning the person observing I’tikāf: “He is refraining from sin and he will be given a reward like that one who does all kinds of good deeds.” (Da’īf)

Chapter 68. One Who Spends The Nights Of The Two ‘Eid Performing Voluntary Night Prayers

1782. It was narrated from Abu Umāmah that the Prophet said: “Whoever spends the nights of the two ‘Eid in praying voluntary night prayers, seeking reward from Allāh, his heart will not die on the Day when hearts will die.” (Da’īf)

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In the Name of Allah, the Most Beneficent, the Most Merciful

8. The Chapters Regarding Zakat

Comments:
a. The word Zakat indicates literally ‘increase and growth’. The noble jurists of Islamic law explained Zakat by various definitions; one of these is: “It is an obligatory duty for a group possessing a specific amount of wealth at a specific time.”
b. Zakat was declared as an obligatory duty in the 2nd year of Hijrah in the month of Shawwal.
c. The kinds of wealth on which Zakat is due: Gold, silver, cash, commodities for trade, grains, fruits, (which can be stored like dates, raisin etc), minerals, cattle. Things other than these like: household utensils; vegetables are not subject to Zakat, and nor are modes of transport such as horses, cars, etc.
d. The following are the recipients of Zakat: The poor, the needy, the collectors of it, those whose hearts are to be reconciled, to free the captives, in the debtors, the cause of Allah and the wayfarer.

Chapter 1. The Obligation Of Zakat

1783. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ sent Mu‘âdhdh to Yemen, and said: “You are going to some people among the People of the Book. Call them to bear witness that none has the right to be worshiped but Allah, and that I am the Messenger of Allah. If they obey that, then tell them that Allah has enjoined upon them five prayers every day and night. If they obey that, then tell them that Allah has enjoined upon them charity (Zakât) from their wealth, to be taken from their rich and given to their poor.
If they obey that, then beware of 
(taking) the best of their wealth. 
And beware of the supplication of 
the oppressed, for there is no 
barrier between it and Allâh.”

(Sahih)

Comments:

a. Mu‘âdh was appointed as a governor of Yemen in the 10th year of Hijrah before the Farewell Hajj. One part of Yemen was under the governorship of Mu‘âdh bin Jabal and the other was under the governorship of Abu Musa Ash‘ari.

b. ‘Among the People of Book’ means Jews. The larger population of Yemen at that time was Jewish.

c. Zakât is due only from Muslims; as for non-Muslims they pay a tax instead of Zakât which is a fixed, more or less amount, according to the financial condition of each individual, and this tax is called jizyah.

d. Zakât is distributed only among the Muslim beneficiaries. From among the non-Muslims, only that non-Muslim may be given some from Zakât if there is a hope that he/she comes close to the Muslims, will have interests in Islam, and eventually will embrace Islam, such people are called “those whose hearts are to be reconciled.”

Chapter 2. What Was Narrated Concerning Withholding Zakât

1784. It was narrated from ‘Abdullâh bin Mas‘ud that the Messenger of Allâh ﷺ said: “There is no one who does not pay Zakât on his wealth, but a bald-headed snake will be made to appear to him on the Day of Resurrection, until it

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.
encircles his neck." Then the Messenger of Allâh ﷺ recited the following Verse to us confirming that from the Book of Allâh the Most High: "And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is good for them."[3] (Sahîh)

Comments:
a. A sinful person will be inflicted punishment on the Day of Judgement before entering Hell.

b. If there is a benefit in a worldly matter which is contrary to the Shari'ah, then one should reflect upon the loss of the Hereafter, so that the worldly benefit seems despicable, and due to this reflection, practising the Shari'ah becomes easier.

1785. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "There is no owner of camels, sheep or cattle who does not pay Zakât on them, but they will come to him on the Day of Resurrection as big and as fat as they ever were, butting him with their horns and trampling him with their hooves. Every time the last of them has passed, the first of them will come back to him, until judgement is passed upon the people." (Sahîh)

The Chapters Regarding Zakât

The Chapters Regarding Zakât

Comments:
a. Not paying Zakât is a very big sin.

b. The cattle are also subject to Zakât; its elaborated description is coming in the following chapter.

1786. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "The camels on which the dues (i.e., Zakât) were not paid will come, trampling their owners with their hooves. And cattle and sheep will come and trample their owners with their hooves and butt them with their horns. And hoarded treasure will come in the form of a bald-headed snake, and will meet its owner on the Day of Resurrection. Its owner will flee from it two times, then it will come to him and he will flee again, and will say: 'What do I have to do with you?' and it will say: 'I am your hoarded treasure, I am your hoarded treasure.' He will try to shield himself with his hand and it will devour it." (Sahih)

Comments:
a. Hoarded treasure means gold and silver etc., on which the owner failed to pay Zakât.

b. A person takes wealth with his hand but does not give away with the same hand in the path of Allah; therefore this hand will be punished such that his/her wealth turns into a snake which will bite this very hand. May Allah keep us in His refuge!

Chapter 3. Wealth On Which Zakât Is Paid Is Not 'Hoarded Treasure'

1787. Khalid bin Aslam, the freed slave of 'Umar bin Khattâb, said: "I went out with 'Abdullah bin..."
‘Umar, and a Bedouin met him and recited to him the words of Allâh: ‘And those who hoard up gold and silver (the money, the Zakâh of which has not been paid) and spend them not in the way of Allâh.’[1] Ibn ‘Umar said to him: ‘The one who hoards it and does not pay the Zakât due on it, woe to him. But this was before the (ruling on) Zakât was revealed. When it was revealed, Allâh made it a purification of wealth.’ Then he turned away and said: ‘I do not mind if I have (the equivalent of) Uhud in gold, provided that I know how much it is and I pay Zakât on it, and I use it in obedience of Allâh, the Mighty and Sublime.’’’ (Sahîh)

Comments:

a. Giving away as a charity in the path of virtue, other than paying Zakât and spending for other compulsory expenses, is a voluntary worship.

b. Payment of Zakât purifies the rest of the wealth, otherwise all wealth remains impure.

1788. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “When you pay Zakât on your wealth, then you have done what is required of you.” (Hasan)

1789. It was narrated from Fātimah bint Qais that she heard him, meaning the Prophet ﷺ, say: "There is nothing due on wealth other than Zakāt." (Da‘īf)

1790. It was narrated from ‘Āli that the Messenger of Allāh ﷺ said: "I have exempted you from having to pay Zakāt on horses and slaves, but bring one quarter of one-tenth of every forty Dirham: one Dirham." (Da‘īf)

1791. It was narrated from Ibn ‘Umar and ‘Aīshah that from every twenty Dinār or more, the Prophet ﷺ used to take half a
The Chapters Regarding Zakāt

Dinar, and from forty Dinār, one Dinār. (Hasan)

Comments:

a. The horses kept for work, and the slaves for the service are not subject to Zakāt. But if a person trades in horses and slaves, then he should pay Zakāt after estimating their current value like other goods for trade.

b. The quantity of gold on which Zakāt is levied is twenty Dinār, which is equal to 92 grams (as said by Shaikh Ibn Bāz, *Majmu‘ah Fatāwa*, vol: 14, page: 99).

c. The rates of Zakāt levied on gold and silver is one fortieth. For example: If a person owns 100 grams of gold, he must pay two and a half grams of gold or its value in Zakāt.

d. The amount of cash money on which Zakāt is levied is equal to that of gold, because the current system of currency is based on gold.

Chapter 5. One Who Acquires Wealth

1792. It was narrated that 'Āishah said: “I heard the Messenger of Allāh ﷺ say: ‘There is no Zakāt on wealth until Hawāl (one year) has passed.’” (Hasan)

Comments:

a. Zakāt is due from a person who owns gold and silver etc, (equal to the *Nisāb* or more on which Zakāt is levied) and the period of one whole year has passed.

b. As for agricultural produce, Zakāt becomes compulsory on it when the produce of a garden or field are harvested, and the elapse of a year is not a condition for it.
Chapter 6. Wealth On Which Zakât Is Required

1793. It was narrated from Abu Sa‘eed Al-Khudri that he heard the Prophet ﷺ say: “There is no Sadaqah on anything less than five Awsâq¹ of dates, five Awāq² of silver and five camels.” (Sahih)

Comments:

a. When the date fruits become dry and can be stored, then if their weight is equal to five Wasq, Zakât must be levied. One Wasq is equal to sixty Sâ, and Sâ is a measurement. Five Wasq is equal to 750 Kilos.

b. Five Uqiyyah is equal to two hundred Dirham, which means the amount of silver on which Zakât is levied is two hundred Dirham.

c. If one has less than five camels they are not subject to Zakât. One goat is due for Zakât in the case of five camels. Further details of Zakât on camels will come in chapter 9.

1794. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: ‘There is no Sadaqah on less than five camels; there is no Sadaqah on less than five Awâq; and there is no Sadaqah on less than five Awsâq.’” (Sahih)

¹ Awsâq is plural of Wasq; a volume measurement equal to sixty Sâ. (Sindi).
² Awâq is plural of Uqiyyah and they also say: waqiyah. It is forty Dirham, and five Awâq is equal to two hundred Dirham. (Sindi).
Chapter 7. Paying Zakât Before It Is Due

1795. It was narrated from 'Ali bin Abu Talib that 'Abbas asked the Prophet about paying his Sadaqah before it is due, and he granted him permission to do that. (Da'if)

Comments:

Paying Zakât in advance means to pay before the completion of year; the fluctuation of the right amount of Zakât will be sorted out at its due time.

Paying Zakât in advance is permissible.

Chapter 8. What Is To Be Said When Zakât Is Paid

1796. 'Abdullâh bin Abu Awfa said: "Whenever a man brought Sadaqah to the Messenger of Allah, he would bless him. I brought him the Sadaqah of my wealth and he said: 'Allâhumma, salli 'ala âli Abi Awfa (O Allah! Send blessing upon the family of Abu Awfa).’” (Sahih)

 Komment:

1797. It was narrated from Abu Hurairah that the Messenger of Allah
Allāh Almighty said: “When you give Zakat, do not forget its reward, and say, ‘Allāhumma ‘alha maghnaman wa lā taj-‘alha maghrama (O Allāh! Make it a gain and do not make it a loss).’” (Maudū’)

Comments:

a. A person possessing Nisāb of gold, silver and cash money, should personally make payment of the amount of Zakat at the local collecting place. As for the Zakat due on grain, crops and cattle, an appointed collecting officer of Islamic government will visit the person possessing the Nisāb and collect it.

b. The relationship between public and government is of love and respect in an Islamic society. The Zakat collector should thank the person paying Zakat and pray for him.

Chapter 9. Sadaqah Due On Camels

1798. Ibn Shihāb narrated from Sālim bin ‘Abdullāh, from his father, from the Prophet ﷺ. He (Ibn Shihāb) said: “Sālim read to me a letter that the Messenger of Allāh ﷺ had written concerning Sadaqāt, before Allāh caused him to pass away, in which it was said: ‘For five camels one sheep; for ten, two sheep; for fifteen, three sheep; for twenty, four sheep. For twenty-five, a Bint Makhād (a one-year-old she-camel), up to thirty-five; if there is no Bint Makhād, then a Bin Labun (a two-year-old male camel). If there are more than thirty-five, even one, then a Bint Labun (a two-year-old she-camel) must be..."
given, up to forty-five. If there are more than forty-five, even one, then a *Hiqqah* (a three-year-old she-camel), up to sixty camels. If there are more than sixty, even one more, then a *Jadha’ah* (a four-year-old she-camel) must be given, up to seventy-five. If there are more than seventy-five, even one more, then two *Bint Labun* must be given, up to ninety. If there are more than ninety, even one more, then two *Hiqqah* must be given, up to one hundred and twenty. If there are many camels, then for each fifty, one *Hiqqah* must be given and for each forty a *Bint Labun.* 

(Hasan)

1799. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘There is no *Sadaqah* on any less than five camels, or for four. If the number of camels reaches five then one sheep must be given, up to nine. If the number reaches ten, then two sheep must be given, up to fourteen. If the number reaches fifteen, then three sheep must be given, up to nineteen. If the number reaches twenty, then four sheep must be given, up to twenty-four. If the number reaches twenty-five, then a *Bint Makhâd* (a one-year-old she-camel), up to thirty-five; if there is no *Bint Makhâd*, then a *Bint Labun* लिबुन, दो ख़म्सा और एक बुनों, तेरह बुनों, ऑरिजिन। यदि राजा, उपर्युक्त ख़म्सा और एक बुनों, जो पहले होता है इलाह बुनों, तेरह बुनों, ऑरिजिन। यदि राजा, उपर्युक्त ख़म्सा और एक बुनों, जो पहले होता है इलाह। तेरह बुनों, ऑरिजिन। यदि राजा, उपर्युक्त ख़म्सा और एक बुनों, जो पहले होता है इलाह। तेरह बुनों, ऑरिजिन। यदि राजा, उपर्युक्त ख़म्सा और एक बुनों, जो पहले होता है इलाह। तेरह बुनों, ऑरिजिन। यदि राजा, उपर्युक्त ख़म्सा और एक बुनों, जो पहले होता है इलाह। तेरह बुनों, ऑरिजिन। यदि राजा, उपर्युक्त ख़म्सा और एक बुनों, जो पहले होता है इलाह। तेरह बुनों, ऑरिजिन। यदि राजा, उपर्युक्त ख़म्सा और एक बुनों, जो पहले होता है इलाह। तेरह बुनों, ऑरिजिन। यदि राजा, उपर्युक्त ख़म्सा और एक बुनों, जो पहले होता है इलाह। तेरह बुनों, ऑरिजिन। यदि राजा, उपर्युक्त ख़म्सा और एक बुनों, जो पहले होता है इलाह। तेरह बुनों, ऑरिजिन। यदि राजा, उपर्युक्त ख़म्सा और एक बुनों, जो पहले होता है इलाह। तेरह बुनों, ऑरिजिन।
The Chapters Regarding Zakāt (a two-year-old male camel). If there are more camels, then a bint Labun (two-year-old she-camel) up to forty-five. If there are more camels, then a Hiqqah (a three-year-old she-camel) must be given, up to sixty. If there are more camels, then a Jadha’ah (a five-year-old she-camel) must be given, up to seventy-five. If there are more camels, then two Bint Labun must be given, up to ninety. If there are more camels, then two Hiqqah should be given, up to one hundred and twenty. Then for each fifty, one Hiqqah, and for each forty, a Bint Labun.‘”

(Hasan)

تخريج: [حسن] أخرجه البخاري، ومسلم وغيرهما من حديث عمر بن يحيى عن أبيه عن
أبي سعيد بن مخصر بن جد الله، الفرقة الأولى، وحدثه شاهد كثيرة.

Comments:

a. Only female camels should be given and taken as Zakāt on camels; a two-year-old male camel is allowed to be taken as Zakāt if a female camel of one year of age does not exist in the herd, although the real due is a one year-old-female camel.

b. In the case of possessing over one hundred and twenty camels, the camels will be divided into groups of either 40 or 50 and then accordingly two-year-old female camels and three-year-old female camels will be taken as Zakāt. A two-year-old female camel is due for a group of 40 camels, and a three-year-old female camel for a group of 50 camels. For example: A herd of 130 camels would be divided into two groups of 40 camels and one group of fifty camels, 130=40+40+50. So one female camel of two years of age is due for each group of forty camels, and one female camel of three years of age is due for the fifty.

Similarly, one hundred and forty camels will be divided into three groups as follows; 140=40+50+50; so one two-year-old female camel is due for the forty camels and two three-year-olds are due for the two groups of fifty camels. As one three year old female camel is due for fifty camels, there will be three female camels of three years of age due for possessing one hundred and fifty (50+50+50) camels. Four two-year-old female camels are due in Zakāt for one hundred and sixty camels (40+40+40+40), respectively one three years old female is due if the camels are increased by ten (40+10) and
became a group of 50.

If the number reaches two hundred, then the owner may give four female camels of three years of age, or five female camels of two years of age.

Chapter 10. When The Zakat Collector Receives An Animal That Is One Year Younger Or One Year Older Than Required

1800. Anas bin Mâlik narrated that Abu Bakr Siddiq wrote to him: “In the Name of Allâh, the Most Gracious, the Most Merciful. This is the obligation of Sadaqah which the Messenger of Allâh ﷺ enjoined upon the Muslims, as Allâh commanded the Messenger of Allâh ﷺ. The ages of camels to be given (in Zakât) may be made up in sheep. So if a man has camels on which the Sadaqah is a Jadha’âh (a four-year-old she-camel), and he does not have a Jadha’âh but he has a Hiqqa (a three-year-old she-camel), then the Hiqqa should be accepted from him, and two sheep should be given (in addition), if they are readily available, or twenty Dirham. If a man has camels on which the Sadaqah is a Hiqqa, and he only has a Bint Labun (a two-year-old she-camel), then the Bint Labun should be accepted from him, along with two sheep or twenty Dirhams. If a man has camels on which the Sadaqah is a Bint Labun, and he does not have one, but he has a Hiqqa, then it should be accepted from him, and the Zakât collector should give
him back twenty Dirham or two sheep. If a man has camels on which the Sadaqah is a Bint Labun, and he does not have one, but he has a Bint Makhadh (a one-year-old she-camel), then the Bint Makhadh should be accepted from him, along with twenty Dirham or two sheep. If a man has camels on which the Sadaqah is a Bint Makhadh, and he does not have one, but he has a Bint Labun, then the Bint Labun should be accepted from him, and the Zakat collector should give him back twenty Dirhams or two sheep. Whoever does not have a Bint Makhadh, but he has a Bin Labun (a two-year-old male camel), then it should be accepted from him and nothing else need be given along with it.'" (Sahih)

Comments:

a. The ages of female camels given in Zakat due on camels are of the following:
   (a): Bint Makhadh, i.e., one-year-old; (b): Bint Laboon, i.e., two-year-old; (c): Hiqah, i.e., three-year-old and (d): Jadh'ah, i.e., four-year-old.

b. Only female camels are accepted for Zakat; however a two year old male camel may be taken in Zakat in replacement of a one-year-old female camel if such is not available.

Chapter 11. What Kind Of Camels Should Be Taken

1801. It was narrated that Suwaid bin Ghafalah said: "The Zakah collector of the Prophet came to us, and I took him by the hand and read in his order: 'Do not gather separate herds and do not separate a single herd for fear
of Sadaqah.' A man brought him a huge, fat she-camel, but he refused to accept it. So he brought him another of lower quality and he accepted it. He said: 'What land would shelter me and what heaven would shade me, if I came to the Messenger of Allâh having taken the best of a Muslim man's camels?'" (Da‘if)

Comments:

a. A moderate type of animal should be taken or given in Zakât; neither the best animal should be taken in Zakât, which will cause harm to the owner, nor should a useless animal be taken in Zakât that will not benefit a needy.

b. The noble Companions used to be extremely careful when appointed for an official duty.

c. Separate herds should not be brought together and the joint herds should not be separated for the fear of Zakât; its explanation will come in the following chapter, Hadith 1805 and see the comments on it.

1802. It was narrated from Jarir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "The Zakât collector should not come back unless the people are pleased with him."[1] (Sahih)

Comments:

It guides that people should welcome the Zakât collector; they should cooperate with him for discharge of his duties and pay their Zakât happily.

[1] Meaning, welcomed by those who he collects from, and paid the Zakât willingly.
Chapter 12. Sadaqah Due On Cattle

1803. It was narrated that Mu‘âdh bin Jabal said: "The Messenger of Allâh ‏sent me to Yemen and commanded me; for every forty cows, to take a Musinnah, and for every thirty, a Tabi‘ or Tabi‘ah." (Da‘if)

1804. It was narrated from ‘Abdullâh that the Prophet said: "For every thirty cattle, a Tabi‘ or Tabi‘ah, and for every forty a Musinnah." (Da‘if)

Comments:
a. Less than thirty cows and bulls are not subject to Zakât.
b. A two-year-old cow is called Musinnah, which has broken two front teeth.
c. When making account of Zakât for cows and bulls, they should be divided into groups of thirty or forty, then accordingly one-year-old or two-year-old calves should be taken as Zakât, i.e., one-year-old for groups of thirty and two-year-olds for groups of forty is compulsory. Thereafter, the following are to be given as Zakât; two one-year-old calves for sixty; a one-year-old calf and a one two-year-old calf for seventy; two calves of two years of age for eighty; three one-year-old calves for ninety; one calf of two years of age, and two calves that are one-year-old for a group of one hundred.
Chapter 13. Sadaqah Due On Sheep

1805. It was narrated from Ibn Shihâb, from Sâlim bin ‘Abdullâh, from his father, from the Messenger of Allâh ﷺ. He (Sâlim) said: ‘My father read to me a letter that the Messenger of Allâh ﷺ had written about Sadaqât before Allâh caused him to pass away. I read in it: ‘For forty sheep, one sheep, up to one hundred and twenty. If there is more than that — even one — then two sheep, up to two hundred. If there is one more than that — even one — then three sheep, up to three hundred. If there are many sheep, then for each hundred, one sheep.’ And I read in it: ‘Separate flocks should not be combined, and a combined flock should not be separated.’ And I read in it: ‘And a male goat should not be taken for Sadaqah, nor a decrepit nor defective animal.’”[1] (Hasan)

Comments:

a. Only one goat as Zakât is due on anyone possessing between forty and one hundred and twenty goats.

b. Two goats as Zakât are compulsory on a flock between a hundred and twenty one, and two hundred goats.

c. Only three goats are due in Zakât from a flock between two hundred and one and three hundred and ninety-nine; when this number becomes a complete four hundred, then four goats will be given for Zakât.

d. After four hundred, one goat is given in Zakât for each hundred goats; there is no Zakât on goats which are left over after hundreds.

e. A male goat is a special goat and is kept in the flock for breeding purposes; it has such importance because of its being dearer in price to the owner. Similarly, if an old animal with defects is given to the needy; it will affect the right of the recipient because he/she will not get full benefits from it. The principle is laid so that both the payer of Zakât and the beneficiary should not lose out.

1806. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: ‘The Sadaqât of the Muslims should be taken at their watering places.’ (Hasani)

Comments:
The Hadîth legislates a rule that, for the collection of Zakât, a collector himself should go to places where people’s herds of animals graze and pasture; and the people upon whom Zakât is due are not commanded to bring their animals to the collecting officer to pay the Zakât.

1807. It was narrated from Ibn ‘Umar, from that the Prophet ﷺ: “For forty sheep, one sheep, up to one hundred and twenty. If there is one more, then two sheep, up to two hundred. If there is one more, then three sheep, up to three hundred. If there are more than that, then for every hundred one sheep. Do not separate a combined flock and do not combine separate flocks for fear of Sadaqah. Each partner (who has a share in a combined flock) should pay in proportion to his shares.
And the Zakāt collector should not accept any decrepit or defective animal, nor any male goat, unless he wishes to." (Hasan)

Comments:

a. Two persons joining their goats together as one flock will be considered reliable only if the shepherd of both of the flocks, their resting place, watering arrangement and male goat for breeding are shared. (Muwatta Malik: 1/242)

b. If person paying Zakāt is willing to give a better animal or big male (i.e., male goat or stallion) then it will be accepted otherwise the collector himself should not ask for it.

Chapter 14. What Was Narrated Concerning The Collectors Of Zakāt

1808. It was narrated from Anas bin Malik that the Messenger of Allāh ﷺ said: "The one who is unjust in Sadaqah is like one who withholds it." (Hasan)

Comments:

a. This type of collector is given resemblance to that of a person who evades Zakāt because this collector’s injustice urges people not to pay Zakāt, and subsequently they stop paying Zakāt by making excuses.

b. An unjust person in matters of Zakāt also can be the one who distributes Zakāt and charity among those who are not rightful beneficiaries.

1809. It was narrated that Râfî’ bin Khadij said: "I heard the Messenger of Allāh ﷺ say: 'The person who is appointed to collect
the *Sadaqah* – who does so with sincerity and fairness is like one who goes out to fight for the sake of Allah, until he returns to his house.’” (Hasan)

Comments:
Collecting *Zakât* with full rights means the collector should take as much amount as compulsory according to Shari’ah; he should not ask for any extra beyond the fixed amount which would oppress those paying neither should he take any less than the amount due which will violate the right of the recipients.

1810. ‘Abdullâh bin Unais said that he and ‘Umar bin Khattâb were speaking about *Sadaqah* one day, and ‘Umar said: ‘Did you not hear the Messenger of Allah when he mentioned Ghulul with the *Sadaqah* (and said): ‘Whoever steals a camel or a sheep from it, he will be brought carrying it on the Day of Resurrection?’’ ‘Abdullâh bin Unais said: ‘Yes.’” (Hasan)

Comments:
a. Dishonesty is a very big crime in collective matters. Those who are responsible for financial matters of mosques, Islamic schools, province and

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[1] Normally used to refer to goods pilfered from the spoils of war.
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state must be mindful of this warning.

b. Dishonesty in Zakât may also mean that the owner of property does not disclose all his wealth, and thus he pays less than the compulsory amount due.

1811. Ibrāhīm bin ‘Atâ’, the freed slave of ‘Imrân bin Husain, said: “My father told me that ‘Imrân bin Husain was appointed to collect the Sadaqah. When he came back, it was said to him: ‘Where is the wealth?’ He said: ‘Was it for wealth that you sent me? We took it from where we used to take it at the time of the Messenger of Allâh ﷺ, and we distributed it where we used to distribute it.’” (Hasan)

Comments:

a. This conversation of ‘Imrân bin Husain ﷺ was with ‘Umar ﷺ; it was upon ‘Umar’s order that ‘Imrân went to Basrah to collect Zakât.

b. The poor people of the area from where the Zakât is being collected have more right to Zakât.

c. The noble Companions ﷺ were very strict in following the Sunnah of the noble Prophet ﷺ.

Chapter 15. Sadaqah Due On Horses And Slaves

1812. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The Muslim is not obliged to pay Sadaqah on his slave nor his horse.” (Sahih)
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1813. It was narrated from 'Ali that the Prophet ﷺ said: "I have exempted you from having to pay Sadaqah on horses and slaves." (Hasan)

Comments:
This forgiveness is from Allâh, and the Prophet ﷺ transmitted this commandment being a ruler.

Chapter 16. Wealth On Which Zakât Is Due

1814. It was narrated from Mu'adh bin Jabal that the Messenger of Allâh ﷺ sent him to Yemen and said to him, “Take grains from grains, sheep from sheep, camels from camels and cows from cows.” (Da’if)

1815. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: “The Messenger of Allâh ﷺ only prescribed Zakât on these five things: wheat, barley, dates, raisins and corn.” (Da’if)

Comments:
[Elucidation: This occurs after the conclusion of the previous section]

الزرقاء من الأموات (المгенّة 16)

١٨١٤ - خذتَ النّاس عليه الهم pla سياح: أنّبّأ النبي ﷺ هم: أُذرّبُهم ﷺ في يلاتي، عن شريك ﷺ بًّة أبي نسيم، عن طالب ﷺ بن يسار، عن معاذ ﷺ بن جليل أن رسول الله ﷺ بينه إلى المّين، وقال له: خذ الحب من الحب والشَّام من الْفَتْم، والثُّمُر من الأَلْبِ، والِقَرَة من الْقَرِّ.

تخريج: [إسناده ضعيف لانقطاعه] أخرجه أبو داود، الزُّكوة، باب صدقة الزرع، ح: ١٥٩٩ من حديث ابن وهب به عِن عطاء بن يسار لم يلق معاذا رضي الله عنه كما قال الذهبي وغيره.

١٨١٥ - خذتَ النّاس عليه الهم، خذتَ إسماعيل ﷺ بن عيسى، عن محمد ﷺ بن عيسى الله ﷺ، عن محمد ﷺ بن مسعود، عن أبيه، عن جده ﷺ قال: إنما سئ رسل الله ﷺ الزِّكَّة في هذه الحَمَّة: في الخِضَّة، والَّثُمِر، والِقَرَة، والْزَّيْبَة، والِدْرَة.

تخريج: [إسناده ضعيف جداً] انظر، ح: ١٦٤ لعله، وضعه البوعسيري، وفيه علة أخرى.
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Comments:

a. Agricultural produce (i.e., grain crops and fruits) on which Zakāt is levied is five Wasq. (See Hadith 1794)

b. Wheat and barley will be weighed after being separated from the husk, then if the weight is equal to five Wasq or more, Zakāt becomes compulsory.

c. When the dates and raisins become dry and are able to be stored they should be measured and weighed.

d. The Zakāt due on these crops is mentioned in the following chapter.

Chapter 17. Sadaqah Due On Crops And Fruits

1816. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: 'For crops that are irrigated by the sky (i.e., rain) and springs, one-tenth. For those that are irrigated by watering, one half of one-tenth.' (Hasan)

Comments:

a. Ten percent as Zakāt is due on the produce of land watered by rainfall.

b. Twenty percent as Zakāt is due on crops irrigated by water wells and tube wells. As for the areas that have a canal system for irrigation and they pay seasonal water tax for it; they shall pay one twentieth in Zakāt on produce of land irrigated by a canal system if the quantity of produce reaches five Wasq or more, [which is nearly a little above 750 kilos]. Allāh knows best!

1817. It was narrated from Sālim that his father said: "I heard the Messenger of Allāh ﷺ say: ‘For whatever is irrigated by the sky, rivers and springs, or draws up water from deep roots, one-tenth. For whatever is irrigated by animals (i.e., by artificial means) one half of one-tenth.'" (Sahih)
The land watered by natural moisture which is not in need of rain or any other irrigation; like crops growing in land near a river; similarly the roots of date-palm trees go very deep into the earth so in some areas they do not need to be watered; such produce is subject to ten percent Zakât.

1818. It was narrated that Mu'âdh bin Jabal said: "The Messenger of Allâh ﷺ sent me to Yemen and commanded me to take one-tenth of that which was irrigated from the sky and that which was irrigated by deep roots, and to take one half of one-tenth of that which was irrigated by means of buckets." (Da'if)

Yahyá bin Ádám said: The Ba'l and 'Athari and 'Adhyu are (crops) irrigated by rain. 'Athari is the crop irrigated by the clouds and rain especially. It is only watered by rain. Ba'l is the garden (grapevine) whose roots have gone down into the earth to the water. Hence it does not need irrigation, even if it is not watered for five or six years. This is Ba'l. Sail is the water of the valley when it flows (freely) and Ghail is a lesser Sail.

Chapter 18. Assessment Of Date-Palms And Grapevines

1819. It was narrated from 'Attâb...
bin Asid that the Prophet used to send to the people one who would assess their vineyards and fruits. (Da’if)

1820. It was narrated from Ibn ‘Abbás that when the Prophet conquered Khaibar, he stipulated that the land, and all the yellow and white, meaning gold and silver, belonged to him. The people of Khaibar said to him: “We know the land better, so give it to us so that we may work the land, and you will have half of its produce and we will have half.” He maintained that, he gave it to them on that basis. When the time for the date harvest came, he sent Ibn Rawāhah to them. He assessed the date palms, and he said: “For this tree, such and such (amount).” They said: “You are demanding too much of us, O Ibn Rawāhah!” He said: “This is my assessment, and I will give you half of what I say.” They said: “This is fair, and fairness is what heaven and earth are based on.” They said: “We agree to take (accept) what you say.” (Hasan)
Comments:

a. The land captured during a war against disbelievers is the property of the Islamic state. A Muslim ruler has sole right to use the produce of this land for the benefit of the state and the people.

b. Leasing out land on condition of sharing the produce; for example: instead of cultivating by himself the landlord gives the land to someone on contract that the produce of land will be shared between the landlord and the cultivator, fifty percent for each, or, less or more according to the agreed percentage.

c. The aforementioned contract is allowed for date-palm orchards and vineyards.

d. Trading deals and relations with a Dhimi (a non-Muslim who lives in a Muslim country and pays tax) and other non-Muslims, is allowed, provided no trading deal takes place contrary to Islamic law.

e. The yield of fruits that are used fresh before being dried is estimated while the fruit is on the trees and plants; so after the fruits becomes dry the estimated amount of Zakāt will be taken.

f. Jews accused Ibn Rawăhah of over estimating with the intention of bribing him to reduce the estimate, but he denied giving up honesty.

Chapter 19. Prohibition Of Giving The Worst Of One's Wealth As Sadaqah

1821. It was narrated that `Awf bin Mālik Al-Ashja’i said: “The Messenger of Allah went out, and a man had hung up one or more bunches of dates. He (the Prophet) had a stick in his hand and he started hitting that bunch of dates repeatedly, saying: ‘If the owner of these dates wanted to give in charity, he should have given something better than these. The owner of this charity will eat rotten and shriveled dates on the Day of Resurrection’.” (Hasan)
The Chapters Regarding Zakât

Comments:

a. A rope was tied between two pillars of the Prophet’s Mosque, and the people would hang bunches of date fruit on it; whoever was in need might eat as wished. The following Hadith is clear about it.

b. It is not necessary that the charity be given in the hand of the needy, rather it may be placed somewhere in such a way that everyone is allowed to benefit from it.

c. The owner who does not have something of better quality may give something of low quality in charity.

1822. It was narrated that Barâ’ bin ‘Ázib said concerning the Verse: “And of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it.”[1] “This was revealed concerning the Ansâr. At the time of the new date-palm harvest, they would take a bunch of dates that were beginning to ripen and hang it on a rope between two of the pillars in the mosque of the Messenger of Allâh ﷺ, and the poor Emigrants would eat from it. One of them deliberately mixed a bunch containing rotten and shriveled dates, and thought that this was permissible because of the large number of dates that had been put there. So the following was revealed about the one who did that: ‘...and do not aim at that which is bad to spend from it’. Meaning do not seek out the rotten and shriveled dates to give in charity: ‘...(though) you would not accept it save if you close your eyes and tolerate therein.’

Meaning, if you were given this

as a gift you would only accept it because you felt embarrassed, and you would be angry that he had sent you something of which you have no need. And know that Allâh has no need of your charity.” *(Hasan)*

Comments:

a. When fruit is plucked from the orchards, some of it should be given to the poor.

b. A good quality thing, according to the best of one’s ability, should be given in charity.

c. Allâh is not in need of charity and alms; it is His favor that we give to our own friends and relatives, but Allâh counts it for Himself and bestows immense reward for it upon us.

Chapter 20. *Zakât Due On Honey*

1823. It was narrated that Abu Sayyârah Al-Muta’î said: “I said: ‘O Messenger of Allâh! I have bees.’ He said: ‘Give one-tenth.’ I said: ‘O Messenger of Allâh! Protect it for me.’ And he protected it for me.” *(Hasan)*

**Translation:***

It was narrated that Abu Sayyârah Al-Muta’î said: “I said: ‘O Messenger of Allâh! I have bees.’ He said: ‘Give one-tenth.’ I said: ‘O Messenger of Allâh! Protect it for me.’ And he protected it for me.” *(Hasan)*

**Meaning:**

No one was to enter the area of the beehives given in charity except him, so he could care for it.
The Chapters Regarding Zakat

Comments:

a. The Companion had honeybees, means that the honeybees would make hives in some of his trees.
b. Protected means that he was allotted those hives and that none should take honey from the hives in his trees without his permission.
c. One may collect honey from the beehives in the trees belonging to no one.
d. Ten percent for Zakat is due on honey. If one has ten containers of honey he should give one container in Zakat.

1824. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet took one-tenth of honey (as Zakāt). (Hasan)

1825. It was narrated from Ibn ‘Umar that the Messenger of Allāh enjoined Zakātul-Fitr, one Sā‘ of dates or one Sā‘ of barley.

Abdullāh said: The people made two Mudd (equal to half of a Sā‘) of wheat as its equivalent. (Sahih)

Comments:

a. Sā‘ is a weight volume measurement. People’s usual daily food should be given in Sadaqatul-Fitr by measuring a Sā‘.
b. A Sā‘ is approximately equal to two and a half kilos.
c. ‘Abdullāh bin ‘Umar did not agree to the juristic opinion that half a Sā‘ of wheat is equal to a Sā‘ of dry dates.
The Chapters Regarding Zakāt

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d. Half a Sād of wheat is enough as Sadaqahul-Fitīr according to the opinion of Mu’āwiyah 10, as follows in Ḥadīth 1826.

1826. It was narrated that Ibn 'Umar said: “The Messenger of Allāh 20 enjoined Sadaqatul-Fitr, one Sād of barley or one Sād of dates for every Muslim, free or slave, male or female.” (Sahih)

Comments:

a. The usual daily food of the inhabitants of Al-Madinah was barley and dates; that is why only these two are mentioned.

b. One Sād as Sadaqatul-Fitr is paid for each member of the family.

c. Some scholars adopted the view of paying cash equal to the value of one Sād of food as Sadaqatul-Fitr, but the Prophetic sayings and good practice of the Companions tell us that Sadaqatul-Fitr should be the type of usual food of the family; for example: wheat, rice, dates etc.

1827. It was narrated that Ibn 'Abbās said: “The Messenger of Allāh 20 enjoined Zakatul-Fitr as a purification for the fasting person from idle talk and obscenities, and to feed the poor. Whoever pays it before the (‘Id) prayer, it is an accepted Zakāh, and whoever pays it after the prayer, it is (ordinary) charity.” (Hasan)

Comments:

خ: أخرجه البخاري، الزكاة، باب صدقة الفطر على العبد وغيره من المسلمين، ح: 984 من حديث مالك به.

تخريج: أخرجه البخاري، الزكاة، باب صدقة الفطر على العبد وغيره من المسلمين، ح: 984 من حديث مالك به.
Comments:
Paying Sadaqatul-Fitr just before the 'Eid prayer is the last time for its payment. Paying it before the day of 'Eid is also correct. Nafi', may Allah have mercy on him, said: 'The noble Companions used to give Sadaqatul-Fitr one or two days prior to 'Eid.' (Sahih Al-Bukhari: 1511) If Sadaqatul-Fitr could not be paid prior to the 'Eid prayer then it should be paid even after the 'Eid prayer; although it would not have the same particular reward for it, yet the reward for normal charity will be there, and thus the deprivation of reward for Sadaqatul-Fitr may be made up to a certain extent.

1828. It was narrated that Qais bin Sa'd said: "The Messenger of Allah ﷺ enjoined Sadaqatul-Fitr upon us before (the command of) Zakât was revealed. When (the command of) Zakât was revealed, he neither ordered us (to pay) nor forbade us (from paying it), so we did it." (Sahih)

Comments:
This Hadith apparently shows that giving Sadaqatul-Fitr is not obligatory; however, the collection of Sadaqatul-Fitr by Messenger of Allah ﷺ and its distribution among the poor give emphasis that the legislation of rules of Zakât did not abrogate the obligation of Sadaqatul-Fitr.

1829. It was narrated that Abu Sa'eed Al-Khudri said: "We used to pay Zakâtul-Fitr when the Messenger of Allah ﷺ was among us, one Sâ' of food, one Sâ' of dates, one Sâ' of barley, one Sâ' of sun-baked cottage cheese, one Sâ' of raisins. We continued to do that until Mu'awiyah came to us in Al-Madinah. One of the things he said to the people was: 'I think that two Mudd wheat from Shām is equivalent to one Sâ' of this
The Chapters Regarding Zakāt

(i.e., dates). So the people followed that.”
Abu Sa'eed said: “I will continue to pay it as I used to pay it at the time of the Messenger of Allâh, for as long as I live.” (Sahih)

Comments:
As Abu Sa'eed did not agree with Mu‘awiyah, likewise Abdullah bin Umar agreed with Mu‘awiyah as mentioned in Hadith 1825.

1830. It was narrated from 'Ammar bin Sa'eed, the Mu'adh-dhin of the Messenger of Allâh, from his father, that the Messenger of Allâh enjoined Sadaqatul-Fitr, one Sâ' of dates, one Sâ' of barley, or one Sâ' of Sult (a kind of barley without skin on it, resembling wheat). (Sahih)

Chapter 22. 'Ishr And Kharāj

1831. It was narrated that 'Ahn bin Hadrami said: "The Messenger of Allâh sent me to Bahrain or Hajar. I used to go to a garden that was shared by some brothers, one of whom had become Muslim. I would take the..."
The Chapters Regarding Zakât

Chapter 23. A Wasq Is Sixty Sâ’

It was narrated from Abu Sa’eed and attributed to the Prophet ﷺ: “A Wasq is sixty Sâ’.” (Da’if)

Comments:

According to modern measurements, one Wasq of Hijâz (Makkah, Al-Madinah and Tâ’if) is approximately equal to 180 kilos (as Ibn Bâz said in his Fatâwa) and 629.856 kilograms (according to the research of Shaikh Fâruq Asghar Sâram Pakistani); and according to modern measurements, one Iraqi Wasq is equal to 189 kilograms (said by Shaikh Fâruq Sâram; and it is much bigger according to Ibn Bâz).

1833. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘A Wasq is sixty Sâ’.’” (Da’if)
Chapter 24. Giving Charity To Relatives

1834. It was narrated that Zainab the wife of ‘Abdullāh said: “I asked the Messenger of Allāh ﷺ: ‘Will it be accepted as charity on my part if I spend on my husband and the orphans in my care?’ The Messenger of Allāh ﷺ said: ‘She will have two rewards, the reward for charity and the reward for upholding the ties of kinship.’” (Sahih)

Another chain from Zainab the wife of ‘Abdullāh, from the Prophet ﷺ, with similar wording.

1835. It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ enjoined charity upon us. Zainab, the wife of ‘Abdullāh, said: ‘Will it be accepted as charity on my part if I give charity to my husband who is poor, and to the children of a brother of mine who are orphans, spending such and such on them, and in all circumstances?’ He said: ‘Yes.’” (Sahih)

One of the narrators said: “She
used to prepare handicraft articles.”[1]

Comments:

a. A husband is responsible for the expenses of his wife and children, whereas a wife does not bear responsibility for the expenses of her husband and children. Therefore the spending of a husband for his wife and children cannot be considered as Zakât, but the spending of a wife on her husband and on her children will be Sadaqah (charity).

b. Giving financial support to the close relatives, if they deserve financial help, has more reward than giving in charity to others.

Chapter 25. Begging Is Disliked

1836. It was narrated from Hishâm bin ‘Urwah, from his father, that his grandfather said: “The Messenger of Allâh ﷺ said: ‘If one of you were to take his rope (or ropes) and go to the mountains, and bring a bundle of firewood on his back to sell, and thus become independent of means, that would be better for him than begging from people who may either give him something or not give him anything.’” (Sahih)

Comments:

a. Begging is abhorrent in the sight of Islam.

b. If a person is unable to find such a profession that is considered decent in the society, then one should not mind doing labor work.

1837. It was narrated from ‘Abdur-Rahmân bin Yazid, that Thawbân said: “The Messenger of

[1] Meaning, she worked, and that is why she had wealth to give.
Allah said: ‘Who will commit himself to one thing, I will guarantee him Paradise?’ I said: ‘I will.’ He said: ‘Do not ask people for anything.’ So Thawbân would drop his whip while he was on his mount, and he would not say to anyone: ‘Get that for me’ rather he would dismount and grab it.” (Sahih)

Comments:
1. Contentment is a source to enter Paradise.
2. What a person is able to do by oneself, it is better not to ask other’s help for it.

Chapter 26. One Who Asks When He Is Not In Need

1838. It was narrated from Abu Hurairah that the Messenger of Allah said: “Whoever begs from people so as to accumulate more riches, he is asking for a live coal from Hell, so let him ask for a lot or a little.” (Sahih)

Comments:
1. Begging without a dire and real need is such a big sin, that a person thus entitles himself to the burning coals of Hell.
2. Avoiding unlawful earning is compulsory.

1839. It was narrated from Abu Hurairah that the Messenger of Allah said: “Charity is not permissible for a rich person, or
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for one who is strong and healthy.” (Sahih)

Comments:

a. ‘A rich person,’ means he who has enough resources to make do with. One being unable to have a lavish lifestyle does not entitle him to take Zakāt or to declare himself poor.

b. A healthy person means someone who does not have such a physical disease or disability that he/she is unable to earn a livelihood.

1840. It was narrated from ‘Abdullāh bin Mas‘ūd that the Messenger of Allāh ﷺ said: “Whoever begs when he has enough to suffice him, his begging will come on the Day of Resurrection like lacerations on his face.” It was said: “O Messenger of Allāh, what is sufficient for him?” He said: “Fifty Dirham, or their value in gold.” (Da‘īf)

Another chain of narrators for the Hadith has been discussed by Ṣufyān (one of the narrators).

Comments:

a. If one possesses a reasonable amount of resources then one should avoid begging.

b. A rich person is allowed to ask for financial help (Zakāt & charity) in some circumstances, these conditions are coming in the following chapter.
Chapter 27. For Whom Is Charity Permissible?

1841. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allah ﷺ said: “Charity is not permissible for a rich man except in five cases: One who is appointed to collect it, a warrior fighting in the cause of Allah, a rich man who buys it with his own money, a poor man who receives the charity and gives it as a gift to a rich man, and a debtor.” (Sahih)

Comments:

a. When wealth of Zakat or charity is given away, and has been handed over to a valid recipient, its status of being charity changes.

b. If a poor person offers something to someone rich as a gift, there is no need to find out if the poor got it by means of Sadaqah/charity or by another means. It is not a charity for the one who accepts it as a gift, so there is no harm in accepting it.

Chapter 28. The Virtue Of Charity

1842. It was narrated from Sa’eed bin YasÂr that he heard Abu Hurairah say: “The Messenger of Allah ﷺ said: ‘No one gives charity from good sources – for Allah does not accept anything but that which is good – but the Most Merciful takes it in His Right Hand, even if it is a date, and it flourishes in the Hand of the Most Merciful until it

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becomes bigger than a mountain, and He tends it as anyone of you would tend to his colt (i.e., young pony) or his young (weaned) camel.’” (Sahih)

Comments:
a. Sincerity near Allah is more important than the quantity.
b. A little amount of charity given out of sincerity is also a source of immense reward.

1843. It was narrated from ‘Adi bin Hattim that the Messenger of Allah said: “Each one of you will be spoken to by his Lord, with no mediator between them. He will look in front of him and the Fire will be facing him. He will look to his right and will not see anything but something that he had sent on before. He will look to his left and will not see anything but something that he had sent on before. Whoever among you can save himself from the Fire, even with half a date, let him do so.” (Sahih)

Comments:
a. Allah Himself will judge every person on the Day of Reckoning. Speech is one of Allah’s Attributes, the reality and condition of Allah’s Speech is not known to us; however, it must not be given resemblance with the speech attributes of any creature. One should abstain from giving a metaphorical meaning to such Attributes of Allah.
b. Small good deeds should not be ignored on account of their being small. It is unknown if one will have an opportunity for a great good or not; and if a great good deed has been done, how much is the shortfall in it!!! Only Allah knows whether it is worth being accepted or not!

1844. It was narrated from Salmān bin ‘Amir Dabbī that the Messenger of Allah said: “Charity given to the poor is...
charity, and that given to a relative is two things: charity and upholding the ties of kinship."

(Sahih)

Comments:

a. One’s close relatives and friends should be given more importance when giving charity.

b. A person giving Sadaqah/charity; if he has a religious obligation to spend on dependents, spending on them is not that of Zakāt and Sadaqah/charity, rather he should give Zakāt and charity to those needy relatives who are not his dependents.
9. The Chapters On Marriage

Comments:

a. *Nikāh* linguistically means (to unite and to bring together). The real literal meaning of *Nikāh* is 'to have sexual intercourse'; and the metaphorical meaning of *Nikāh* is 'the bond of marriage'.

b. The noble jurists defined *Nikāh* through various definitions, and one of these is: "*Nikāh* is such a bond from which the act of sexual intercourse becomes lawful, and the bond of marriage takes place with the words like: *Inikāh* or *Tazwij* or other words derived from these roots."

c. *Nikāh* is the Sunnah of our Noble Prophet ﷺ, as well as of the previous Noble Prophets ﷺ. As the statement of Allāh, the Originator, the High is: "Indeed We sent Messengers before you (O Muhammad ﷺ) and made for them wives and offspring." (Ar-Ra'd: 13:38)

d. *Nikāh* is a compulsory duty for a person who is physically healthy and can afford the expenses of marriage and the living expenses of a wife; and also if he has the risk of indulging in adultery and other lustful desires which he is unable to get rid of even if he observes fasting.

e. It is unlawful for such a person to marry who is physically unfit for marriage, or unable to afford the matrimonial expenses; or for he who wants to have a second marriage with the intention to oppress his first wife.

f. If a person is naturally harsh and fears that he will be unjust with the wife after marriage; then marriage is disliked for such a person.

g. The *Nikāh* is desirable for a person who is of moderate personality, he has no fear of indulging in adultery or other lustful desires, and he can afford matrimonial expenses.

Chapter 1. What Was Narrated Concerning The Virtue Of Marriage

1845. It was narrated that 'Alqamah bin Qais said: 'I was with 'Abdullāh bin Mas'ud in Mina, and 'Uthmān took him aside. I was sitting near him. 'Uthmān said to him: 'Would you
like that I marry you to a young virgin who will remind you of how you were in the past?' When ‘Abdullâh saw that he did not want to say anything to him apart from that, he gestured to me, so I came and he said: ‘As you say that, the Messenger of Allâh said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one’s chastity. Whoever cannot afford it, let him fast, for it will diminish his desire.” (Sahih)

Comments:

a. The greatest benefit of marriage is protection against a sinful life and the fulfillment of sexual desire through lawful means. This great benefit is the main objective of marriage and should be focused upon at the time of marriage; other benefits will then be achieved thereafter.

b. A person can control evil thoughts and temptations with the observance of fasting, and thus the natural desire of sex does not get out of control. Therefore if the marriage of a young man or woman is delayed for any reason, he/she should observe fasts frequently; and they must also avoid the atmosphere that incites temptations, such as the study of certain literature and magazines, inciting songs, movies, films and other such seducing activities; so that the warmth of youth should not force one to commit sin.

1846. It was narrated from ‘Âishah that the Messenger of Allâh said: "Marriage is part of my Sunnah, and whoever does not follow my Sunnah has nothing to do with me. Get married, for I will boast of your great numbers before the nations. Whoever has the means, let him get married, and whoever does not, then he..."
The Chapters On Marriage

should fast, for it will diminish his desire.” (Hasan)

Comments:

a. The abundance of children from Muslims is a religious demand. Therefore, to strive for it, through getting married and keeping the matrimonial relationship established is also religiously recommended.

b. Marriage is not a hindrance for spiritual betterment.

1847. It was narrated from Ibn 'Abbâs that the Messenger of Allah ﷺ said: ‘There is nothing like marriage for two who love one another.’ (Hasan)

1848. It was narrated that Sa'd said: “The Messenger of Allah ﷺ disapproved of 'Uthmân bin Maz'ûn’s desire to remain celibate; if he had given him permission, we would have gotten ourselves castrated.” (Sahih)

Comments:

a. 'Uthman bin Maz'un ﷺ was a very dedicated worshiper and was fond of it. He thought that due to the busy commitments with a wife and children after getting married, the opportunities of voluntary worship, i.e., observing voluntary fasts will be little. So it is better not to marry, but the Messenger of Allah ﷺ did not allow him to live a life without marriage.
b. Seeking nearness to Allah does not mean that one should avoid even lawful things like the Hindu and Christian monks; rather closeness to Allah is earned by practising the guidance of Shari`ah in eating, drinking and through living the daily life. Depriving someone from sexual ability and desire, or to try to deprive oneself from this ability, is prohibited in accordance with the Shari`ah.

1849. It was narrated from Samurah that the Messenger of Allah ﷺ forbade celibacy.
Zaid bin Akhzam added: “And Qatadah recited: ‘And indeed We sent Messengers before you (O Muhammad ﷺ), and made for them wives and offspring.”[1] (Sahih)

Comments:
a. It is certainly wrong to regard celibacy a good deed; whether it is performed in the name of Sufism, monasticism or in any other name.
b. Nikah (marriage) is a Sunnah of all the Prophets ﷺ.
c. The noble Prophets ﷺ were not the beings created from light, but they were human beings, and the best of the creatures, and they married, and they had offspring too.

Chapter 3. The Wife’s Rights
Over The Husband

1850. It was narrated from Hakim bin Mu’awiyah, from his father, that a man asked the Prophet ﷺ: “What are the rights of the woman over her husband?” He said: “That he should feed her as he feeds himself and clothe her as he clothes himself; he should...”

not strike her on the face nor disfigure her, and he should not abandon her except in the house (as a form of discipline).” (Hasan)

Comments:

a. It is the obligation of the husband to provide the daily and essential needs of the wife such as: food, clothes and accommodation.

b. A husband has the authority to give an appropriate admonishment to the wife for her mistakes.

c. If an ordinary admonishment is not affective, a light physical punishment may also be given, but hitting on the face is forbidden.

d. It is permissible to stop talking to her temporarily in order to express anger as an admonishment, but to get her out of the house or the husband leaving the house for several days is not right. The presence of them both being at home together gives hope to getting rid of anger sooner.

1851. It was narrated that Sulaimān bin ‘Amr bin Ahwas said: "My father told me that he was present on the Farewell pilgrimage with the Messenger of Allāh (ﷺ). He praised and glorified Allāh, and reminded and exhorted (the people). Then he said: 'I enjoin good treatment of women, for they are prisoners with you, and you have no right to treat them otherwise, unless they commit clear indecency. If they do that, then forsake them in their beds and hit them, but without causing injury or leaving a mark. If they obey you, then do not seek means of annoyance against them. You have rights over your women and your women have rights over you. Your rights over your women are that they are not to allow anyone

The Chapters On Marriage

أبواب النكاح

..
whom you dislike to tread on your bedding (furniture),\[^{[1]}\] nor allow anyone whom you dislike to enter your houses. And their rights over you are that you should treat them kindly with regard to their clothing and food.” (Sahih)

Comments:

a. The husband should supervise the manners and character of the wife, but being suspicious and doubtful for no reason is not right if there is no clear sign to cause doubt.

b. Clear indecency means such activities which may increase the chance of committing adultery if they are not challenged and prevented. In case of adultery, there are other regulations which are mentioned in the Qur'an and Hadith.

c. Being respectful of guests is necessary, but if a person visits whom the husband does not like, then the wife should care for the sentiments of her husband, and should make her apologies and not let the person in, or she should say that the men are not at home so come another time.

Chapter 4. The Husband’s Rights Over His Wife

1852. It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: “If I were to command anyone to prostrate to anyone else, I would have commanded women to prostrate to their husbands. If a man were to command his wife to move (something) from a red mountain to a black mountain, and from a black mountain to a red mountain, her duty is to obey him.” (Da‘if)

\[^{[1]}\] Meaning, that they are not to let anyone you dislike in your home, as mentioned in the following statement. See Tuhfatul-Ahwadhi (no. 1162) and explanation by Sindi.
1853. It was narrated that 'Abdullāh bin Abu Awfā said: "When Mu'ādh bin Jabal came from Shām, he prostrated to the Prophet ﷺ, who said: 'What is this, O Mu'ādh?' He said: 'I went to Shām and saw them prostrating to their bishops and patricians (i.e. aristocrats), and I wanted to do that for you.' The Messenger of Allāh ﷺ said: 'Do not do that. If I were to command anyone to prostrate to anyone other than Allāh, I would have commanded women to prostrate to their husbands. By the One in Whose Hand is the soul of Muhammad! No woman can fulfill her duty towards Allāh until she fulfills her duty towards her husband. If he asks her (for intimacy) even if she is on her camel saddle, she should not refuse.'" (Hasan)

Comments:

a. Making prostration in worship to any of the creatures is disbelief; the prostration of respect was allowed in the previous religions, but in our Shari'ah this is forbidden too.

b. Some people say we do not prostrate to the saints but kiss their feet, or fall down on their feet to please them; this is also prostration. Unlawful acts do not become lawful by changing their name.

c. A great objective of marriage is the protection of honor and chastity; therefore, the wife must not ignore the obligation of fulfilling the sexual desires of the husband. Also the husband should equally fulfill the desire of the wife as he feels that she desires it. The mention of the woman in the Hadith is mostly made, because the refusal of matrimonial relations is usually from woman and vice versa is very rare.
d. The wife should take care of the honor of the husband.

1854. It was narrated from Musâwir Al-Himyari from his mother that she heard Umm Salamah say: “I heard the Messenger of Allâh ﷺ say: ‘Any woman who dies when her husband is pleased with her, will enter Paradise.’” (Hasan)


Chapter 5. The Best Of Women

1855. It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ said: “This world is but provisions, and there is no provision in this world better than a righteous wife.” (Sahih)


Comments:

a. The righteous wife is a great favor, because she proves to be a good advisor in worldly matters; she is a good life partner and she assists her husband in matters of the Hereafter; thus both achieve high ranks.

b. The righteous husband is a great favor for the wife too.

1856. It was narrated that Thawbân said: “When the Verse
concerning silver and gold was revealed, they said: ‘What kind of wealth should we acquire?’ ‘Umar said: ‘I will tell you about that.’

So he rode on his camel and caught up with the Prophet ﷺ, and I followed him. He said: ‘O Messenger of Allāh, what kind of wealth should we acquire?’ He said: ‘Let one of you acquire a thankful heart, a tongue that remembers Allāh and a believing wife who will help him with regard to the Hereafter.’” (Hasan)

Comments:

a. The severe rule revealed in regard to gold and silver is this: “And those who hoard up gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.” Al-Taubah 9:34.

b. The woman who has faith in her heart, she herself would reflect upon the Hereafter, and she will also assist her husband to adopt the way of righteousness. Therefore, such a virtuous woman is a great favor of Allāh.

Any Muslim man should value a woman like this.

1857. It was narrated from Abu Umāmah that the Prophet ﷺ used to say: “Nothing is of more benefit to the believer after Taqwā of Allāh than a righteous wife whom, if he commands her she obeys him, if he looks at her he is pleased, if he swears an oath concerning her she fulfills it, and when he is away from her she is sincere towards him with regard
to herself and his wealth." (Da'if)

Chapter 6. Marrying A Religious Woman

1858. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "A woman may be married for four things: Her wealth, her lineage, her beauty or for her religion. Choose the religious, may your hands be rubbed with dust (i.e., may you prosper)." (Sahih)

Comments:

a. The desire of having a good wife or good husband is a good and correct desire, so the procedure of choosing the spouses should be correct.

b. The real reliable standard and procedure is righteousness and fear of Allah. The righteous wife remains the symbol of honor even in poverty, and in the time of prosperity she does not become arrogant and disrespectful to the husband; the woman from a family of high status is sometimes known to have the bad habit of pride and arrogance.

c. The Hereafter gets better too, because of a righteous wife, and the husband will be better off from all aspects.

1859. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah ﷺ said: 'Do not marry women for their beauty, for it may lead to their doom.'[1] Do not marry them for their wealth, for it may lead them to fall into sin. Rather, marry them for their religion. A black slave woman with piercings who

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is religious is better." (Duruf)

Chapter 7. Marrying Virgins

1860. It was narrated that Jābir bin 'Abdullāh said: “I married a woman during the time of the Messenger of Allāh ﷺ, then I met the Messenger of Allāh ﷺ and he said: ‘Have you got married, O Jābir?’ I said: ‘Yes.’ He said: ‘To a virgin or to a previously-married woman?’ I said: ‘A previously-married woman.’ He said: ‘Why not a virgin so you could play with her?’ I said: ‘I have sisters and I did not want her to create trouble between them and me.’ He said: ‘That is better then.’” (Sahih)

Comments:
a. The gathering of all the friends and relatives at the time of marriage ceremony is not necessary.
b. It is not a bad thing to marry a widow or a divorcee. The word ‘Thayyib’ in the Hadith is used for both the widow and a divorced woman.
c. The marriage of a young man with a young woman is better, because in such there is hope for more mutual understanding.

1861. It was narrated from 'Abdur-Rahmān bin Sālim bin 'Utbah bin 'Uwaim bin Sā'idah Al-Ansārī, from his father, that his grandfather said: “The Messenger of Allāh ﷺ said: ‘You should
marry virgins, for their mouths are sweeter, their wombs are more prolific and they are satisfied with less.” (Da‘īf).

Comments:
a. Widows and divorced women should also be married; but if the hand of a widow and that of a woman who has never been married is available, the one who has never been married should be given preference; particularly, when the man is young.
b. ‘Sweet mouth’ means those who have not previously been married are more bashful; they try more to keep their husbands happy, and they avoid harshness in conversation.
c. Contentment is a good quality, and the woman who has this quality will prove to be a good wife.

Chapter 8. Marrying Free Women Who Are Fertile

1862. It was narrated that Anas bin Mâlik said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever wants to meet Allâh pure and purified, let him marry free women.’” (Da‘īf)

Comments:
a. Nikâh is from among the important Commandments of Islam; therefore it is not right to remain single without any valid reason.
b. The abundance of children is a demand of the Shari‘ah because this pleases the Messenger of Allâh ﷺ.
1863. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Marry, for I will boast of your great numbers.” (Sahih)

Chapter 9. Looking At A Woman When Wanting To Marry Her

1864. It was narrated that Muhammad bin Salamah said: “I proposed marriage to a woman, then I hid and waited to see her until I saw her among some date palm trees that belonged to her.”

It was said to him: “Do you do such a thing when you are a Companion of the Messenger of Allah ﷺ?” He said: “I heard the Messenger of Allah ﷺ saying: ‘When Allah causes a man to propose to a woman, there is nothing wrong with him looking at her.’” (Da’if)

Comments:

a. It is permissible to look at a woman whom one wants to marry.

b. The woman is also allowed to see the man.
1865. It was narrated from Anas bin Mālik that Mughirah bin Shu‘bāh wanted to marry a woman. The Prophet ﷺ said to him: “Go and look at her, for that is more likely to create love between you.” So he did that, and he married her, and mentioned how well he got along with her.

(Sahih)

Comments:

Only one look is allowed; meeting each other in seclusion and to have long conversations, or to go together for a leisurely walk or on holidays, etc., are all contrary to the Islamic etiquettes of life. This Hadith does not allow the permission of such things.

1866. It was narrated that Mughirah bin Shu‘bāh said: “I came to the Prophet ﷺ and told him of a woman to whom I had to propose marriage. He said: ‘Go and look at her, for that is more likely to create love between you.’ So I went to a woman among the Ansār and proposed marriage through her parents. I told them what the Prophet ﷺ had said, and it was as if they did not like that. Then I heard that woman, behind her curtain, say: ‘If the Messenger of Allāh ﷺ has told you to do that, then do it, otherwise I adjure you by Allāh (not to do so)’. And it was as if she regarded that as a serious matter. So I looked at her and married her.” And he mentioned
how well he got along with her.

(Sahih)

Comments:

a. The boy should look only at that girl whom he is really interested in marrying. Using this excuse unfairly in order to keep looking at the daughters of people in vain is a very bad habit. Allāh is aware of the thoughts of the heart; no one's treachery is hidden from Him.

b. The noble Companions; men and women had great respect of the Prophetic Hadith in their hearts. As the girl was informed about the statement of the Prophet, she immediately agreed while she, before being informed, naturally disliked it.

Chapter 10. A Man Should Not Propose Marriage To A Woman To Whom His Brother Has Already Proposed

1867. It was narrated from Abu Hurairah that the Messenger of Allāh said: “A man should not propose marriage to a woman to whom his brother has already proposed.” (Sahih)

1868. It was narrated from Ibn ‘Umar that the Messenger of Allāh said: “A man should not propose marriage to a woman to whom his brother has already proposed.” (Sahih)

Comments:

If it is realised that the woman did not yet decide to accept the man, and she is not clearly inclined to him, then the second person may send the
propose of marriage; so that the woman would be able to decide which of the two men is more suitable for her, and her guardians will also have a better chance to think about the matter.

1869. It was narrated that Abu Bakr bin Abu Jahm bin Sukhair Al-‘Adawi said: “I heard Fātimah bint Qais say: ‘The Messenger of Allāh ﷺ said to me: “When you become lawful[1] tell me.” So I told him.’ Then Mu‘āwiyah, Abu Jahm bin Sukhair and Usāmah bin Zaid proposed marriage to her. The Messenger of Allāh ﷺ said: ‘As for Mu‘āwiyah, he is a poor man who has no money. As for Abu Jahm, he is a man who habitually beats woman. But Usāmah (is good).’ She gestured with her hand, saying: ‘Usāmah, Usāmah!’ The Messenger of Allāh ﷺ said to her: ‘Obedience to Allāh and obedience to His Messenger is better for you.’ She said: ‘So I married him and I was pleased with him.’” (Sahih)

Comments:

a. If concealing the defect of someone puts another Muslim at risk of loss, then the demand of sincerity is that the defect should be disclosed. This type of disclosure will not be regarded as prohibited backbiting. The criticism about the narrators of the Hadith also has the same rationale, that a rule which is not proven from the Messenger of Allāh ﷺ should not be regarded a religious rule mistakenly. Therefore this type of criticism is also allowed.

b. When a slave is freed, his status and position should not be less than those of other free individuals.

c. The interpretation of Fātimah’s indication was to express the disagreement; because Zaid ﷺ, the father of Usāmah, had been a slave for sometime.

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Chapter 11. Seeking The Consent Of Virgins And Previously-Married Women

1870. It was narrated from Ibn `Abbâs that the Messenger of Allâh ﷺ said: “A widow has more right (to decide) concerning herself than her guardian, and a virgin should be consulted.” It was said: “O Messenger of Allâh, a virgin may be too shy to speak.” He said: “Her consent is her silence.” (Sahih).

Comments:
a. The consent of the girl must also be regarded in matters of her marriage, and at the same time, the permission of the guardian is necessary too.
b. The virgin girl, if she does not express her consent verbally out of bashfulness, her silence will be regarded as her approval, provided that her silence was not because of anger.

1871. It was narrated from Abu Hurairah that the Prophet ﷺ said: “A previously-married woman should not be married until she is consulted, and a virgin should not be married until her consent is sought, and her consent is her silence.” (Sahih)

1872. It was narrated from ‘Adî bin ‘Adî Al-Kindî that his father said: “The Messenger of Allâh ﷺ said: ‘A previously-married...
woman can speak for herself, and the consent of a virgin: is her silence.

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Comments:
The woman is not allowed to conduct her marriage herself. Her marriage will be conducted by her guardian; however, her opinion will also be given importance. The marriage bond takes place with the consent of both.

Chapter 12. One Who Arranges His Daughter’s Marriage When She Is Unwilling

1873. 'Abdur-Rahmân bin Yazid Al-Ansâri and Mujamma' bin Yazid Al-Ansâri said that a man among them who was called Khidâm arranged a marriage for his daughter, and she did not like the marriage arranged by her father. She went to the Messenger of Allâh ﷺ and told him about that, and he annulled the marriage arranged by her father. Then she married Abu Lubâbah bin 'Abdul-Mundhir. (Sahîh)

(One of the narrators) Yahya mentioned that she was a previously-married woman.

Comments:
a. If the marriage of a previously-married woman is conducted against her consent, the marriage does take place; but she has the right to dissolve this marriage through the court.
b. To avoid this unpleasant consequence, it is better to reach an agreed compromise beforehand. So the marriage should take place where the girl is happy, as well as the guardian having no objection.
1874. It was narrated from Ibn Buraidah that his father said: "A girl came to the Prophet ﷺ and said: 'My father married me to his brother's son so that he might raise his status thereby.' The Prophet ﷺ gave her the choice, and she said: 'I approve of what my father did, but I wanted women to know that their fathers have no right to do that.'" (Sahih)

Comments:
So that he might raise his status thereby: this phrase gives two meanings: My father is poor and his nephew is well-off, so he wants to gain financial benefit because of this relation; and another possible meaning is that his nephew is poor and my father wants to elevate his status with the relation of my marriage.

1875. It was narrated from Ibn 'Abbás that a virgin girl came to the Prophet ﷺ and told him that her father had arranged a marriage that she did not like, and the Prophet ﷺ gave her the choice. (Sahih)

Another chain of narrators with similar wording.
Chapter 13. Marriage Of Minor Girls Arranged By Their Fathers

1876. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ married me when I was six years old. Then we came to Al-Madinah and settled among Banu Hârith bin Khazraj. I became ill and my hair fell out, then it grew back and became abundant. My mother Umm Rûmân came to me while I was on an urjûlah[1] with some of my friends, and called for me. I went to her, and I did not know what she wanted. She took me by the hand, and made me stand at the door of the house, and I was panting. When I got my breath back, she took some water and wiped my face and head, and led me into the house. There were some woman of the Ansâr inside the house, and they said: 'With the blessings and good fortune (from Allâh).'

(My mother) handed me over to them and they tidied me up. And suddenly I saw the Messenger of Allâh ﷺ in the morning. And she handed me over to him and I was at that time, nine years old." (Sahih)

[1] A word used to refer to both a swing, and a seesaw.
Comments:
a. The marriage bond of a girl who is not yet adult (has not reached the age of puberty) is perfectly valid in Islam.
b. *Urjūr* refers to both, a swing and a seesaw; it is a long piece of wood, its middle is placed at a high place and the children sit on both ends, when its one side goes down the other side goes up; it is called seesaw in English.
c. It is recommended to beautify the bride when she leaves for her husband's home.

1877. It was narrated that 'Abdullāh said: “The Prophet, صلى الله عليه وسلم, married 'Āishah when she was seven years old, and consummated the marriage with her when she was nine, and he passed away when she was eighteen.” (Sahih)

Chapter 14. Marriage Of Minor Girls Arranged By Someone Other Than Their Fathers

1878. It was narrated from Ibn 'Umar that when 'Uthmān bin Maz'ūn died, he left behind a daughter. Ibn 'Umar said: “My maternal uncle Qudāmāh, who was her paternal uncle, married me to her, but he did not consult her. That was after her father had died. She did not like this marriage, and the girl wanted to marry Mughirah bin Shu'bah, so she married him.” (Sahih)
Comments:

a. The compiler indicated by classifying the title of this chapter that a father is allowed to conduct the marriage of his daughter, without her consent, who is not yet adult; any other guardian like maternal or paternal uncle etc., cannot do so.

b. In case of her being adult, her consent is compulsory; because the first marriage took place without her consent being sought, therefore, it was dissolved. Apparently, it looks as if she was adult when her first marriage took place.

Chapter 15. No Marriage Except With A Guardian

1879. It was narrated from 'Aishah that the Messenger of Allah ﷺ said: 'Any woman whose marriage is not arranged by her guardian, her marriage is invalid, her marriage is invalid, her marriage is invalid. If (the man) has had intercourse with her, then the Mahr belongs to her in return for his intimacy with her. And if there is any dispute then the ruler is the guardian of the one who does not have a guardian.’‘ (Sahih)

Comment:

تخريج: [صحيح] أخرجه ابن داود، النقاح، أبو بكر بن عبد الرب بن أبي شيبة، ح: 208 من حديث ابن جريج بن حبان، وهو شهود كثيرة، وحديث: لا نقاح إلا بولي، متروك كما قال الشافعي (صف الأزهر، ح: 82) وغيره، وكذا توافر عن الصحابة رضي الله عنهم من فلا يعبيهم، راجع السنن الكبرى للبيهقي: 7/111 وغيره.

Comments:

a. As the consent of the girl is necessary for the marriage, likewise the permission of her guardian is necessary too. As indicated in Hadith: 1870, as well.

b. The marriage without the permission of the guardian is religiously illegal. Nevertheless if the guardian refuses to give permission, the separation will be made between the husband and wife.

c. In case of separation after consummating the marriage, the husband will be necessarily responsible for paying the full amount of dower.
1880. It was narrated that ‘Aishah and Ibn ‘Abbás said: “The Messenger of Allāh ﷺ said: ‘There is no marriage except with a guardian.’”

According to the Hadith of ‘Aishah: “And the ruler is the guardian of the one who does not have a guardian.” (Sahih)

1881. It was narrated from Abu Musa that the Messenger of Allāh ﷺ said: ‘There is no marriage except with a guardian.” (Sahih)

1882. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: ‘No woman should arrange the marriage of another woman, and no woman should arrange her own marriage. The adineress is the one who arranges her own marriage.” (Sahih)

Comments:

a: A woman cannot be a guardian for marriage.
b: The marriage of a woman does not take place without the guardian.
Chapter 16. Prohibition Of Shighir

1883. It was narrated that Ibn 'Umar said: "The Messenger of Allah forbade Shighir. Shighir is when a man says to another man: ‘Marry your daughter or sister to me, on condition that I will marry your daughter or sister to you,’ and they do not give any dower (i.e., neither of them give the other the dower)." (Sahih)

Comments:

a. Nikah Shighir or "Exchange Marriages" are the same thing, which are known in parts of Pakistan by the name of ‘Watta Satta’. Its explanation has been mentioned in the narration.

b. In the pre-Islamic period, the dowry was not fixed in case of Nikah Shighir, neither was it paid equal to the dowry of other women. In fact, a woman was exchanged for a woman. In these days, although the dowry is fixed, but the flaws and defects of the ancient system still remain; the revenge of mistreatment by a man is often incorrectly taken by his daughter or sister.

1884. It was narrated that Abu Hurairah said: "The Messenger of Allah forbade Shighir." (Sahih)

1885. It was narrated from Anas bin Malik that the Messenger of Allah said: 'There is no Shighir in Islam.' (Sahih)
Comments:
It means it is a custom of non-Muslims. Muslims must abandon it because it is an un-Islamic custom.

Chapter 17. Dowries Of Women

1886. It was narrated that Abu Salamah said: “I asked ‘Aishah: ‘How much was the-dowry of the wives of the Prophet?’ She said: The dowry he gave to his wives was twelve Uqiyah and a Nash (of Silver). Do you know what a Nash is? It is one half of an Uqiyah. And that is equal to five hundred Dirham.”\(^{[1]}\) (Sahih)

Comments:
\(^{[1]}\) They say that Nash is twenty Dirham and it is also used to refer to half of something as in this case, half of an Uqiyah.
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The dowries of women, for if that were a sign of honor and dignity in this world or a sign of Taqwa before Allāh, then Muhammad ﷺ would have done that before you. But he did not give any of his wives and none of his daughters were given more than twelve Uqiyah. A man may increase the dowry until he feels resentment against her and says: “You cost me everything I own,” or, “You caused me a great deal of hardship.” (Hasan)

And I was a man born among the Arabs,[1] but I do not know the meaning of ‘Alaqul-Qirbah or ’Araqul-Qirbah.”[2]

Comments:

a. The consequence of appointing a dowry more than one’s ability is not good. A man works hard to pay it, and if he is unable to pay, it creates hatred in the heart. The man says to himself “I am trapped in difficulty because of this woman.” Whereas a reasonable dowry is paid easily and thus the mutual love between husband and wife increases, which is a religious objective.

1888. It was narrated from ‘Abdullāh bin ‘Āmir bin Rabī’ah, from his father, that a man from

[1] In Musnad Al-Humaidi (23) it is: “And I was a young man.”

[2] Meaning due to the ambiguity of the expressions: ‘Alaqul-Qirbah and ’Araqul-Qirbah. A Qirbah is a very large water skin that only a very strong man could carry. So the meaning is that I gave you everything until I even carried a giant water skin to your family, or, did so much that I even sweated enough to fill such a water skin. In Al-’Ilāl wal-Mu’rifatur-Riḍāl (no. 95), Ahmad reported regarding this, from ‘Uṣfān, who is one of those who narrated this Ḥadīth as recorded by others: “Until I carried a Qirbah from far away.”
among Banu Fazārah got married for a pair of sandals, and the Prophet permitted his marriage. *(Da‘īf)*

1889. It was narrated that Sahl bin Sa‘d said: “A woman came to the Prophet and said: ‘Who will marry her?’ A man said: ‘I will.’ The Prophet said: ‘Give her something, even if it is an iron ring.’ He said: ‘I do not have one.’ He said: ‘I marry her to you for what you know of the Qurʾān.’” *(Sahih)*

**Comments:**

a. There is no minimum amount of dowry fixed. An ordinary usable thing may be fixed as dowry as long the woman agrees.

b. A non-material benefit can also be a dowry, as Musa served his in laws and tended to their goats for ten years. *(Al-Qasas 28: 27-29)*

1890. It was narrated from Abu Sa‘eed Al-Khudri that the Prophet married ʿĀishah with household goods the value of which was fifty Dirham. *(Da‘īf)*

**Translation:**

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**Translation:**

1890. It was narrated from Abu Sa‘eed Al-Khudri that the Prophet married ʿĀishah with household goods the value of which was fifty Dirham. *(Da‘īf)*
Chapter 18. A Man Who Gets Married Without Stipulating The Dowry And Then Dies

1891. It was narrated from Masruq that 'Abdullāh was asked about a man who married a woman and died without having consummated the marriage, without stipulating the dowry. 'Abdullāh said: "The dowry is hers, and the inheritance is hers, and she has to observe the waiting period." Ma'ālik bin Sinān Al-Ashja'i said: "I saw the Messenger of Allāh pass a similar ruling concerning Ḍīrwa' bint Wāshiq." (Saḥīh)

Another chain from Alqamah, from 'Abdullāh, with similar wording.

Comments:

a. The husband and wife get a share from the inheritance of each other provided the marriage bond has taken place; even though they did not consummate the marriage.

b. The wife will necessarily spend her waiting period, four months and ten days after the death of husband, whether they had consummated the wedding or not. But if the divorce takes place before the consummation of the marriage, the woman will not be required to wait for any period (Ahzāb 33: 49); and in this case the amount of dowry will be specified in the light of the dowry of other women of her family.

c. If the dowry is not specified at the time of the marriage, the marriage bond (Nikāḥ) is still valid; but it is better to specify it at the same time.
Chapter 19. Sermon Of Marriage

1892. It was narrated that 'Abdullāh bin Mas'ūd said: "The Messenger of Allāh ﷺ was granted a combination of all manner of goodness, as well as its seal." or he said: "The opening (of the way to) all good. He taught us the Khutbah of prayer and Khutbah of need. "The Khutbah of prayer is: Al-tahiyyatu lillai was-salawitu wat-tayyibat. As-salimu 'alaikn ayyuhan-Nabiyyu wa barakātuhi. As-salimu 'alaibtillikis-silihin. Ashhadu an ilalh illallik. wa ashhadu anna Muhammadan 'abduhu wn rasuluh (All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshiped but Allāh and I bear witness that Muhammad is His slave and Messenger). Khutbah of need is: Al-harndu lillrihi nahmnduhu wa nasta'inuhu wa nastaghfiruhu, wa na'udhu billihi min shururi anfusinā wa min sayi'āti a'mālinā. Man yahdillahu fālā mudilla lahu, wa man yudillī fālā hādiya lahu. Wa ashhadu an lā ilaaha illallāhu wahdahu lā sharika lahu, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (Praise is to Allāh, we praise Him and we seek
His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides, will never be led astray; and whomsoever is led astray, no one can guide. I bear witness that there is none worthy of worship but Allāh, alone with no partner or associate, and I bear witness that Muhammad is His slave and His Messenger). Then add to your Khutbah the following three Verses: 'O you who believe! Fear Allāh as He should be feared, and die not except in the state of Islam (as Muslims) with complete submission to Allāh.'[1] And: 'O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you.'[2] And: 'O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins...'[3] until the end of the Verse.' (Da‘if)

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Comments:

a. A Khutbah is called an address (speech or sermon). Khutbah of prayer means the supplications through which a devotee speaks to his Lord.

b. Khutbah of need are the words which the Messenger of Allah ﷺ read out before he would begin the speech at every important occasion. These words are also read in the Friday sermon.

c. These Qur'anic Verses consist of the fundamental teachings regarding the family and social life. The scholars should give brief and precise advice to the attendees in accordance with the Sunnah.

d. It indicates that the Khutbah should be recited first, and then the acceptance of the marriage bond is to be declared.

1893. It was narrated from Ibn ‘Abbáṣ that the Prophet ﷺ said: “Al-hamdu illáhi nahmidu hu wa nasta’inu hu wa na’udhu billáhi min shururi anfasinu wa min say’åti a’malinu. Man yahdiillahu fálì mudilla lahu, wa man yudlil fálì hâdiya lahu. Wa ashhádu an lâ ilâha illallahu wa anna Muhammadan ‘abduhu wa rasuluhu. Amná ba’d: (Praise is to Allah, we praise Him and we seek His help. We seek refuge with Allah from the evil of our own souls and from our bad deeds, Whomsoever Allah guides will never be led astray; and whomsoever is led astray, no one can guide. I bear witness that none has the right to be worshiped but Allah, alone with no partner or associate, and that Muhammad is His slave and His Messenger. To proceed:”)” (Sahih)

Comments:

a. It is desirable to commence a good conversation with the Praise of Allah.
b. Seeking Allāh’s help in every matter and to seek ability only from Him is part of Tawḥīd.

1894. It was narrated from Abu Hurairah that the Messenger of Allāh Ḥ said: “Every important matter that does not start with praise of Allāh, is devoid of blessings.” (Da’īf)

1895. It was narrated from ‘Aishah that the Prophet Ḥ said: “Announce this marriage, and beat the sieve for it.”[31] (Da’īf)

Comments:
Announcing a marriage bond means the acceptance should be declared in the gathering of Muslims, and the wedding feast (Walima) should be arranged so that the people in general would know that so-and-so man is married to so-and-so lady. Thus the way to illegal affairs will be closed.

1896. It was narrated from Muhammad bin Ḥālib that the

[31] “Meaning with the Daff. He used a Ghirbīl (sieve) for it, because it resembles it in its roundness (and shape).” (Sindī).
Messenger of Allâh ﷺ said: "What differentiates between the lawful and the unlawful is (beating) the Daff and raising the voices (in song) at the time of marriage." (Hasan)

Comments:
Beating a Daff on the occasion of weddings serves the purpose that all the people will know about the marriage. Songs, poetry etc., may also be sung at this occasion so long as its wording is not contrary to the teachings of the Shari'ah; and only the young girls, who are not adult, are allowed to do so. This type of entertainment is allowed during the 'Eid days too.

Chapter 21. Singing And (Beating) The Daff

1897. It was narrated that Abu Husain, whose name was Khâlid Al-Madani, said: "We were in Al-Madinah on the Day of 'Ashurâ', and the girls were beating the Daff and singing. We entered upon Rubâi' bint Mu'awwidh and mentioned that to her. She said: 'The Messenger of Allâh ﷺ entered upon me on the morning of my wedding, and there were two girls with me who were singing and mentioning the qualities of my forefathers who were killed on the Day of Badr. One of the things they were saying was: 'Among us there is a Prophet who knows what will happen tomorrow.' He ﷺ said: 'Do not say this, for no one knows what will happen tomorrow except Allâh.' (Sahih)"
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Comments:

a. Young girls, who are not adult yet, are allowed to sing and beat the Daff at weddings.

b. The elderly people should allow the young children to enjoy the rejoicing activities at occasions of happiness, but if the children do something which is impermissible, their attention should be drawn to the fact that it is not a good thing.

c. Praise and singing the attributes of the Messenger of Allah is a blessed deed, but the exaggeration of it is not allowed. It is permissible to express the qualities of the righteous people which they in fact possess, and exaggeration must be avoided.

d. The Prophet did not have the knowledge of unseen.

1898. It was narrated that 'Aishah said: "Abu Bakr entered upon me, and there were two girls from the Ansâr with me, singing about what the Ansâr used to sing about the Day of Bu'âth.""[1] She said: "And they were not really singers. Abu Bakr said: 'The wind instruments of Satan in the house of the Prophet?' That was on the day of 'Eid (Al-Fitr). But the Prophet said: 'O Abu Bakr, every people has its festival and this is our festival.'" (Sahih)

Comments:

a. To read and say the poetry is allowed as long as it is within the limits of the Shari'ah.

b. Adopting the profession of singing is regarded a condemned act in the Islamic society, and such people are not regarded respectable, instead these individuals are detested.

c. Entertaining programs are allowed at wedding and 'Eid celebrations.

[1] Bu'âth was a place about two miles from Al-Madinah where on that day before Islam a battle took place between the Ansâr tribes of Aus and Khazraj.
provided no such act is performed which is contrary to the teachings of the Shari'ah. However it is absolutely wrong to take this reasonable permission as proof for music with singing, indecent songs, and for the proof of mixed gatherings (male and female).

1899. It was narrated from Anas bin Mālik that the Prophet passed by some part of Al-Madinah and saw some girls beating their Daff and singing, saying:

"We are girls from Banu Najjār. What an excellent neighbor is Muhammad."

The Prophet said: "Allāh knows that you are dear to me." (Sahih)

Comments:
a. Respected elderly people may say suitable friendly and kind words to the young girls, so long as there is no risk of misunderstanding.
b. The words 'Allāh knows' are regarded as an oath in this case. Speaking words of an oath for emphasis is permissible even though there is no doubt which has arisen.
c. The Messenger of Allāh liked the Ansār because they offered lots of sacrifices for Islam; the love for the Ansār by the believers is a requisite of their belief.

1900. It was narrated that Ibn 'Abbās said: 'Āishah arranged a marriage for a female relative of hers among the Ansār, and the Messenger of Allāh came and said: Have you taken the girl (to her husband's house)?’ They said: "Yes." He said: "Have you sent someone with her to sing?" She said: "No." The Messenger of Allāh said: "The Ansār are people with romantic feelings. Why don’t you send someone with her to say: ‘We have come to you, may
Allah bless you and us?" (Da'if)

Chapter 22. Effeminate Men

1901. It was narrated that Mujahid said: “I was with Ibn 'Umar, and he heard the sound of a drum, so he put his fingers in his ears and turned away. He did that three times, then he said: ‘This is what I saw the Messenger of Allah ﷺ do.’” (Da'if)

1902. It was narrated from Umm Salamah that the Prophet ﷺ entered upon her, and he heard an effeminate man say to 'Abdullâh bin Abu Umayyah: “If Allah enables you to conquer Tâ’if tomorrow, I will show you a woman who comes in on four (rolls of fat) and goes out on eight.” The Messenger of Allah ﷺ said: “Throw them out of your houses.” (Sahih)

Comments:

a. The person who is born male, but wears the dress of women and adopts feminine behavior and imitation, should not be allowed to enter the home. Being a man who is imitating women is a type of curse.

b. A stranger (who is not an immediate blood relative) or a hermaprodite
should not go to women freely, if it does happen the women should veil themselves.

1903. It was narrated from Abu Hurairah that the Messenger of Allah cursed women who imitate men and men who imitate women. *Sahih*

1904. It was narrated from Ibn 'Abbas that the Prophet cursed men who imitate women and women who imitate men. *Sahih*

Comments:

a. The curse clarifies that it is a major sin.

b. The imitation can be in dress, in matters of applying makeup, and in the manners of walking and talking too. To practice such imitation, intentionally, is prohibited.

Chapter 23. Offering Congratulations On The Occasion Of Marriage

1905. It was narrated from Abu Hurairah that the Prophet used to say, when offering congratulations on the occasion of marriage: “Bārak Allāhu lakum, wa bārak ‘alaihum, wa jama’a bainakumā fi khair (May Allāh bless you and bestow blessings upon you, and bring you together in harmony).” *Sahih*
1906. It was narrated from 'Aqil bin Abu Tslib that he married a woman from Banu Jusham, and they said: “May you live in harmony and have many sons.” He said: “Do not say that, rather say what the Messenger of Allâh said: ‘Allâhumma bârik lahuma wa bârik ala’him (O Allâh, bless them and bestow blessings upon them).’” (Hasan)

Comments:
a. Congratulating the bridegroom, and the bride of marriage, and making supplication of good for them, is in accordance with the Sunnah.
b. The best way to congratulate and supplicate is to say the blessed words which the noble Prophet ﷺ uttered with his blessed tongue.

Chapter 24. The Walimah (Wedding Feast)

1907. It was narrated from Anas bin Mâlik that the Prophet ﷺ saw traces of yellow perfume on 'Abdur-Rahmân bin 'Awp, and he asked him: “What is this?” He said: “O Messenger of Allâh, I married a woman for the weight of a Nawâh (Stone) of gold.” He said: “May Allâh bless you. Give a feast even if it is only with one sheep.” (Sahih)

[1] They differ over its definition, between three to five.
Comments:

a. The Messenger of Allah noticed a mark of the fragrance of women on the dress of the Companion, so he asked him the reason for using the fragrance of women. In this is a warning that the use of it for you is improper, and it also indicated that if there was a valid excuse, it should be explained.

b. Stone means the date-stone. It was a known weight at the time; it is mentioned to be equal to five Dirham (approximately 15-16 grams). (MirqBt Sharh Mishkat: 3210)

1908. It was narrated that Anas bin Malik said: "I never saw the Messenger of Allah give a wedding feast for any of his wives like the feast he gave for Zainab, for which he slaughtered a sheep." (Sahih)

Comments:

a. Zainab, the daughter of Jahsh, was the daughter of the paternal aunt of Allah’s Messenger; her mother was Umaimah the daughter of Abdul-Muttalib. The Messenger of Allah married her to his freed slave Zaid bin Harithah. But they could not get on, and the divorce took place. Allah Himself married her to the Messenger through the revelation after the waiting period had passed.

b. Taking a loan for the Walimah (wedding feast) and to bear the burden of debt for no reason is not right; one should make affordable arrangement for the Walimah.

c. No Hadith shows the mention of a gathering for the feast to take place at the bride’s residence, or for any arrangement of food by the family of the bride; it is merely a custom, which has no relation with the Shari‘ah and religious teachings.

1909. It was narrated from Anas bin Malik that the Prophet offered Senaq and dates as a [1]

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wedding feast for Safiyyah.

(Hasan)

Comments:
a. The cooked food is not necessary for the wedding feast. Anything which is used as food in a society may be offered in the hospitality of wedding feast.
b. If the female slave is married after having been freed, she will have all the rights of a free wife.

1910. It was narrated from Sufyān (Ibn ‘Uyainah) from ‘Ali bin Zaid bin Ju’dān from Anas bin Mālik who said: “I attended a wedding feast for the Prophet, in which there was no meat and no bread.” (Da‘if)

Ibn Mājah said: It was not narrated except by Ibn ‘Uyainah.

Comments:
Only barley and dates etc., were offered.

1911. It was narrated that ‘A’ishah and Umm Salamah said: “The Messenger of Allāh commanded us to prepare fātīmah (for her wedding) and take her in to ‘Ali. We went to the house and sprinkled it with soft earth from the land of Bathā’. Then we stuffed two pillows with (date - palm) fiber which we
picked with our own hands. Then we offered dates and raisins to eat, and sweet water to drink. We went and got some wood and set it up at the side of the room, to hang clothes and water skins on. And we never saw any wedding better than the wedding of Fāṭimah.” (Da‘if)

1912. It was narrated that Sahl bin Sa‘d As-Sā‘i‘i said: “Abu Uṣa‘id As-Sā‘i‘i invited the Messenger of Allāh ﷺ to his wedding, and the bride herself served them. She said: ‘Do you know what I gave the Messenger of Allāh ﷺ to drink? I had soaked some dates the night before, then in the morning I strained them and gave him that water to drink.’” (Sahih)

Comments:
a. Everybody’s invitation should be accepted, whether one is poor or rich.
b. A woman is allowed to serve the guests even if they are not immediate blood relatives, as long as she observes the veil in accordance with the Shari‘ah.

Chapter 25. Accepting Invitations

1913. It was narrated that Abu Hurairah said: “The worst of food is food of a wedding feast to which the rich are invited and the
poor are not. Whoever does not accept an invitation has disobeyed Allāh and His Messenger.” (Sahih)

1914. It was narrated from Ibn ‘Umar that the Messenger of Allāh said: “If anyone of you is invited to a wedding feast, let him accept.” (Sahih)

Comments:
a. Marriage is an important social celebration of Muslims; therefore attending the wedding feast is very important and useful for the establishment of social relations.
b. One should not refuse to accept the invitation of a wedding feast without a genuine excuse.

1915. It was narrated from Abu Hurairah that the Messenger of Allāh said: ‘The wedding feast on the first day is an obligation, on the second day is a custom and on the third day is showing off.’ (Da’if)

Chapter 26. Staying With A Virgin And A Previously-Married Woman

1916. It was narrated from Anas
that the Messenger of Allâh SAW said: “Three days for a previously-married woman and seven days for a virgin.” (Hasan)

Comments:

After passing this time, the new wife will have the same rights as the wives before her. The new wife will have her turn as other wives have their turns. The husband will treat her equally in expenses and spending nights with her, just like the other wives. He will spend the night with her when she has her turn.

1917. It was narrated from Al-Hârith from his father that when the Messenger of Allâh SAW married Umm Salamah, he stayed with her for three days, then he said: “You are not insignificant in your husband’s eyes. If you wish, I will stay with you for seven days, but then I will stay with my other wives for seven days too.” (Sahih)

Comments:

a. If the bride is divorced or a widow, the husband is allowed to be with her for up to seven days; but in this case the husband will then spend seven days with each of his wives, and then he will begin the turns.

b. In response to this offer of the Messenger of Allâh SAW, Umm Salamah, the Mother of the Believers, chose the period of three days. (Sahih Muslim: 1460). The most probable reason of it was the hope that her turn would then come sooner.
Chapter 27. What The Man Should Say When His Bride Comes In To Him

1918. It was narrated from "Abdullâh bin 'Amr that the Prophet said: "When anyone of you gets a new wife, a servant, or an animal, let him take hold of the forelock and say: 'Allâhumma inni as'âduka min khayrika wa khayri ma jubilat 'alâhi, wa 'audhu bika min sharrika wa sharri ma jubilat 'alâh (O Allâh, I ask You for the goodness within her and the goodness that she is inclined towards, and I seek refuge with You from the evil within her and the evil to which she is inclined).'" (Hasan)

Comments:

a. The wife, female slave, cow, buffalo and horse etc., are all the favors of Allâh to a man; but they may have such habits which can cause perpetual concerns. Therefore, one should invoke Allâh to have good from them, and for no harm to be inflicted.

b. The head of a human or an animal is the most important part of the body, the objective of making supplication by placing the hand on the head of the human or an animal is that Allâh may make them useful for us. Allâh knows best!

1919. It was narrated from Ibn 'Abbâs that the Prophet said: "When anyone of you has intercourse with his wife, let him say: 'Allâhumma jannibnish-Shaitân wa jannibnish-Shaitân ma razaqtani (O Allâh, keep Satan away from me and keep Satan away from that which You
bless me." Then if they have a child, Allâh will never allow Satan to gain control over him or he will never harm him." (Sahîh)

Comments:
a. It is better to read the mentioned supplication before taking off the clothes.
b. The benefit of this supplication is that due to its blessing, Satan keeps away when having intercourse; therefore, the risk of the effects of Satan on the children becomes less, and it is protection against some certain diseases also.

Chapter 28. Covering Oneself

When Having Intercourse

1920. Bahz bin Hakim narrated from his father that his grandfather said: "I said: 'O Messenger of Allâh, with regard to our 'Awrah, what may we uncover of it and what must we conceal?' He said: 'Cover your 'Awrah except from your wife and those whom your right hand possesses.' I said: 'O Messenger of Allâh, what if the people live close together?' He said: 'If you can make sure that no one sees it, then do not let anyone see it.' I said: 'O Messenger of Allâh, what if one of us is alone?' He said: 'Allâh is more deserving that you should feel shy before Him than people.'" (Hasan)

Comments:
a. To keep the private parts preserved from anyone else, other than the wife and female slave, means to abstain from illegal affairs and adultery.
b. This Hadîth also indicates that if a husband and wife see each other's
private parts, it is not sinful. The following *Ahādīth* prohibited it but both narrations are Weak.

1921. It was narrated from ‘Utbah bin ‘Abd Sulami that the Messenger of Allāh ﷺ said: “When anyone of you has intercourse with his wife, let him cover himself and not be naked like donkeys.” (Da‘if)

1922. It was narrated from a freed slave of ‘Āishah that ‘Āishah said: “I never looked at or I never saw the private part of the Messenger of Allāh ﷺ.” (Da‘if)

(One of the narrators) Abu Bakr (Ibn Abu Shaibah) said: “Abu Nu‘aim said: ‘From a freed female slave of ‘Āishah.’”

Chapter 29. Prohibition Of Having Intercourse With Women In The Buttocks

1923. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Allāh will not look at a man who has intercourse with his wife in her buttocks.” (Sahih)
Comments:

‘Allāh will not look towards him’; it means Allāh will not cast a glance of mercy at him and his offence will not be forgiven on the Day of Judgement. It shows the prohibition of this act; another Ḥadīth narrates that the perpetrator of this act is cursed too. The Prophetic statement is, ‘He who has intercourse with a woman from her backside (anus) is cursed.’ (Sunan Abu Dawud: 2162)

1924. It was narrated from Khuzaimah b. Thābit that the Messenger of Allāh said: “Allāh is not too shy to tell the truth,” three times. “Do not have intercourse with women in their buttocks.” (Sahih)

Comments:

The anus is a place of filth; therefore, a believer avoids it. Naturally, this is not the function and purpose of this place; and medically it has many affects and dark sides, one of these has recently appeared in the form of ‘AIDS Disease’. The legal place of intercourse, the vagina, is even forbidden during the days of impurity; so how can the place which is just for filth be allowed?

1925. It was narrated from Muhammad b. Munkadhir that he heard Jāḥiẓ b. ‘Abdullāh say: “The Jews used to say that if a man has intercourse with a woman in her vagina from the back, the child would have a squint. Then Allāh, Glorious is He, revealed: ‘Your wives are a tilth for you, so go to your tilth, when or how you will.’” (Sahih)

The husband and wife are allowed to enjoy each other by all means, whether the woman is lying on her back, on the stomach or on the side. But the necessary thing is that only the legal and natural way according to Shari'ah should be used for intercourse.

Chapter 30. Coitus Interruptus

1926. It was narrated that Abu Sa'eed Al-Khudri said: "A man asked the Messenger of Allâh about coitus interruptus. He said: 'Do you do that? If you do not do so, it will not harm; for there is no soul that Allâh has decreed will exist but it will come into being.'" (Sahih)

Comments:

a. Coitus interruptus is, when having intercourse, to withdraw the penis before emission of semen to avoid the risk of conception.

b. 'If you do not do so, it will not harm'; it indicates that not doing coitus interruptus is better, but it is not forbidden strictly. Therefore, if woman is unable to bear the difficulty of pregnancy and childbirth due to sickness or weakness, then coitus interruptus may be practised.

1927. It was narrated that Jâbir said: "We used to practice coitus interruptus during the time of the Messenger of Allâh when the Qur'ân was being revealed." (Sahih)

Comments:

The husband and wife are allowed to enjoy each other by all means, whether the woman is lying on her back, on the stomach or on the side. But the necessary thing is that only the legal and natural way according to Shari'ah should be used for intercourse.
Comments:
Its definite prohibition was not revealed during the period of revelation, which proves the permissibility of this action.

1928. It was narrated that 'Umar bin Khattāb said: “The Messenger of Allāh forbid practicing coitus interruptus with a free woman except with her consent.” (Da’if)

Chapter 31. A Man Should Not Be Married To A Woman Along With Her Paternal or Maternal Aunt At The Same Time

1929. It was narrated from Abu Hurairah that the Prophet said: “A woman should not be married to a man who is married to her paternal aunt or maternal aunt (at the same time).” (Sahih)

1930. It was narrated that Abu Sa’eed Al-Khudri said: “I heard the Messenger of Allāh forbid two types of marriage: For a man to be married to a woman and her paternal aunt (at the same time), and to a woman and her maternal aunt (at the same time).” (Sahih)
man should not be married to a woman and her paternal aunt or maternal aunt at the same time."
(Sahih)

Comments:
After the death of a wife or after her divorce, her maternal aunt or the daughter of her sister, and her paternal aunt or the daughter of her brother, are permissible for the man to take as brides. Similarly, two sisters at one time cannot be in the marriage bond of one man; but after the divorce or death of the first sister, the marriage of the second sister is allowed with the same man. (An-Nisâ` 4:23)

Chapter 32. A Man Divorces His Wife Thrice, Then Another Man Marries Her And Divorces Her Before Consummating The Marriage. Can She Go Back To The First Man?

1932. It was narrated from `Aishah that the wife of Rifâ`ah Al-Qurazi came to the Messenger of Allâh ﷺ and said: "I was married to Rifâ`ah, and he divorced me and made it irrevocable. Then I married `Abdur-Rahmân bin Zubair, and what he has is like the fringe of a garment." The Prophet ﷺ smiled and said: "Do you want to go back to Rifâ`ah? No, not until you taste his ('Abdur-Rahmân’s) sweetness and he tastes your sweetness." (Sahih)
Comments:

a. The permission of marrying the first man (who gave her final divorce) is with the condition that the second husband divorced her after having intercourse. If the second husband divorced her before having sexual intercourse, then remarrying the former husband is not yet permissible; but she may marry a third person.

b. The third divorce is an absolute or final divorce after which the right of revocation is void. If a woman is divorced after the marriage ceremony without consummating the marriage, then this first divorce will be regarded as absolute and final. If one is married to a female slave, then the second divorce will be the absolute one. Any other case has the right to three divorces and the third divorce will be the last one.

1933. It was narrated from Ibn 'Umar, from the Prophet ﷺ, concerning a man who had a wife then divorced her, then another man married her but divorced her before consummating the marriage. Could she go back to the first man? He said: “No, not until he tastes her sweetness.” (Sahih)

Comments:

'Taste' means the performance of intercourse, as has been mentioned previously.
Chapter 33. The Muhallil
And The Muhallal lahu[1]

1934. It was narrated that Ibn 'Abbas said: "The Messenger of Allah ﷺ cursed the Muhallil and the Muhallal lahu." (Sahih)

1935. It was narrated that 'Ali said: "The Messenger of Allah ﷺ cursed the Muhallil and the Muhallal lahu." (Da'if)

1936. Uqbah bin 'Amir narrated that the Messenger of Allah ﷺ said: 'Shall I not tell you of a borrowed billy goat?' They said: 'Yes, O Messenger of Allah!' He said: "He is Muhallil. May Allah curse the Muhallil and the Muhallal lahu." (Hasan)

[Muhallil is the man who marries a woman in order to divorce her, so that she can go back to her first husband. Muhallal lahu is the first husband for whom this is done.]
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Comments:

a. If a woman is divorced three times (the three divorces in accordance with the Shari'ah) and her husband wants to take her back, it is not allowed. If a second man marries her, and he has no intention to live a matrimonial or family life with her permanently; rather he intends to divorce her after marriage, and having sexual intercourse and this marriage is a trick, so that the former husband can remarry her, thus which was unlawful for the former husband will become lawful, this type of temporary marriage is called Halālah, it is declared a cursed deed in this Hadith.

b. The curse proves the prohibition of Halālah, because a permissible deed never causes a curse.

c. The person who performs Halālah is named, in the Hadith, a billy goat or a male goat, which stresses the gravity of evil in this act.

Chapter 34. What Is Unlawful Due To Lineage Is Unlawful

Chapter 34. What Is Unlawful Due To Breastfeeding

1937. It was narrated from 'Āishah that the Messenger of Allāh said: 'Breastfeeding makes unlawful (for marriage) the same things that blood ties make unlawful.' (Sahih)

Comments:

The details of the women who are prohibited for marriage due to fosterage (suckling a baby) are the following:

a. Foster Mother: Who suckled you during the foster period (first two years of infancy).

b. Foster Sister: Your real or foster mother suckled her, along with you, before you or after you; or a woman whose real or foster mother suckled you; i.e., all blood related children and the foster children of a woman will become brothers and sisters of the suckling child.

c. Foster maternal aunt: The sisters of the foster mother will become maternal aunts of the suckling child.

d. Foster paternal aunt: The husband of the foster mother will be the father of
the suckling child; therefore, the sisters of the foster father will become paternal aunts and his brothers will be the paternal uncles of the suckling child.

Other real brothers and sisters of the suckling child, who did not suckle the same foster mother, will not have any foster relation with the woman and her children.

1938. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ was offered the daughter of Hamzah bin ‘Abdul-Muttalib in marriage, and he said: “She is the daughter of my brother through breastfeeding, and breastfeeding makes unlawful (for marriage) the same things that blood ties make unlawful.”

(Sahih)

Comments:
a. The chief of the martyrs, Hamzah ﷺ was the real paternal uncle of the Messenger ﷺ. Therefore, the marriage of his daughter should have been legal with the Prophet ﷺ; that is why ‘Ali ﷺ gave this proposal to the Prophet ﷺ. But the Messenger of Allāh ﷺ made it clear that it was possible because of the family lineage relation, but it was impossible due to the prohibition of fostering.

b. Thuwaibah, the female slave of Abu Lahab, suckled Hamzah ﷺ; she also suckled the Messenger of Allāh ﷺ for a few days. (Lama’at Sharh Mishkār, Book of Nikāh, chapter: The women prohibited for marriage)

1939. It was narrated from ‘Urwah bin Zubair that Zainab bint Abi Salamah told him that Umm Habibah told her that she said to the Messenger of Allāh ﷺ: “Marry my sister ‘Azzah.” The Messenger of Allāh ﷺ said: “Would you like that?” She said: “Yes, O Messenger of Allāh. I am not the only one living with you and the one who most deserves to
share good things with me is my sister.” The Messenger of Allâh ﷺ said: “But that is not permissible for me.” She said: “But we thought that you wanted to marry Durrah bint Abi Salamah.” The Messenger of Allâh ﷺ said: “The daughter of Umm Salamah?” She said: “Yes.” The Messenger of Allâh ﷺ said: “Even if she were not my step-daughter who is under my care, she would not be permissible for me, because she is the daughter of my brother through breastfeeding. Thuwaibah breastfed both her father and I. So do not offer your sisters and daughters to me for marriage.” (Sahih)

Another chain of narrator with similar wording.

Comments:

a. Two sisters at one time are not allowed in the marriage bond with the same man.

b. Marriage with the step daughter is not allowed.

c. The marriage with a foster niece is as prohibited as with the real niece.

d. The relations of fosterage must be kept identified lest the marriage mistakenly take place with such a woman that it is not allowed.

Chapter 35. Suckling Once Or Twice Does Not Make (Marriage) Unlawful

1940. It was narrated that Umm Fadl said that the Messenger of Allâh ﷺ said: “Breastfeeding once or twice, or suckling once or
twice, does not make (marriage) unlawful.” (Sahih)

Comments:

Some of the scholars understood from this Hadith that three cases of suckling establishes the rules of fosterage, i.e. the relationship of fosterage is established. But the truth is that the fosterage is proven by suckling five times. As the saying of ‘Aishah is narrated in Sahih Muslim that the first rule of suckling regarding the prohibition of marriage, revealed in the Qur’an, was of suckling ten times; later it was abrogated and the rule of fosterage prohibition due to suckling five times was revealed.

1941. It was narrated from ‘Aishah that the Prophet said: “Suckling once or twice does not make (marriage) unlawful.” (Sahih)

Comments:

This narration has uncertainty regarding the revealed rule if it was ten times or five times; but the aforementioned narration of Sahih Muslim made it clear that the rule was revealed for five times.
Chapter 36. Breastfeeding An Adult

1943. It was narrated that 'Aishah said: "Sahlah bint Suhail came to the Prophet and said: 'O Messenger of Allah, I see signs of displeasure on the face of Abu Hudhayfah when Sālim enters upon me." The Prophet said: "Breastfeed him." She said: "How can I breastfeed him when he is a grown man?" The Messenger of Allah smiled and said: "I know that he is a grown man." So she did that, then she came to the Prophet and said: "I have never seen any signs of displeasure on the face of Abu Hudhayfah after that." And he was present at (the battle of) Badr. (Sahih)

Comments:

Due to this Hadith, 'Aishah had the opinion that the milk, in whatever age it is suckled, will prove the prohibition of fosterage. But other Mothers of the Believers did not agree with her; as appears in the following chapter.

(See Hadith: 1947)

1944. It was narrated that 'Aishah said: "The Verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was with me under my...

[1] Nearly all of the scholars hold the view of the rest of the wives of the Prophet as recorded by Muslim and others (similar here under no. 1947), that Umm Salamah, the wife of the Prophet would say: "The rest of the wives of the Prophet refused to have anyone enter upon them based upon such suckling. They said to 'Aishah: 'By Allah! We see that this is but an allowance that Allah's Messenger granted to Sālim specifically. So no one enters upon us based on this suckling, nor sees us.'"

And regarding the suckling itself, Nawawi mentioned that Qādī 'Iyād said: "Perhaps she expressed the milk, then he drank it without touching."
pillow. When the Messenger of Allah ﷺ died, we were preoccupied with his death, and a tame sheep came in and ate it.” (Hasan)

Comments:

a. These are such Verses that their recitation has been abrogated, while the rule remained in force; therefore, the Companions did not write it in the copy of the Qur'an.

b. It is proven from other Ahadith that the latest rule regarding the prohibition of fosterage is for suckling five times, and this is the preferred view.

Chapter 37. There Is No Breastfeeding After Weaning

1945. It was narrated from ‘Aishah that the Prophet ﷺ entered upon her and there was a man with her. He said: “Who is this?” She said: “This is my brother.” He said: “Look at whom you allow to enter upon you, because the breastfeeding (that makes a person Mahram) is that which satisfies hunger.” (Sahih)

Comments:

The prohibited relation due to fosterage will come about if the child is fostered in the first two years of age; and the child sucked milk five times to the fill; if a child is fostered after the first two years, then this suckling will
not be regarded as a prohibitive one, and it will not establish the relation of fosterage; except for in extreme circumstances.

1946. It was narrated from 'Abdullah bin Zubair that the Messenger of Allah ﷺ said: "There is no breastfeeding except that which fills the stomach." (Sahih)

Comments:
The meaning of the Hadith is, only that suckling will be taken into consideration in such early age of the baby when the milk of the mother serves the purpose of food for the baby. In normal circumstances, suckling an older child will not establish the relation of fosterage.

1947. It was narrated from Zainab bint Abi Salamah that the wives of the Prophet ﷺ all differed with 'Aishah and refused to allow anyone with ties of breastfeeding like Sālim, the freed slave of Abu Hudhayfah, to enter upon them. They said: "How do we know? That may be a concession granted only to Sālim." (Sahih)

Comments:
The same opinion of the Pure Wives of Prophet ﷺ is that of the majority scholars. Imam Bukhari preferred it too; as mentioned in the comments of the previous Hadith. However some people are also in favor of effectiveness of suckling a grown up man; which may be practised in extreme circumstances. For further elaboration one may see in the appendix of Tafṣīr Ahsanul-Bayān, "Some Essential Rules of Fosterage," in the Urdu version.
Chapter 38. The Breast Milk
Belongs To The Sire

1948. It was narrated that 'Aishah said: "My paternal uncle through breastfeeding, Allah bin Abu Qu'ais, came and asked permission to visit me, after the ruling on veiling had been enjoined, and I refused to let him in, until the Prophet ﷺ came in and said: 'He is your paternal uncle; let him in.' I said: 'But it is the woman who breastfed me; the man did not breastfeed me.' He said: 'May your hands be rubbed with dust', or: 'May your right hand be rubbed with dust!''” (Sahih)

Comments:
Foster relations are established from both sides, that of the foster mother and the foster father; resulting in foster maternal uncles and aunts etc. The husband of the suckling woman becomes the father of the foster child; so
Chapter 39. A Man Became Muslim And He Has (i.e., Is Married To) Two Sisters

1950. It was narrated that Dailami said: “I came to the Messenger of Allâh ﷺ, and I was married to two sisters whom I had married during the Ignorance period. He said: When you go back, divorce one of them.’’” (Hasan)

1951. Dahhâk bin Fairuz Dailami narrated that his father said: “I came to the Prophet ﷺ and said: ‘O Messenger of Allâh! I have become Muslim and I am married to two sisters.’ The Messenger of Allâh ﷺ said: ‘Divorce whichever of them you want.’’” (Hasan)

Comments:

a. If a person is already married in accordance with his religion, before embracing Islam, and then the wife and husband become Muslims, their first marriage bond will be valid; they are not required to remarry.

b. If a man is married, before embracing Islam, to such a woman with whom his marriage is unlawful according to Islam, then after embracing Islam he will have to separate from her.

c. Before embracing Islam, the children born from this sort of marriage will be regarded lawful, and they will share the inheritance of the father.
Chapter 40. A Man Became Muslim And He Has More Than Four Wives

It was narrated that Qais bin Harith said: “I became Muslim and I had eight wives. I went to the Prophet [S] and told him about that. He said: ‘Choose four of them.’” (Da‘if)

1952. It was narrated from Ibn Muta‘im bin Sulaym that ‘Umar said: “‘Uqbah bin Sulaym became Muslim and he had ten wives. The Prophet [S] said to him: ‘Choose four of them.’” (Da‘if)

Comments:

a. If a person is married to more than four women before embracing Islam, after embracing Islam he has the right to keep only four women in marriage, and he will necessarily divorce the rest.

b. A person married to more than four women has the privilege to choose any four of them to keep in marriage bond, and there is no condition of choosing the first four or the last four.

Chapter 41. Conditions In Marriage

It was narrated from ‘Uqbah bin ‘Amir that the Prophet [S] said: “Choose four.” (Da‘if)
The Chapters On Marriage

1955. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allāh ﷺ said: 'Whatever is given as a dowry or gift before the marriage, it belongs to her. Whatever is given after the marriage belongs to the one to whom it was given. And the most deserving matter for which a man is honored is (the marriage of) his daughter or sister.'" (Hasan)

1956. It was narrated from Abu Musa that the Messenger of Allāh ﷺ said: "Whoever has a slave woman and teaches her good..."
manner and educates her, then sets her free and marries her, will have two rewards. Any man from among the People of the Book who believed in his Prophet and believed in Muhammad will have two rewards. Any slave who does his duty towards Allāh and towards his masters will have two rewards.” (Sahih)

(One of the narrators) Sālih said: “Sha’bi said: ‘I have given this (Hadith) to you for little effort on your part. A rider would travel to Al-Madinah for less than this.’”

Comments:
a. Male and female slaves are bought for service; the arrangement of their education and professional training is a great favor to them; and then setting the female slave free is another favor unto her. Thereafter, she should not be ignored for marriage just because she was a slave in the past; it will be the negation of her freedom. Instead, it will be the perfection of favor that a freed female slave acquires the rights of a free wife.

b. If a Jew remaining firm on Tawhid believes in Musa or a Christian believes in ‘Eisa (Jesus), so long as he is unaware of the prophethood of Muhammad, he (Jew or Christian) is correct. Whenever he knows about the advent of the Prophet and believes in him, thus he secures a double reward, as is the story of Najāshī.

1957. It was narrated that Anas said: “Safiyyah was given to Dihyah Al-Kalbi (as his share of the war booty), then she was given to the Messenger of Allāh after that. He married her, and made her ransom (i.e., freedom from slavery) her dowry.” (Sahih)

Hammâd said: “Abdul-’Aziz said to Thābit: ‘O Abu Muhammad! Did you ask Anas...
what her bridal-money was? He said: 'Her bridal-money was her freedom.'

Comments:
a. Safiyyah became a war prisoner when the Muslims attacked Banu Nadir, a tribe of Jews. For further details see Hadith: 1909 and its comments.
b. The freedom of a female slave can be declared as her dowry.

1958. It was narrated from 'Aishah that the Messenger of Allâh set Safiyyah free, and made her ransom her dowry, and he married her. (Sahih)

Comments:
As it is Islamically forbidden for a woman to marry without the permission of her father or Wali (the guardian), likewise a slave is not allowed to marry without the permission of the master. The logic of it is that, after marriage, the slave will have to look after his wife and children, and it will undermine the service to his master; but if the master, with a goodwill gesture, is prepared to decrease his duties then the slave should marry, otherwise he should observe patience. Morally, the master should allow the slave to marry so that he can protect his chastity.

Chapter 43. A Slave Marrying Without His Master's Permission

1959. It was narrated from Ibn 'Umar that the Messenger of Allâh said: "If a slave gets married without his master's permission, he is a fornicator." (Da'if)
It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: “Any slave who gets married without his master’s permission, is a fornicator.” (Da’if)

1961. It was narrated from 'Ali bin Abu Talib that the Messenger of Allah ﷺ forbade on the Day of Khaibar, the temporary marriage of women and (he forbade) the flesh of domestic donkeys. (Sahih)

Chapter 44. Prohibition Of Temporary Marriage (Mut’ah)

(a. In a temporary or short-term marriage, a man and a woman agree to live together as wife and husband for a temporary appointed term; and as soon as this term comes to end, the marriage ends too. This kind of marriage was permissible, later it was forbidden, and now it is absolutely unlawful.

b. The Islamic bond of marriage is a contract between man and woman to live together for their whole life. Because the objective of the temporary marriage is not to live together permanently, therefore it is prohibited too.

c. Domestic donkey is unlawful (to eat); an animal very similar to a donkey is found in the jungle, and it is called a dādass in Arabic.

Comments:

- ووافقه البهبهاني* ابن عقيل ضعيف تقدم، ح: 190.
- 1960. It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: “Any slave who gets married without his master’s permission, is a fornicator.” (Da’if)
- 1961. It was narrated from 'Ali bin Abu Talib that the Messenger of Allah ﷺ forbade on the Day of Khaibar, the temporary marriage of women and (he forbade) the flesh of domestic donkeys. (Sahih)
1962. It was narrated from Rabi’ bin Sabrah that his father said: “We went out with the Messenger of Allâh ﷺ on the Farewell pilgrimage, and they said: ‘O Messenger of Allâh, celibacy has become too difficult for us.’ He said: ‘Then make temporary marriages with these women.’ So we went to them, but they insisted on setting a fixed time between us and them. They mentioned that to the Prophet ﷺ and he said: ‘Set a fixed time between you and them.’ So I went out with a cousin of mine. He had a cloak and I had a cloak, but his cloak was finer than mine, and I was younger than him. We came to a woman and she said: ‘One cloak is like another.’ So I married her and stayed with her that night. Then the next day I saw the Messenger of Allâh ﷺ standing between the Rukn (corner) and the door (of the Ka’bah), saying: ‘O people, I had permitted temporary marriage for you, but Allâh has forbidden it until the Day of Resurrection. Whoever had any temporary wives, he should let them go, and do not take back anything that you had given to them.’” (Sahih)

Comments:

a. Shaikh Albaâni said: This Hadith is authentic but the mention of the Farewell pilgrimage in it is incorrect. The truth is that it was made unlawful forever at the conquest of Makkah; as mentioned in Sahih Muslim: 1406.

b. The temporary marriage was allowed during a limited time for certain
1963. It was narrated that Ibn 'Umar said: “When 'Umar bin Khattab was appointed caliph, he addressed the people and said: 'The Messenger of Allâh ﷺ permitted temporary marriage for us three times, then he forbade it. By Allâh, if I hear of any married person entering a temporary marriage, I will stone him to death, unless he can bring me four witnesses who will testify that the Messenger of Allâh ﷺ allowed it after he forbade it.'”

(Hasan)

Comments:

a. 'Umar ﷺ did not deny the fact that temporary marriage was lawful at some time; instead he made it clear that the final verdict of the Messenger of Allâh ﷺ regarding it was absolute prohibition forever.

b. The marriage bonds that were regarded lawful in the pre-Islamic era, and then were prohibited in Islam, have no legal status in Islamic Shari‘ah. Now if someone does this kind of marriage, it will not be regarded as marriage, rather it will be an act of adultery; and this individual will be declared a criminal and will be given the prescribed punishment.

Chapter 45. Marriage Of A Muhrim

1964. Maimunah bint Hârith narrated that the Messenger of Allâh ﷺ married her when he was Halîl (not in Ihrâm). (Sahih)

He (one of the narrators—Yazid) said: “And she was my maternal aunt and the maternal aunt of Ibn 'Abbâs also.”
The Chapters On Marriage

أبواب النكاح

قال: "وَكَانَتْ حَيَالَيْي وَحَالَةُ أَبِي عُيُبِي.

تخريج: آخرجه مسلم، النكاح، باب تحريم نكاح المحرم وكراهة خطبه، ح: 1411 عن
ابن أبي شيبة به.

Comments:

Imam Albâni stated this narration as Contradictory (Shûdhuh). The truth is that the Prophet was not in the state of Iḥrâm at the time of the marriage.

1965. It was narrated from Ibn 'Abbâs that the Prophet got married while he was a Muhrim (in Iḥrâm). (Sahîh)

1966. It was narrated from Abân bin 'Uthmân bin 'Affân that his father said: "The Messenger of Allâh said: 'The one in Iḥrâm should not get married, nor arrange a marriage for anyone else, nor propose marriage.'" (Sahîh)

Comments:

- Getting married or making a marriage contract whilst in the state of Iḥrâm is not allowed.
- The person in Iḥrâm cannot marry himself, neither can he be an attorney for someone's marriage, nor can he act as a guardian for the marriage of his daughter or sister etc.
- A woman in Iḥrâm also cannot be married, nor should a proposal be sent to her.

Chapter 46. Compatibility

1967. It was narrated from Abu Hurairah that the Messenger of Allâh said: "If there comes to
you one with whose character and religious commitment you are pleased, then marry (your daughter or female relative under your care) to him, for if you do not do that there will be Fornication in the land and widespread corruption.” (Du’af"

1968. It was narrated from ‘Aishah that the Messenger of Allah ﷺ said: “Choose the best for your sperm, and marry compatible women and propose marriage to them.” (Du’af"

Comments:

a. The manners, good conduct and religion should be given preference when looking for a spouse. This is the meaning of the compatibility of the spouses.

b. Many righteous girls will remain without marriage if the family status and wealth etc, is given precedence to religion; and this will cause them suffering and hardship.
Chapter 47. Dividing One’s Time Among Wives

1969. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “Whoever has two wives and favors one of them over the other, he will come on the Day of Resurrection with one of his sides leaning.” (Da’if)

Comments:

a. If one has two or more wives, it is possible that the inclination of the heart is towards just one, but this inclination must not cause injustice.

b. In matters of matrimonial desire, there can be lack of interest in cohabitation according to love and desire, but it is unlawful to ignore the fulfillment of matrimonial desire of any of them.

1970. It was narrated from ‘Aishah that whenever the Messenger of Allāh ﷺ was to travel, he would cast lots among his wives. (Sahih)

Comments:

a. In matters of wives, equality and justice must be observed to the maximum possibility.

b. If more than one individual has a right to something, and the thing cannot be divided into shares, then the decision can be made by drawing lots.

1971. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ used to divide his time
equally among his wives, then he would ʿO Allāh, this is what I am doing with regard to that which is within my control, so do not hold me accountable for that which is under Your control and is beyond my control.” (Ṣaḥīḥ)

Chapter 48. A Woman Giving Her Day To Her Co-Wife

1972. ‘Urwah narrated from ‘Aishah that when Saudah bint Zam’ah grew old, she gave her day to ʿAishah, and the Messenger of Allāh went to ʿAishah on Saudah’s day. (Ṣaḥīḥ)

Comments:

a. It is right of the wife that according to the turn, the husband spends the right with her. She may withdraw from her right, and she is also allowed to give her right to any of her co-wives.

b. The Messenger of Allāh was not obliged to stay with his wives according to their turns. Allāh says: “You (O Muḥammad) 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).” (Al-Ahzāb 33:51). Despite that the Prophet would take a great care of their turns; it was the highness of his best manners.
1973. It was narrated from 'Aishah that the Messenger of Allah ﷺ became angry with Safiyyah bint Huyai for something, and Safiyyah said: “O 'Aishah, can you make the Messenger of Allah ﷺ be pleased with me, and I will give you my day?” She said: “Yes.” So she took a headcover of hers that was dyed with saffron, and sprinkled it with water so that its fragrance would become stronger, then she sat beside the Messenger of Allah ﷺ. The Prophet ﷺ said: “O 'Aishah, go away, because it is not your day.” She said: “That is the Grace of Allah which He bestows on whom He pleases.”[1]

Then she told him about that matter and he was pleased with her. (Sahih)

1974. It was narrated that 'Aishah said: “This Verse 'And making peace is better.'[2] was revealed concerning a man who had been married to a woman for a long time, and she had given birth to his children and he wanted to exchange her (for a new wife). She agreed that he would stay with her (the new wife) and would not give her (the

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first wife) a share of his time. (i.e., not spend the nights with her).”
(Sahih)

Chapter 49. Intercession Concerning Marriage

1975. It was narrated that Abu Ruhm said: “The Messenger of Allah ﷺ said: ‘One of the best kinds of intercession is interceding between two people concerning marriage.’” (Da’if)

1976. It was narrated that ‘Aishah said: “Usâmah stumbled at the threshold of the door and cut his face. The Messenger of Allah ﷺ said: ‘Remove the harm (the blood) from him,’ but I was repulsed by that. He started to suck the blood and remove it from his face, then he said: ‘If Usâmah were a girl, I would have adorned him and dressed him until I married him off.’” (Da’if)

Comments:
It is permissible to adorn girls with jewelry and nice clothes. But this should not be a frequent habit, so they have the inclination to simplicity as well.
course, there is no harm in dressing up nicely for weddings and 'Eid celebrations etc., and to use the relevant adornment up to a certain limit.

Chapter 50. Good Treatment Of Women

1977. It was narrated from Ibn 'Abbas that the Prophet ﷺ said:
"The best of you is the one who is best to his wife, and I am the best of you to my wives." (Husayn)

1978. It was narrated from 'Abdullah bin 'Amr that the Messenger of Allah ﷺ said: "The best of you are those who are best to their womenfolk." (Sahih)

Comments:
Due to the good relationship between husband and wife, the children also learn and adopt good manners and habits. Once they are grown up, they prove to be a mercy for themselves as well as for their parents; but if the husband and wife have an unpleasant relationship, the children are affected too, and by learning bad habits, they cause hardships and worry to the parents as well. They also cause mischief and trouble in the society.

1979. It was narrated that Aishah said: "The Prophet ﷺ raced with me and I beat him." (Sahih)
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Comments:
a. When 'Aishah was honored with the kind company of Allâh’s Messenger, she was then very young. The Messenger of Allâh would take great care of her young age, he would avail her occasions of amusement.

b. It is not appropriate to keep the household atmosphere formal and strict all the time; having a good sense of humor with the wife and children, and trying to amuse them, is not contrary to the status of righteousness.

1980. It was narrated that 'Aishah said: “When the Messenger of Allâh came to Al-Madinah, he had just married Safiyyah bint Huyai, and the women of the Ansâr came and told us about that. My expression changed and I covered my face and went away. The Messenger of Allâh looked at my eyes and recognized me. I turned away and walked quickly, but he caught up with me and put his arm around me and said: ‘What did you see?’ I said: ‘Let me go, (I saw) a Jewish woman among other Jewish women.’” (Da‘if)

1981. ‘Urwah bin Zubair narrated that 'Aishah said: “I did not know until Zainab burst in on me without permission, and she was angry. Then she said: ‘O Messenger of Allâh, is it enough for you that the young daughter of Abu Bakr waves her hands in front of you?’ Then she turned to me, but I ignored her until the Prophet said: ‘You should say something to defend yourself.’ So I turned on her, (and replied to...
The expression of anger by Zainab against 'Aishah was because of natural sentiment, which is normal among co-wives. 

b. This permission to 'Aishah by the Messenger of Allâh was on the basis of justice; so 'Aishah made Zainab quiet and the Prophet became pleased.

1982. It was narrated that 'Aishah said: “I used to play with dolls when I was with the Messenger of Allâh, and he used to bring my friends to me to play with me.” (Sahih) 

Chapter 51. Hitting Women

1983. It was narrated that 'Abdullâh bin Zam’ah said: “The Prophet delivered a sermon then he made mention of women, and exhorted (the men) concerning them. Then he said: ‘How long will one of you whip his wife like a slave, then lie with her at the end of the day?’” (Sahih)
Comments:
The rebuke to women for a mistake is necessary but it should be only verbal; if she is very careless and defiantly disobedient, then the husband should get angry; this punishment is enough. Physical light punishment is allowed only at a certain stage when there is no alternative.

1984. It was narrated that 'Aishah said: "The Messenger of Allah never beat any of his servants, or wives, and his hand never hit anything." (Sahih)

Comments:
a. Kindness and compassion are admirable qualities.
b. The physical punishment to the wife, children and servants should be avoided to the maximum possibility.

1985. It was narrated that Iyās bin 'Abdullāh bin Abu Dhubāb said: "The Prophet said: 'Do not beat the female slaves of Allah.' Then 'Umar came to the Messenger of Allah and said: 'O Messenger of Allah, the woman have become bold towards their husbands? So order the beating of them,' and they were beaten. Then many women went around to the family of Muhammad. The next day he said: 'Last night seventy women came to the family of Muhammad, each woman complaining about her husband. You will not find that those are the best of you.'" (Sahih)
1986. It was narrated that Ash'ath bin Qais said: "I was a guest (at the home) of 'Umar one night, and in the middle of the night he went and hit his wife, and I separated them. When he went to bed he said to me: 'O Ash'ath, learn from me something that I heard from the Messenger of Allah ﷺ: "A man should not be asked why he beats his wife, and do not go to sleep until you have prayed the Witr.'" And I forgot the third thing." (Hasan) Another chain with similar wording.

Chapter 52. Those Who Put Extensions In Hair And Those Who Make Tattoos

1987. It was narrated from Ibn 'Umar that the Prophet ﷺ cursed the woman who does hair extensions and the one who has that done, and the woman who does tattoos and the one who has that done. (Sahih)
Comments:

a. The woman is recommended to adorn herself for the pleasure of her husband; but must be careful about what is lawful and unlawful.

b. If a woman has less hair, she should not add artificial hair to show more; and also the men should avoid wearing a wig to hide baldness. For this purpose one may wear a cap, hat or turban etc.

c. As for the art of making tattoos on the body; the print of tattoos remain permanent on the body and do not get deleted; the Arab women used to practise this fashion; but having tattoos and making tattoos are prevented alike.

1988. It was narrated that Asmā' said: “A woman came to the Prophet and said: ‘My daughter is going to get married, and she had the measles and her hair has fallen out. Can I put extensions in her hair?’ The Messenger of Allāh said: ‘Allāh has cursed the one who does hair extensions and the one who has that done.’” (Sahih)

1989. It was narrated that ʻAbdullāh said: “The Messenger of Allāh cursed the woman who does tattoos and the one who has them done, and those who pluck their eyebrows and file their teeth for the purpose of beautification, and those who change the creation of Allāh.” News of that reached a woman of Banū Asad who was called Umm Ya’qūb. She came to him and
said: “I have heard that you said such and such.” He said: “Why should I not curse those whom the Messenger of Allāh ﷺ cursed? And it is in the Book of Allāh.” She said: “I read what is between its two covers and I have not found that.” He said: “If you read it properly you would have found it. Have you not read the words: ‘And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it).’”[1] She said: “Of course.” He said: ‘The Messenger of Allāh ﷺ forbade that.” She said: ‘I think that your wife does it.’ He said: “Go and look.” So she went and looked and she did not see what she wanted. She said: “I have not seen anything.” ‘Abdullāh said: “If she was as you say, I would not have kept her with me.” (Sahih)

Comments:
a. Removing and plucking hair is about the facial hair, which does not look good on the faces of women; plucking, removing them is not allowed Islamically. But some sort of color may be used that they do not look outstanding.

b. Some people have their eyebrows naturally join together and they create a gap between them by shaving; or some women make their eyebrows thinner by using different techniques; these are all forbidden and part of this prohibition.

c. This custom also used to be that it was regarded as a sign of beauty if the front teeth were not joined together; and for this purpose women would make artificial spaces in between the teeth filing them. This is not allowed.

Chapter 53. Recommended Time For Consummating Marriage

1990. It was narrated that 'Aishah said: "The Prophet محمد ﷺ married me in Shawwāl, and he consummated the marriage with me in Shawwāl, and which of his wives was more favored to him than I." 'Aishah used to like marriage to be consummated with her female relatives in Shawwāl. (Sahih)

Comments:
In the pre-Islamic era, the month of Shawwāl used to be considered unblessed; therefore the people would avoid marrying in it. 'Aishah ﷺ refuted this wrong belief by giving her own example.

1991. It was narrated from 'Abdul-Malik bin Hārith bin Hīšām, from his father, that the Prophet ﷺ married Umm Salamah in Shawwāl, and consummated the marriage with her in Shawwāl. (Daʾīf)
Chapter 54. A Man
Consummating The Marriage
With His Wife Before Giving
Her Anything

1992. It was narrated from
‘Aishah that the Messenger of
Allâh ﷺ told her to take a
woman to her husband before he
had given her anything (i.e.,
bridal-money). (Da‘if)

Chapter 55. Omens And
Good Fortune

1993. It was narrated from
Hakim bin Mu‘âwiyyah that his
paternal uncle Mikhmar bin
Mu‘âwiyyah said: “I heard the
Messenger of Allâh ﷺ say: ‘Do
not believe in omens, and good
fortune is only to be found in
three things: A woman, a horse
and a house.’” (Hasan)

Comments:
‘Omens and good fortune’ is the trouble or harmony caused by something
or by a person. For example: a woman, if she is of good conduct, obedient
and well-mannered, then it is a mercy and blessing; but if she is abusive,
disobedient and ill-mannered, then it is ominousness. Similarly if the horse
(ride) is healthy, fast and obedient to the master, then it is a blessing but if
it is stubborn and ungovernable, it will be a problem. A big and wide house
and a good neighbor are a blessing.
1994. It was narrated from Sahl bin Sa’îd that the Messenger of Allâh ﷺ said: “If it exists, it is in three things: a horse, and woman and a house,” meaning omens. (Sahîh)

1995. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: “Omens are only to be found in three things: a horse, a woman and a house.” (Sahîh)

(One of the narrators) Az-Zuhri said: “Abu ‘Ubaidah bin ‘Abdullâh bin Zam’ah said that his mother, Zainab, narrated to him, from Umm Salamah, that she used to list these three, and add to them “the sword.”

Chapter 56. Jealousy

1996. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “There is a kind of protective jealousy that Allâh loves and a kind that Allâh hates. As for that which Allâh loves, it is protective jealousy when there are grounds for suspicion. And as for
that which He hates, it is protective jealousy when there are no grounds for suspicion.’’

(Sahih)

Comments:
a. If the conduct of wife looks doubtful, she should be given proper admonishment, in order to prevent her from stepping forward into bad conduct.
b. One should not have doubts in his chaste and bashful wife just by hearing nonsense from irresponsible individuals; it is possible that out of jealousy, grudge and enmity, they want to spoil his family.

1997. It was narrated that ‘Aishah said: “I never felt as jealous of any woman as I did of Khadijah, because I saw how the Messenger of Allah remembered her, and his Lord had told him to give her the glad tidings of a house in Paradise made of Qasab.”[1] (Sahih)

Meaning of gold; Ibn Majah said that.

1998. It was narrated that
Mishwar bin Makhramah said: "I heard the Messenger of Allah (ﷺ) when he was on the pulpit, say: 'Banu Hishām bin Mughirah asked me for permission to marry their daughter to 'Ali bin Abu Tālib, but I will not give them permission, and I will not give them permission, and I will not give them permission, unless 'Ali bin Abu Tālib wants to divorce my daughter and marry their daughter, for she is a part of me, and what bothers her bothers me, and what upsets her upsets me.'" (Sahih)

Comments:
a. It is not allowed to worry the noble Prophet (ﷺ) by any means even though the concern may be about what is lawful; but perhaps it would be displeasing to the Messenger of Allah (ﷺ) for a certain reason.
b. The Messenger of Allah, prohibited 'Ali (ﷺ) from marrying the daughter of Abu Jahl because it would be troublesome for Fātimah (ﷺ), and it would hurt the Prophet (ﷺ) too; consequently 'Ali (ﷺ) would earn the displeasure of Allah for bothering the Prophet (ﷺ). This prohibition, in fact, was a means of kindness towards 'Ali (ﷺ).

1999. 'Ali bin Husain said that Miswar bin Makhramah told him that 'Ali bin Abu Tālib proposed to the daughter of Abu Jahl, when he was married to Fātimah the daughter of the Prophet (ﷺ). When Fātimah heard of that she went to the Prophet (ﷺ) and said: "Your people are saying that you do not feel angry for your daughters. This 'Ali is going to marry the daughter of Abu Jahl." Miswar
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Abwab al-nikah

said: "The Prophet stood up, and I heard him when he bore witness (i.e., said the Shahâdah), then he said: 'I married my daughter (Zainab) to Abû-Ás bin Rabi', and he spoke to me and was speaking the truth. Fâtimah bint Muhammad is a part of me, and I hate to see her faced with troubles. By Allâh, the daughter of the Messenger of Allâh and the daughter of the enemy of Allâh will never be joined together in marriage to one man.'"

He said: So, 'Ali abandoned the marriage proposal. (Sahih)

Chapter 57. The Woman Who Offered Herself (In Marriage) To The Prophet

2000. It was narrated from Hishâm bin 'Urwah, from his father that 'Áishah used to say: "Wouldn't a woman feel too shy to offer herself to the Prophet?" Until Allâh revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will."[1] She said: "Then I said: 'Your Lord is quick to make things easy for you.'" (Sahih)

It is not regarded a good thing in an Islamic society that a woman offers herself to a man for marriage; the right procedure is that this offer should be made by the guardian of woman. The distinctive highness of Allâh’s Messenger ﷺ looked strange to A’ishah ﷺ, that the women themselves would request the Messenger of Allâh ﷺ to marry with them.

2001. Thâbit said: “We were sitting with Anas bin Mâlik, and a daughter of his was with him. Anas said: ‘A woman came to the Prophet ﷺ and offered herself to him. She said: ‘O Messenger of Allâh, do you have any need of me?’’ His daughter said: ‘How little modesty she had!’ He said: ‘She was better than you, because she wanted (to marry) the Messenger of Allâh ﷺ, and she offered herself to him.’” (Sahih)

Comments:
Men and women alike may attend a gathering (or circle) of knowledge, but the women should have their place separate, and the mixing of men and women is not allowed apart from immediate blood relatives.

Chapter 58. A Man Who Has Doubts Concerning His Child

2002. It was narrated that Abu Hurairah said: “A man from Banu Fazârah came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, my wife has given birth to a black boy.’ The Messenger of Allâh ﷺ said: ‘Do you have camels?’ He said: ‘Yes.’ He said: ‘What color are they?’ He said:
'Red.' He said: 'Are there any grey ones among them?' He said: 'Yes, there are some grey ones among them.' He said: 'Where does that come from?' He said: 'Perhaps it is hereditary.' He said: 'Likewise, perhaps this is hereditary.'” (Sahih)

Comments:

'Perhaps it is hereditary' means the child took the resemblance of a maternal or paternal ancestor, i.e., genes transmitted from a paternal grandfather and grandmother, maternal grandfather and grandmother or any of the ancestors.

2003. It was narrated from Ibn 'Umar that a man from the desert people came to the Prophet ﷺ and said: "O Messenger of Allâh, my wife has given birth on my bed to a black boy, and there are no black people among my family." He said: "Do you have camels?" He said: "Yes." He said: "What color are they?" He said: "Red." He said: "Are there any black ones among them?" He said, "No." He said: "Are there any grey ones among them?" He said: "Yes." He said: "How is that?" He said: "Perhaps it is hereditary." He said: "Perhaps (the color of) this son of yours is also hereditary." (Hasan)
Chapter 59. The Child Is For The Bed And The Fornicator Gets Nothing

2004. It was narrated that 'Aishah said: Ibn Zam'ah and Sa'd (Ibn Abu Waqqâs) referred a dispute to the Prophet concerning the son of Zam'ah's slave woman. Sa'd said: "O Messenger of Allâh, my brother (Utba bin Abu Waqqâs) left instructions in his will that when I come to Makkah, I should look for the son of the slave woman of Zam'ah and take him into my care." 'Abd bin Zam'ah said: "He is my brother and the son of the slave woman of my father; he was born on my father's bed." The Prophet saw that he resembled Utba, and said: "He belongs to you, O 'Abd bin Zam'ah. The child is for the bed."

(Sahih)

Comments:

a. In the pre-Islamic period, a child born because of illegal affairs used to be considered of the same man due to whose affairs it was born. Following the same custom of pre-Islamic Ignorance, Sa'd bin Abu Waqqâs wanted to have the guardianship of the child born to a female slave of Zam'ah 'a legal child of his brother'.

b. Abd bin Zam'ah had the opinion that legally the child was his brother, regardless who the child’s real father should be, because he (the child) was a son of the female slave of his father.

c. The apparent look and facial features showed that the child was born of

[1] 'The child is for the bed' means that the child is attributed to the husband or the man who owns the slave women who gave birth to that child, even if the child resembles someone else.
Sa’d’s brother; but legally, according to the Islamic Shari’ah, he was regarded the brother of Abd bin Zam’ah.

d. It looked clear that the child being a legal brother of Saudah was not yet her real blood brother, so the Messenger of Allâh ﷺ told the mother of the Believers ‘Saudah’ to observe Hijâb before him.

2005. It was narrated from ‘Umar that the Messenger of Allâh ﷺ ruled that the child belonged to the bed. (Sahih)

2006. It was narrated from Abu Hurairah that the Prophet ﷺ said:
“The child is for the bed (i.e., belongs to the husband) and the fornicator gets nothing.” (Sahih)

2007. Shurahbil bin Muslim said:
“I heard Abu Umâmah Al-Bâhili say: ‘I heard the Messenger of Allâh ﷺ say: ‘The child is for the bed and the fornicator gets nothing.’” (Hasan)

Comments:
‘The child belonged to the bed’ means the person who owns the bed; i.e., to the husband of the woman or the master of the female slave. The child will be considered his, and the relation of inheritance etc., would also be related to him; no relation will be connected with the man due to whose illegal affairs the child was born.

‘The fornicator gets nothing’ or ‘the fornicator will have the stone’ means he has nothing to do with the child, i.e., he is deprived of legal benefits from the child, like: inheritance etc. Another meaning is that he deserves the punishment and should be stoned to death.
Chapter 60. When One Spouse Becomes Muslim Before The Other

2008. It was narrated from Ibn ‘Abbâs that a woman came to the Prophet ﷺ and became Muslim, and a man married her. Then her first husband came and said: “O Messenger of Allâh, I became Muslim with her, and she knew that I was Muslim.” So the Messenger of Allâh ﷺ took her away from her second husband and returned her to her first husband. (Da‘îf)

2009. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ returned his daughter to Abul-‘As bin Rabi‘ after two years, on the basis of the first marriage contract. (Da‘îf)

Comments:

a. If a wife embraces Islam before her husband, she is not allowed to have matrimonial relationship with him anymore. After passing one menstruation cycle as her waiting period, she is allowed to marry another man. (Sahih Al-Bukhâri: 5286).

b. If she does not marry another man, and waits for her husband to embrace Islam, then this is allowed. Even if the husband embraces a long time after, they are still allowed to live a spouses’ life under the previous marriage bond. But Imam Bukhâri quoted the verdicts of some Companions and the Successors that if a woman becomes Muslim first and then the husband embraces Islam, even though the waiting period has not yet finished, the new marriage contract is still necessary.

2009 - حَدَّثَنَا أبُو بُكرُ بْنُ حَكَمَ وَحَمّيْدُ أبُنُ حَكَمْ، قَالَ: حَدَّثَنَا بْنُ كَارُونُ، أَبُو بُكرُ بْنُ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْمُظْهِرِيِّ، عَنْ عَبْدِ أبِي عَبَّاسِ أَنَّ
2010. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh returned his daughter Zainab to Abul-'As bin Rabî’, with a new marriage contract. (Da’if)

Chapter 61. Intercourse With A Nursing Mother

2011. It was narrated that Judâmah bint Wahb Al-Asadîyyah said: “I heard the Messenger of Allâh say: ‘I wanted to forbid intercourse with a nursing mother, but then (I saw that) the Persians and the Romans do this, and it does not kill their children.’ And I heard him say, when he was asked about coitus interruptus: ‘It is the disguised form of burying children alive.’” (Sahîh)

Comments:

Having sexual intercourse during the breastfeeding period carries the risk of conception; and due to it, the milk of the mother decreases, and the child...
who is already breastfeeding would get weak for not having proper nutrition.

2012. It was narrated from Muhājīr bīn Abī Muslīm, from Asmā’ bint Yazīd bīn Sakan, who was his freed slave woman, that she heard the Messenger of Allāh ﷺ say: “Do not kill your children secretly, for by the One in Whose Hand is my soul, intercourse with a breastfeeding woman catches up with people when they are riding their horses (in battle) and wrestles them to the ground.” (Dā‘if)

Comments:
‘Wrestles them to the ground’ means the effect of weakness caused by intercourse with a breastfeeding woman remains affective for the whole life, even if such a child becomes a good horse rider after having grown up, he will not yet be able to compete with a child without such history. However this Hadīth is Weak; therefore such concern is not necessary.

Chapter 62. A Woman Who Annoys Her Husband

2013. It was narrated that Abū Umāmah said: “A woman came to the Prophet ﷺ with two of her children, carrying one and leading the other. The Messenger of Allāh ﷺ said: ‘They carry children and give birth to them and are compassionate. If they do not annoy their husbands, those among them who perform prayer will enter Paradise.’” (Dā‘if)
2014. It was narrated from Mu‘ādh bin Jabal that the Messenger of Allāh (ิน) said: “No woman annoys her husband but his wife among houris (of Paradise) says: ‘Do not annoy him, may Allāh destroy you, for he is just a temporary guest with you and soon he will leave you and join us.’” (Hasan)

Comments:

a. Not to obey the correct orders of the husband is a major sin.

b. If a woman annoys her good husband, this annoys the maids of Paradise.

c. Houri literally means the woman of white color and beautiful black eyes. They are the women whom Allāh created in Paradise for the men of Paradise. The righteous Muslim women, who lives their live according to the commandments of Allāh, their status in Paradise will be higher than that of the maids of Paradise.

Chapter 63. What Is Harām Does Not Make What Is Halāl A Harām

2015. It was narrated from Ibn ‘Umar that the Prophet (れた) said: “What is Harām does not make what is Halāl into what is Harām.”[1] (Da‘īf)

[1] Meaning either: If one prohibits something for himself, it does not make the thing unlawful, or the commission of an unlawful act will not, by itself, makes something else unlawful.
Comments:

According to the majority of the scholars, if a man committed adultery with a woman, his marriage with this woman will not be unlawful because of the illegal sex; neither the mother of this woman will be unlawful as mother-in-law for the man, nor the daughter of this woman will be unlawful like the stepdaughter. Similarly, if a man commits adultery with his mother-in-law or stepdaughter, then due to this, his wife will not become unlawful for him; because this relation, legally, is not a relationship of wife and husband. The mentioned commandments are related to the wife. The sin of adultery and the entitlement to its punishment is one thing, and it being prohibited is another thing. (For further information see: Tafsir Ahsanul-Bayān by Hāfiz Salāḥ-uddin Yusuf, Surah: An-Nisā 4: 23)
The Chapters On Divorce

In the Name of Allāh, the Most Beneficient, the Most Merciful

10. The Chapters On Divorce

Comments:
The following are three types of divorce:

a. Divorce in accordance with the Sunnah: Such a divorce given to a wife during her purity period (the days other than her menses) and on the basis that he has not had intercourse with her during her purity. A husband should divorce her by saying 'I divorce you' or 'You are divorced' and thereafter he maintains her living expenses; and he keeps her in his house for the waiting period (which is three menses or three months) and they should separate after the waiting period is over. This is the best way to divorce. Restoring one’s wife after issuing such a divorce is consensually correct, and establishing a new bond of marriage after the waiting time has elapsed is also permissible.

b. Divorce contrary to Sunnah: Divorce issued to a woman during her menses or during her purity, in which the husband has had intercourse with her; or pronouncing divorce three times in the same session is contrary to the Sunnah.

c. False or Ineffective Divorce: Divorce issued by a person being forced to do so, divorcing before establishing a bond of marriage, divorce of a child, divorce of an insane person, or the divorce of an unconscious person are all ineffective.

Chapter 1. Suwayd bin Sa’eed told us

2016. It was narrated from ‘Umar bin Khattāb that the Messenger of Allāh ﷺ divorced Hafṣah then took her back. (Sahih)
Comments:
a. Giving divorce is permissible but one should avoid doing so without any valid reason.
b. Restoration of the wife after divorce grants her all the rights that she had before divorce.

2017. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: What is wrong with people who play with the limits imposed by Allâh, and one of them says: “I divorce you, I take you back, I divorce you?” (Da’if)

2018. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The most hated of permissible things to Allâh is divorce.” (Sahih)

Chapter 2. Divorce According To The Sunnah

2019. It was narrated that Ibn ‘Umar said: “I divorced my wife when she was menstruating. ‘Umar mentioned that to the Messenger of Allâh and he said: ‘Tell him to take her back until she becomes pure (i.e., her period ends), then she has her period (again), then she becomes pure...”
The Chapters On Divorce

(again), then if he wishes he may divorce her before having sexual relations with her, and if he wishes he may keep her. This is the waiting period that Allah has enjoined.’” (Sahih)

Comments:
Issuing divorce during menses, or during the pure days in which the husband has had intercourse, is an illegal way of divorce. This divorce has the controversial status of it being effective or ineffective. It will take place according to many scholars (like Imam Bukhari & others), and they said the person giving divorce in such a way will be sinful. Some other scholars said this type of divorce cannot take place at all because it is not in accordance with the Sunnah. Imam Ibn Hazm and Imam Ibn Taimiyyah and others, may Allah have mercy on them, hold this opinion.

2020. It was narrated that ‘Abdullâh said: “Divorce according to the Sunnah means divorcing her when she is pure (i.e., not menstruating) and without having had intercourse with her (during that cycle).” (Hasan)

2021. It was narrated that ‘Abdullâh said: “Divorce according to the Sunnah means divorcing her with one divorce in each cycle when she is pure, then when she becomes pure the third time, then he pronounces divorce again, and after that she must wait one more menstrual cycle.” (Hasan)
Comments:
a. This is in such a case when the husband is determined for permanent separation and thus a third, final and irrevocable divorce will take place, after which returning the wife into a bond of marriage becomes impossible. It is better to let the waiting period pass after one divorce, if the husband has no intention to return to her, and thus the woman will come out of the bond of marriage, and thereafter, if there is a chance of reconciliation, they may live together as wife and husband after renewing the bond of marriage (after a new marriage contract.)
b. If a wife is returned after the first divorce, and then the second divorce is issued, the waiting time for the second divorce is also three menstruation periods; the return of a wife, during this waiting time, without a new bond of marriage is allowed.

2022. It was narrated that Yunus bin Jubair, Abu Ghallāb, said: “I asked Ibn ‘Umar about a man who divorced his wife when she was menstruating. He said: ‘Do you know ‘Abdullāh bin ‘Umar? He divorced his wife when she was menstruating then ‘Umar came to the Prophet (and told him what had happened). He ordered him to take her back.’ I said: ‘Will that be counted (as a divorce)?’ He said: ‘Do you think he was helpless and behaving foolishly? [i.e., yes, it counts (as a divorce)].’” (Sahih)

Comments:
The Prophet ordered him to take her back. The wording ‘to take her back’ is a proof that the divorce had taken place because returning (taking a wife back) only happens after divorce. Those scholars who are not in favor of the effectiveness of this divorce, they say the wording ‘to take her back’ means to establish normal spouses’ relation as it was before divorce. (I say: This divorce is affective, as quoted earlier in the view of Imam Bukharī. – Usmani)
Chapter 3. How A Pregnant Woman Is To Be Divorced

2023. It was narrated from Ibn 'Umar that he divorced his wife when she was menstruating, and 'Umar mentioned that to the Prophet ﷺ. He said: “Tell him to take her back then divorce her when she is pure (not menstruating) or pregnant.” (Sahih)

Comments:
Divorce can be given as the pregnancy is confirmed; there is no need for waiting until the delivery, because the confirmation of pregnancy leaves no doubt for establishing a family lineage. In this condition, the waiting time for a woman is until the delivery of the baby, during which the husband is allowed to take her back.

Chapter 4. One Who Divorces His Wife Three Times In One Sitting

2024. It was narrated that 'Amir Sha’bi said: “I said to Fātimah bint Qais: ‘Tell me about your divorce.’ She said: ‘My husband divorced me three times when he was leaving for Yemen, and the Messenger of Allāh ﷺ allowed that.’” (Da’if)

Comments:
a. The narration of Sahih Muslim clarifies that Abu 'Amr bin Hafs bin Mughirah Makhzumi, the husband of Fātimah, the daughter of Qais, had already divorced her twice, and he sent her the third and the final divorce
from Yemen, through 'Aiyāsh bin Abu Rabi'ah. He did not divorce her with three pronouncements at a time in one session. (Sahih Muslim: 1480).
b. As divorce can be given directly to the wife, likewise the message of divorce may also be sent through a reliable person, and may be sent as a written divorce; divorce can take place in any mentioned form.

Chapter 5. Taking One’s Wife Back

2025. ‘Imrân bin Husain was asked about a man who divorced his wife then had intercourse with her, and there were no witnesses to his divorcing her or his taking her back. ‘Imrân said: “You have divorced (her) in a manner that is not according to the Sunnah, and you have taken her back in a manner that is not according to the Sunnah. Bring people to witness your divorcing her and taking her back.” (Sahih)

Comments:

As the witnesses are required for the marriage bond, similarly the divorce and return should be in the presence of witnesses. (Although the presence of witnesses is not required compulsorily for divorce and return as it is in the case of marriage. — Usmani)

Chapter 6. When A Divorced Pregnant Woman Gives Birth, The Divorce Becomes Irrevocable

2026. It was narrated from Zubair bin ‘Awwâm that he was married to Umm Kulthum bint ‘Uqbah, and she said to him when she was pregnant: “I will accept one divorce.” So he divorced her once. Then he went out for prayer, and when he came back
she had given birth. He said:  
“What is wrong with her? She misled me, may Allâh mislead her!’” Then he came to the  
Prophet ﷺ, who said: “Her waiting period is over (and she is  
divorced); propose marriage anew  
to her.” (Da’îf)

Comments:

a. Zubair divorced her once with the intention to take her back, but he did  
not know that the delivery of the baby was near to this extent.

b. If the waiting time for the divorce of revocation elapses, then just the verbal  
action of taking the wife back is not enough, rather they should marry  
anew.

c. Asking the hand of an ex-wife for marriage again, means if she likes, she  
may remarry her ex-husband, otherwise there is no enforcement.

d. The birth of a baby terminates the waiting period of divorce, as well as the  
waiting period after a husband’s death.

Chapter 7. When A Pregnant  
Widow Gives Birth, It Is  
Permissible For Her To  
Remarry

2027. It was narrated that Abu  
Sanâbîl said: “Subai’ah  
Aslamîyyah bint Hârîth gave  
birth twenty-odd days after her  
husband died. When her  
postnatal bleeding ended, she  
adorned herself, and was  
criticized for doing that. Her case  
was mentioned to the Prophet ﷺ,  
and he said: ‘If she does that, then  
her waiting period is over.’”  
(Hasan)
Comments:

a. The waiting period for a pregnant woman is up to delivery. This issue has also been mentioned in the Noble Qur'an, as the Divine statement is: "...and those who are pregnant, their waiting period shall be until they deliver their pregnancy." (At-Talâq 65: 4).

b. The intention of Subâ‘îyah to marry after she had delivered the child was objected to by Abu Sanââî himself, who thought if the birth takes place before the end of the waiting period (four months and ten days) then the widow should wait for the full prescribed waiting period of four months and ten days. The period of waiting until the delivery shall be only if the delivery takes longer than four months and ten days, as mentioned in the following Hadith.

c. In the beginning Subâ‘îyah also believed that the opinion of Abu Sanââî was true; but it became clear after having been asked from the Prophet that the waiting period will come to end soon after the birth of child. (See Hadith: 2028)

2028. It was narrated that Masruq and ‘Amr bin ‘Utbah wrote to Subâ‘îyah bint Háthîr, asking about her case. She wrote to them saying that she gave birth twenty-five days after her husband died. Then she prepared herself, seeking to remarry. Abu Sanââî bin Ba’kak passed by her and said: “You are in a hurry; observe waiting period for the longer period, four months and ten days.” “So I went to the Prophet and said: ‘O Messenger of Allâh, pray for forgiveness for me.’ He said: ‘Why is that?’ I told him (what had happened). He said: ‘If you find a righteous husband then marry him.’” (Sahih)
Comments:

a. Preparing for marriage means she replaced the simple dress, which is worn for the waiting period, with a good looking dress, and she also applied the relevant adornment.

b. Requesting for the supplication of forgiveness means she was remorseful about the mistake of lifting the restrictions of the waiting period before its due time. The prophetic statement clarifies that her waiting period had come to an end, therefore, she did not make any mistake and should not worry about this matter.

2029. It was narrated from Miswar bin Makhrama that the Prophet ﷺ told Subay'a to get married, when her postnatal bleeding ended. (Sahih)

2030. It was narrated that 'Abdullah bin Mas'ud said: “By Allâh, for those who would like to go through the process of praying for Allâh’s curse to be upon the one who is wrong, the shorter Surah concerning women[1] was revealed after (the Verses[2] which speak of the waiting period of) four months and ten (days).”

Comments:

a. The Verse of Surat At-Talâq legislates that the waiting period for a pregnant women shall be till delivery. This is the last rule in the chronological order

of revelation; and the Verse (234) of Surat Al-Baqarah that the waiting period for a widow is four months and ten days was revealed earlier. Therefore, if a pregnant woman's husband dies her waiting period will not be four months and ten days, rather it will be till delivery, regardless if the time for delivery is longer or shorter, and this is the correct rule.

b. A woman who is not pregnant and her husband dies, she will spend her waiting period according to Surat Al-Baqarah, which is four months and ten days, regardless if she has consummated the marriage or not.

Chapter 8. Where Should The Woman Whose Husband Died Observe Her Waiting Period?

2031. It was narrated from Zainab bint Ka'ab bin 'Ujrah, who was married to Abu Sa'eed Al-Khudri, that his sister Furai'ah bint Malik said: "My husband went out to pursue some slaves of his. He caught up with them at the edge of Qadum and they killed him. News of his death reached me when I was in one of the houses of the Ansar, far away from the house of my family and my brothers. I went to the Prophet and said: 'O Messenger of Allah, there has come to me news of my husband's death and I am in a house far away from the house of my people and the house of my brothers. He did not leave any money that could be spent on me, or any inheritance, or any house I may take possession of. If you think that you could give me permission to join my family and my brothers, then that is what I prefer and is better for me in

some ways.' He said: 'Do that if you wish.' Then I went out, feeling happy with the ruling of Allâh given upon the lips of the Messenger of Allâh ﷺ, until, when I was in the mosque, or, in one of the apartments, he called me and said: 'What did you say?' I told him the story, and he said: 'Stay in the house in which the news of your husband's death came to you, until your waiting period is over.'” She said: “So I observed the waiting period there for four months and ten (days).”(Sahih)

Comments:

a. A widow should spend her waiting period at the same place where she lived with her husband.

b. The waiting period for a widow who is not pregnant is four months and ten days.

Chapter 9. Can A Woman Go Out During Her Waiting Period?

2032. It was narrated from Hishâm bin ‘UrRh that his father said: “I entered upon Marwân and said to him: ‘A woman from your family has been divorced. I passed by her and she was moving. She said: Fâtîmah bint Qais told us to do that, and she told us that the Messenger of Allâh ﷺ told her to move.’ Marwân said: ‘She told them to do that.’” ‘UrRh said: “I said: ‘By Allâh, ‘Aishah did not like that, and said: ‘Fâtîmah was

بَعْضِ الْحُجْرَةِ دُعَانٍ قَالَ: ﴿كِلَّفْ رَعْمَتٍ؟۪﴿ قَالَ: ﴿فَصَصَتْ عَلَيْهَا.﴾ قَالَ: ﴿مُكْتِبٍ فِي الْبَيْتِ الَّذِي جَاءَهُ فِيهِ.﴾ ﴿فَدُرجَ حُتَّى يُقْعِدَ ﴾التَّكَابِ أَجْلَهُ.﴾ قَالَ: ﴿فَعَشَّدَتْ فِي أَرْبَعِةٍ أَشْهُرٍ وَعَشَرَ.﴾

تخريج: [إسحاح صحيح] أخرج أبو داود، الطلاق، باب في الموتى عنها تنتقل، ح: 2032 من حديث سعد بن إسحاق به. وصحبه الترمذي، ح: 1304، والذهبي، والحاكم.
living in a deserted house and it was feared for her (safety and well being), so the Messenger of Allâh ﷺ granted a concession to her.’” (Hasan)

**Comments:**

a. The waiting period after divorce should also be spent at the husband’s home.

b. It is permissible for the accommodation to be changed due to extreme reasons (like insecurity).

2033. It was narrated that ‘Aishah said: “Fâtîmah bint Qais said: ‘O Messenger of Allâh, I am afraid that someone may enter upon me by force.’ So he told her to move.”’ (Sahîh)

2034. It was narrated that Jâbir bin ‘Abdullâh said: “My maternal aunt was divorced, and she wanted to collect the harvest from her date-palm trees. A man rebuked her for going out to the trees. She went to the Prophet ﷺ who said: ‘No, go and collect the harvest from your trees, for perhaps you will give some in charity or do a good deed with it.’” (Sahîh)
Comments:

a. A woman is allowed to go out of her house during her waiting period if there is a dire and extreme need for her to do so.

b. Had Jābir’s maternal aunt not been allowed to pick fruit from her orchard, it would have gone to waste. Therefore, she had to step out of her house for the safety of the seasonal harvest.

c. It is inappropriate to step outside of the home for minor things. Likewise she should not go to visit a relative or to attend a wedding or any occasions of grief, because these things are not of extreme necessity.

Chapter 10. Does A Woman Who Has Been Divorced Three Times Have The Right To Accommodation And Maintenance?

2035. It was narrated that Abu Bakr bin Abu Jahm bin Sukhain Al-‘Adawi said: “I heard Fātimah bint Qais say that her husband divorced her three times, and the Messenger of Allāh ﷺ did not say that she was entitled to accommodation and maintenance.” (Sahih)

Comments:

a. A husband is not responsible for a woman’s living expenses for the waiting period after the final divorce.

b. If a woman is pregnant, then the husband is responsible for the expense of her waiting period, even after the final divorce. The statement of Allāh Almighty is: “And if they are pregnant then spend for them till they deliver their pregnancy.” (Al-Talāq 65: 6)

2036. It was narrated that Sha’bi said: Fātimah bint Qais said: “My husband divorced me at the time of the Messenger of Allāh ﷺ three times. The Messenger of Allāh ﷺ said: ‘You have no right to accommodation or to maintenance.’” (Sahih)
Chapter 11. Giving A Gift In The Event Of Divorce

2037. It was narrated from 'Āishah that 'Amrah bint Jawn sought refuge with Allâh from the Messenger of Allâh when she was brought to him (as a bride). He said: “You have sought refuge with Him in Whom refuge is sought.” So he divorced her and told Usâmah or Anas to give her a gift of three garments of white flax. (Maudu')

Comments:

a. Imam Albâni said: Quoting Usâmah and Anas in this narration is Munkar (Denounced); and he said the correct wording is: “The Prophet ordered Abu Usaid to make her ready in order to send her to her parents’ home, and also to give her two cotton cloths as compensation.”

b. 'Amrah the daughter of Jawn, said these inappropriate words because of a misunderstanding.

c. If a divorce is issued after a marriage contract that had its dower fixed, and the marriage was not consummated, then half of the dower is due (Al-Baqarah 2: 237) and if the dower is not fixed, then a pair of clothes or what is reasonable according to the circumstances should be given to the woman in compensation.

Chapter 12: When The Man Denies The Divorce

2038. It was narrated from 'Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet said: “If a woman claims that her husband has divorced her, and she brings a witness of good
character (to testify) to that, her husband should be asked to swear an oath. If he swears, that will invalidate the testimony of the witness, but if he refuses then that will be equivalent to a second witness, and the divorce will take effect." (Da‘if)

Chapter 13. One Who Divorces, Marries Or Takes Back His Wife In Jest

2039. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “There are three matters in which seriousness is serious and joking is serious: marriage, divorce and taking back (one’s wife).” (Hasan)

Comments:
a. The relationship of marriage is extremely important due to which a man and woman become lawful for each other and they accept its responsibilities; and it is also because of the marriage bond that their children are legal. Therefore, many rules were Divinely legislated to keep the sanctity of this relationship upright.

b. When accepting a religious responsibility, or withdrawing from it, one should carefully reflect upon its consequences, so that one will not have to face regret and worry later.

Chapter 14. One Who Divorces His Wife To Himself, But Did Not Speak The Words Out Loud

2040. It was narrated from Abu Hurairah that the Messenger of
Allāh said: “Allāh has forgiven my nation for what they think of to themselves, so long as they do not act upon it or speak of it.” (Sahih)

Comments:

a. Many thoughts rise in a human’s mind, of which some are good and some are bad. There is no accountability in respect to them, as long as they remain just thoughts and are not uttered or practiced.

b. Some deeds are concerned just with the heart like: love, hate and fear etc., when one of these gets determinedly absorbed in one’s mind, it can affect other deeds that will be recompensed good or bad accordingly. For example: love for Allāh, love for Allāh’s Messenger, respect of the Noble Qur’ān, to hate good work or to have a grudge against a good person etc.; belief, disbelief, sincerity and hypocrisy are also from this type.

Chapter 15. Divorce Of One Who Is Insane, A Minor And One Who Is Sleeping

2041. It was narrated from ‘Aishah that the Messenger of Allāh said: “The Pen has been lifted from three: from the sleeping person until he awakens, from the minor until he grows up, and from the insane person until he comes to his senses.” (Hasan)

In his narration, (one of the narrators) Abu Bakr (Ibn Abu Shaibah) said: “And from the afflicted person, until he
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reverses. "[1] (Hasan)

آبب الطلاق

al-majnoon, khayyati yufqal, ayyuhsu?

قال أبو بكر في حديثه: "وَعَنْ الْمُتَّبَلِى نِعْمَتَ يُبَرِّأَ.

تخريج: [حسن] آخره أبو داود. الحدود، باب: في المجنون يسرق أو يصيب بين

ج: 4291 من حديث حماد بن سلمة به. وصححه ابن حبان، والحاكم، والذهبي، الراوي عن

إبراهيم النخعي، هو حماد بن أبي سليمان.

Comments:

a. 'The Pen has been lifted' means: Bad deeds are not recorded against these

people.

b. Any act done by the people mentioned in the Hadith has no legal effective

status, and will be regarded unperformed.

c. If a sleeping person says the word of 'divorce', this divorce will be

ineffective, because he did not have the intention to divorce nor did he

know that he has divorced.

2042. It was narrated from 'Ali

bin Abu Talib that the Messenger

of Allâh (س) said: "The Pen is lifted

from the minor, the insane person

and the sleeper." (Hasan)

تخريج: [حسن] وقال البصري: هذا إسناد ضعيف، القاسم بن يزيد هذا مجهول، وأيضاً

لم يدرك علي بن أبي طالب، والحديث السابق شاهد له.

Chapter 16. Divorce Of One

Who Is Compelled, And Of

One Who Is Forgetful

2043. It was narrated from Abu

Dharr Al-Ghifari that the

Messenger of Allâh (س) said:

"Allâh has forgiven for me my

country their mistakes and

forgetfulness, and what they are

forced to do." (Sahih)

(المعجم 16) - باب طلاق المكره

والتاسع (التحفة 16)

تخريج: [حسن] وقال البصري: هذا إسناد ضعيف، القاسم بن يزيد هذا مجهول، وأيضاً

لم يدرك علي بن أبي طالب، والحديث السابق شاهد له.

[1] Meaning, in place of the wording for the third, and the meaning is the same.
Comments:

a. 'Mistake' means that a person wanted to do something but unintentionally it went wrong, in that case he will not be sinful. However, that wrongly performed act, somehow, must be corrected and compensated appropriately.

b. If one is forced to do something illegal, being threatened to be killed or forced to do something by threat of unbearable loss, then the forced person will not be sinful (provided he is not forced to take someone’s life).

2044. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “Allāh has forgiven my nation for the evil suggestions of their hearts, so long as they do not act upon it or speak of it, and for what they are forced to do.” (Sahih)

2045. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “Allāh has forgiven my nation for mistakes and forgetfulness, and what they are forced to do.” (Sahih)

2046. It was narrated that Safiyyah bint Shaibah said: “Aishah told me that the
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Messenger of Allâh ﷺ said: ‘There is no divorce and no manumission at the time of coercion.’” (Hasan)

Chapter 17. No Divorce Before Marriage

2047. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: “There is no divorce regarding that which one does not possess.” (Hasan)

2048. It was narrated from Miswar bin Makhramah that the Prophet ﷺ said: “There is no divorce before marriage, and no manumission before taking possession.” (Hasan)

تخريج: [حسن] أخرجه أبو داود، الطلاق، باب في الطلاق على غفلة: ح: 193 من حديث ابن إسحاق، حدثه ثور بن يزيد الكلاعي عن محمد بن أبي صالح المكي، وهو الصحيح، وصححه الحاكم، وردته الذهبي، وله شواهد منها طريق الحاكم عن عائشة رضي الله عنها، وإسناده حسن.

تخريج: [حسن] أخرجه أبو داود، الطلاق، باب في الطلاق على غفلة: ح: 193 من حديث ابن إسحاق، حدثه ثور بن يزيد الكلاعي عن محمد بن أبي صالح المكي، وهو الصحيح، وصححه الحاكم، وردته الذهبي، وله شواهد منها طريق الحاكم عن عائشة رضي الله عنها، وإسناده حسن.

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تخريج: [حسن] أخرجه أبو داود، الطلاق، باب في الطلاق على غفلة: ح: 193 من حديث ابن إسحاق، حدثه ثور بن يزيد الكلاعي عن محمد بن ANSWER: 

There is no divorce and no manumission at the time of coercion.” (Hasan)
2049. It was narrated from ‘Ali bin Abu Tālib that the Prophet said: “There is no divorce before marriage.” (Hasan)

Comments:
If a person says: ‘If I marry so-and-so woman and then I will divorce her.’ This is vain talk, which is ineffective, because he spoke of divorcing her when she was not even his wife, as long as he does not divorce her after the bond of marriage.

Chapter 18. (Words) By Which Divorce Takes Place
(المعجم 18) - باب ما يقع في الطلاق

2050. Awzā‘i said: “I asked Zuhri: Which of the wives of the Prophet sought refuge with Allāh from him?’ He said: “Urwah told me, (narrating) from ’A'ishah, that when the daughter of Jawn entered upon the Messenger of Allāh and he came close to her, she said: “I seek refuge with Allāh from you.’ The Messenger of Allāh said: “You have sought refuge in the Almighty; go to your family.’” (Sahih)

Comments:
- Some words used for divorce are very clear and manifest, and give clear message of divorce; for example: ‘I divorce you.’ These words consensually make the divorce effective.
- There are some words that have both meanings: divorce or any other meaning which is called “connotation.” The clear and manifest meanings of these words rely on the intention of the person. If one uttered them with the
intention of divorce, then the divorce would be effective, otherwise not.

Chapter 19. Irrevocable Divorce

2051. It was narrated from 'Abdullâh bin 'Ali bin Yazid bin Rukânah, from his father, from his grandfather, that he divorced his wife irrevocably, then he came to the Messenger of Allâh ﷺ and asked him. He said: "What did you mean by that?" He said: "One (divorce)." He said: "By Allâh, did you only mean one (divorce) thereby?" He said: "By Allâh, I meant one." Then he sent her back to him. (Da'îf)

Muhammad bin Mâjah said: I heard Abûl-Hasan 'Ali bin Muhammad Tanâfisî saying: "How noble is this Hadîth."

Ibn Mâjah said: 'Abû 'Ubaid left it (i.e., did not accept its narration) and Ahmad was fearful of it (i.e., of narrating it)."

Chapter 20. A Man Giving His Wife The Choice

2052. It was narrated that 'Aïshâh said: "The Messenger of Allâh ﷺ gave us the choice, and we chose him, and he did not consider it as something (i.e., an effective divorce)." (Sahîh)
The background of this incident is that as the economic position of Muslims became better, as a result of conquests, the mothers of the Believers 'the wives of the Prophet' saw the well-off position of the women of Ansār and immigrants, upon which the wives of the Prophet also requested him to increase their living expenses.

b. A choice of divorce given to a wife by a husband is not a divorce, however if the wife takes advantage of the choice and decides for separation, then it will be considered one revocable divorce.

2053. It was narrated that 'Āishah said: "When the following was revealed: 'But if you desire Allāh and His Messenger,' the Messenger of Allāh entered upon me and said: 'O 'Āishah! I want to say something to you, and you do not have to hasten (in making a decision) until you have consulted your parents.'" She said: "He knew, by Allāh, that my parents would never tell me to leave him." She said: "Then he recited to me: 'O Prophet (Muhammad)! Say to your wives: 'If you desire the life of this world, and its glitter.' I said: 'Do I need to consult my parents about this? I choose Allāh and His Messenger.'" (Sahih)

Comments:

a. The background of this incident is that as the economic position of Muslims became better, as a result of conquests; the mothers of the Believers 'the wives of the Prophet' saw the well-off position of the women of Ansār and immigrants, upon which the wives of the Prophet also requested him to increase their living expenses.

b. A choice of divorce given to a wife by a husband is not a divorce, however if the wife takes advantage of the choice and decides for separation, then it will be considered one revocable divorce.

2053. It was narrated that ‘Aishah said: “When the following was revealed: ‘But if you desire Allāh and His Messenger,’[1] the Messenger of Allāh ﷺ entered upon me and said: ‘O ‘Aishah! I want to say something to you, and you do not have to hasten (in making a decision) until you have consulted your parents.’” She said: “He knew, by Allāh, that my parents would never tell me to leave him.” She said: “Then he recited to me: ‘O Prophet (Muhammad)! Say to your wives: ‘If you desire the life of this world, and its glitter.’[2] I said: ‘Do I need to consult my parents about this? I choose Allāh and His Messenger.’” (Sahih)

Comments:

a. This Hadith signifies the virtue of 'Aishah , that the Messenger of Allah ﷺ conveyed Allah’s Message first of all to her.

b. The Messenger of Allah ﷺ did not want the Mother of the Believers to make any wrong or sentimental decision because of her young age, therefore, he instructed her to seek the consent of her parents.

Chapter 21. That Khul\footnote{Khul’ is a kind of annulment in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the Mahr (bridal-money) which he gave her.} Is Undesireable For The Women

2054. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: "No woman asks for divorce when it is not absolutely necessary, but she will never smell the fragrance of Paradise, although its fragrance can be detected from a distance of forty years’ travel.” (Hasan)

2055. It was narrated from Thawbān that the Messenger of Allah ﷺ said: “Any woman who asks her husband for a divorce when it is not absolutely necessary, the fragrance of Paradise will be forbidden to her.’” (Sahih)

Comments:

a. Khul’ means that a woman returns all or some of the dowry to her husband.
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... to get an annulment of the marriage. A husband is not allowed to demand all what he has spent on her, or to demand more than the fixed dowry.

b. *Khul'* is legal if a woman does not want to live with her husband while the husband wants to live with her. If a person deliberately troubles his wife in order to force her to eventually demand a *Khul'*, then the husband is guilty of oppression.

Chapter 22. The Man Whose Wife (Seeks) *Khul'* Takes What He Had Given To Her

2056. It was narrated from Ibn 'Abbás that Jamilah bint Salul came to the Prophet and said: "By Allah, I do not find any fault regarding his religion nor his behavior, but I hate disbelief after becoming Muslim and I cannot stand him." The Prophet said to her: "Will you give him back his garden?" She said: "Yes." So the Messenger of Allah told him to take back his garden from her and no more than that. (Sahih)

Comments:

a. When a woman feels that she cannot live with her husband, and it will be hard for her to discharge matrimonial obligations, then she may ask for divorce.

b. In this situation, if a husband divorces her without taking anything back, it is also correct, and it will be considered divorce but not *Khul'*. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "Habibah bint Sahl was married to Thabit bin Qais bin Shammas, who was..."
an ugly man. She said: 'O Messenger of Allâh, by Allâh, were it not for fear of Allâh, when he enters upon me I would spit in his face.' The Messenger of Allâh ﷺ said: 'Will you give him back his garden?' She said: 'Yes.' So she gave him back his garden and the Messenger of Allâh ﷺ separated them.' (Da'îf)

Chapter 23. The Waiting Period Of A Woman Granted Khul'

2058. It was narrated from 'Ubâdah bin Sâmit from Rubâî' bint Mu'âwîyih bin 'Afrâ'. He said: "I said to her: 'Tell me your Hadiiîh.' She said: 'I got Khul' from my husband, then I came to 'Uthmân and asked him: 'What waiting period do I have to observe?' He said: 'You do not have to observe any waiting period, unless you had intercourse with him recently, in which case you should stay with him until you have menstruated.'"

In that he was following the ruling of the Messenger of Allâh ﷺ concerning Maryam Maghâliyyah, who was married to Thâbit bin Qais and she got Khul' from him." (Hasan)

Comments:

a. Although Khul' is apparently like a divorce where a husband lets his wife go based upon her demand to do so, however, in real terms it is irrevocable.
separation; therefore its waiting period is not three menstruation periods, rather just the one menstruation cycle.

b. Waiting for one menstruation period after Khul' is to verify that the womb is empty to confirm that she is not pregnant; and one menstruation cycle clarifies the position of pregnancy. If a menstruation cycle does not begin, then it could mean she is pregnant; in that case, she is not allowed to marry another man until delivery.

Chapter 24. Swearing To Forego Marital Relations With One's Wife

2059. It was narrated that 'Aishah said: “The Messenger of Allah ﷺ swore that he would not enter upon his wives for a month, and he stayed for twenty-nine days until, on the eve of the thirtieth, he entered upon me. I said: ‘You swore not to enter upon us for a month.’ He said: ‘The month may be like this,’ and he held up his (ten) fingers three times; ‘or the month may be like this,’ and he held up his fingers three times, keeping one finger down on the third time.” (Hasan)

Comments:

a. If a husband gets angry with his wife for a valid reason, and he swears by the Name of Allah that he would not have sexual intercourse with her for sometime, it is allowed, and it is called Iyla’.

b. The maximum period of Iyla’ is four months. If he has sworn for an unspecified period, and the period of four months has come to end, she is allowed to sue him in court and the court would order him either to divorce her or to establish full matrimonial relations with her. (Al-Baqarah: 226 - 227)

c. If a husband swore for four months, or for a period less than that, but still had intercourse with her before the end of the sworn period, then he would...
have to pay expiation of oath; and there is no expiation if he stood by his oath until the sworn period, nor would any divorce occur.

2060. It was narrated from 'Aishah that the Messenger of Allâh swore to keep away from his wives, because Zainab had sent back his gift and 'Aishah said: “She has disgraced you.” He became angry and swore to keep away from them. (Da‘if)

2061. It was narrated from Umm Salamah that the Messenger of Allâh swore to keep away from some of his wives for a month. On the twenty-ninth day, in the evening or the morning, it was said: “O Messenger of Allâh, only twenty-nine days have passed.” He said: “The month is twenty-nine days.” (Sahih)

Comments: 'The month is twenty-nine days’ means that this month is twenty-nine days; if it was of thirty days I would stay away for one more day.
Zihār upon my wife (to last) until Ramadān ended. While she was talking to me one night, part of her body became uncovered. I jumped on her and had intercourse with her. The next morning I went to my people and told them, and said to them: ‘Ask the Messenger of Allāh ﷺ for me.’ They said: ‘We will not do that, lest Allāh reveal Qur’ān concerning us or the Messenger of Allāh ﷺ says something about us, and it will be a lasting source of disgrace for us. Rather we will leave you to deal with it yourself. Go yourself and tell the Messenger of Allāh ﷺ about your problem.’ So I went out and when I came to him, I told him what happened. The Messenger of Allāh ﷺ said: ‘Did you really do that?’ I said: ‘I really did that, and here I am. O Messenger of Allāh. I will bear Allāh’s ruling on me with patience.’ He said: ‘Free a slave.’ I said: ‘By the One Who sent you with the truth, I do not own anything but myself.’ He said: ‘Fast for two consecutive months.’ I said: ‘O Messenger of Allāh, the thing that happened to me was only because of fasting.’ He said: ‘Then give charity, or feed sixty poor persons.’ I said: ‘By the One Who sent you with the truth, we spent last night with no dinner.’ He said: ‘Then go to the collector of charity of Banū Zurayq, and tell him to give you something, then feed sixty poor persons, and benefit from the rest.’” (Da‘īf)
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Comments:

a. *Zihâr* is that a person says to his wife, ‘you are for me just like the back of my mother’, which means ‘you are unlawful for me just like relations with my mother are unlawful for me.’

b. Doing *Zihâr* is a sin but it does not break the marriage bond. In *Zihâr* only sexual intercourse is forbidden until the expiation is made.

c. There is no expiation to be made if *Zihâr* is acted upon for a fixed period and matrimonial relations do not occur during it.

d. If the time limit for *Zihâr* is not specified, then expiation should be made before having intercourse.

2063. It was narrated from ‘Urwa bin Zubair, that ‘Aishah said: ‘Blessed is the One Whose hearing encompasses all things. I heard some of the words of Khawlah bint Tha’labah, but some of her words were not clear to me, when she complained to the Messenger of Allah ﷺ about her husband, and said: ‘O Messenger of Allah, he has consumed my youth and I split my belly for him (i.e., bore him many children), but when I grew old and could no longer bear children, he declared *Zihâr* upon me; O Allah, I complain to You.’ She continued to complain until Jibra’il brought down these Verses: ‘Indeed Allah has heard the statement of she who pleads with you (O Muhammad) concerning her husband, and complains to Allah.’”[1] *(Sahih)*

Comments:

a. Allah has the Attribute of Hearing, and His Hearing is not limited like His creatures, rather it is limitless.

b. Khawlah made mention of her old age, that had she been young, it would have been easier for her to marry another person; or someone would marry her because of her young age with the hope of bearing children from her and thus looking after the children would become easier for her.

Chapter 26. A Man Who Declared Zihâr Upon His Wife, Having Intercourse With Her Before Offering Expiation

2064. It was narrated from Salamah bin Sakhr Al-Bayâdi that the Prophet said concerning a man who declared Zihâr upon his wife having intercourse with her before compensation: “Let him offer one expiation.” (Da‘îf)

2065. It was narrated from Ibn ‘Abbâs that a man declared Zihâr upon his wife, then he had intercourse with her before offering expiation. He came to the Prophet and told him about that. He said: “What made you do that?” He said: “I saw her ankles in the moonlight, and I could not control myself, and I had intercourse with her.” The Messenger of Allah smiled and told him not to go near her until he had offered expiation. (Hasan)

Comments:

a. A person who has done Zihâr should keep away from his wife until the expiation is performed.
b. If he has had intercourse mistakenly before making expiation, then he would not have to make two expiations; and just one expiation is enough, and he should beg Allāh's pardon and seek forgiveness.

Chapter 27. The Li‘ān[1]

2066. It was narrated that Sahl bin Sa‘d As-Sā‘i‘idī said: “Uwaimir came to Ḥātim bin ‘Adī and said: ‘Ask the Messenger of Allāh ﷺ for me: “Do you think that if a man finds another man with his wife and kills him, he should be killed in retaliation, or what should he do?”’ Ḥātim asked the Messenger of Allāh ﷺ about that, and the Messenger of Allāh ﷺ disapproved of the question. Then Uwaimir met him (Ḥātim) and asked him about that, saying: ‘What did you do?’ He said: ‘I did that and you have not brought me any good. I asked the Messenger of Allāh ﷺ and he disapproved of this question.’ Uwaimir said: ‘By Allāh, I will go to the Messenger of Allāh ﷺ myself and ask him.’ So he went to the Messenger of Allāh ﷺ and found that Qur’ān had been revealed concerning them, and the Prophet ﷺ told them to go through the procedure of Li‘ān. Uwaimir said: ‘O Messenger of Allāh, by Allāh if I take her back, I would have been telling lies about her.’ So he left her before the Messenger of Allāh ﷺ told him to do so, and that became the Sunnah for two who engage in the

[1] An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. See Surat An-Nur (24:6-9).
procedure of Li‘ân. Then the Prophet said: ‘Wait and see. If she gives birth to a child who is black in color with widely-spaced dark eyes and large buttocks, then I think that he was telling the truth about her, but if she gives birth to a child with a red complexion like a Wajrah, then I think that he was lying.’ Then she gave birth to a child with features resembling those of the man concerning whom she was accused.’’ (Sahih)

Comments:
a. The characteristic of self-esteem in a man is a good quality, but killing someone because of self-esteem is illegal. If one has strong doubt in the character of one’s wife, then one should divorce her.
b. The Messenger of Allah disliked this question, because according to his knowledge, this type of incident had not happened, and it was impossible to inflict punishment based purely on doubt.
c. If a husband accuses his wife of committing adultery, then the woman should be questioned, and if she admits to it, she should be stoned, and the husband will not be entitled to any punishment. Likewise, if four witnesses bear witness against her, then this woman and her fornicator mate will deserve punishment.
d. If a woman does not admit her sexual offence, then the man should be told that the accusation is a crime and should be asked to repent. If he admits that he accused her wrongly, then he will be inflicted with the punishment of accusation, which is eighty lashes, and the woman will have no punishment.

2067. It was narrated from Ibn ‘Abbâs that Hîlîl bin Umayyah accused his wife in the presence of the Prophet of (committing adultery) with Sharîk bin Sahma’. The Prophet said: ‘Bring proof

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[1] They say it is a kind of gecko (lizard) or small red crawling animal or reptile.
or you will feel the **Hadd** (punishment) on your back.” Hilāl bin Umayyah said: “By the One Who sent you with the truth, I am telling the truth, and Allāh will send down revelation concerning my situation which will spare my back.” Then the following was revealed: “And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e., testifies four times) by Allāh that he is one of those who speak the truth. And the fifth (testimony should be) the invoking of the curse of Allāh on him if he be of those who tell a lie (against her). But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allāh, that he (her husband) is telling a lie. And the fifth (testimony) should be that the wrath of Allāh be upon her if he (her husband) speaks the truth.”[1] The Prophet ﷺ turned and sent for them, and they came. Hilāl bin Umayyah stood up and bore witness, and the Prophet ﷺ said: “Allāh knows that one of you is lying. Will either of you repent?” Then she stood up and affirmed her innocence. On the fifth time, meaning that the wrath of Allāh be upon her if he (her husband) speaks the truth, they said to her: “It will invoke the wrath of Allāh.” Ibn ‘Abbās said:

"She hesitated and backed up, until we thought that she was going to recant. Then she said: 'By Allâh, I cannot dishonor my people for ever.' Then the Prophet ﷺ said: 'Wait and see. If she gives birth to a child with black eyes, fleshy buttocks and big calves, then he is the son of Sharik bin Sahmâ.' And she gave birth to such a child. Then the Prophet ﷺ said: 'Had not the matter been settled by the Book of Allâh, I would have punished her severely.'" (Sahîh)
So he mentioned that to the Prophet ﷺ, and Allâh revealed the Verses of Li'ân. Then after that the man came and accused his wife, so the Prophet ﷺ told them to go through the procedure of Li'ân and he said: 'Perhaps she will give birth to a black child.' Then she gave birth to a black child with curly hair.’” (Sahih)

Comments:
This incident most probably is the same as the one mentioned in the previous Hadîth. It seems as if he had doubt in his wife's character but he did not see that she had committed the offense with his own eyes. As he saw with his own eyes, Allâh then revealed the Verses of the Qur'ân about invoking curses.

2069. It was narrated from Ibn 'Umar that a man invoked curses on his wife, and refused to accept her child. The Messenger of Allâh ﷺ separated them, and left the child with the woman. (Sahih)

Comments:

a. Li'ân (invoking curses) is an irrevocable separation, after which a man (who invokes curses) can never remarry the woman.

b. The child of a woman involved in invoking the curse will not be a part of the lineage of the husband who invokes the curse, and also the child will not be an heir of that man. However, the woman is doubtlessly the mother of the child. Therefore the child will be the heir of the mother, and other maternal relatives, and they will be the child's heir.

2070. It was narrated that Ibn 'Abbâs said: "A man from among the Ansâr married a woman from Bal'îjân. He entered upon her and
spent the night with her, then in the morning he said: 'I did not find her to be a virgin.' Her case was taken to the Prophet ﷺ, and he called the girl and asked her. She said: 'No, I was a virgin.' So he told them to go through the procedure of Li‘ân, and gave her the bridal-money." (Da‘if)

2071. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: "There are four kinds of women for whom there is no Li‘ân: a Christian woman married to a Muslim, a Jewish woman married to a Muslim, a free woman married to a slave, and a slave woman married to a free man." (Da‘if)

Chapter 28. Declaring A Woman As Unlawful For Oneself

2072. It was narrated that ‘Aishah said: "The Messenger of Allāh ﷺ swore to keep away from his wives and declared them as unlawful for him, so he made something permissible forbidden,
and he offered expiation for having sworn to do so.” (Da‘if)

Comments:
The Statement of Allâh Almighty with respect to oath is: “Its expiation is to feed ten poor persons, on a scale of that with which you would feed your own families, or to clothe them, or to set free a slave. But whosoever cannot afford (that), then he should fast for three days.” (Al-Ma‘idah: 89).

2073. It was narrated from Sa‘eed bin Jubair that Ibn ‘Abbâs said: “For the one who makes unlawful is the swearing.”[1] (Sahih)

And Ibn ‘Abbâs used to say: “You had the best example in the Messenger of Allâh.”[2]

Comments:
The statement of Abdullâh bin Abbâs is that if one declares something that is lawful as unlawful, he should carry out the expiation of it (as an expiation of oath). The same narration is mentioned in Sahih Al-Bukhâri with the following wording: Narrated from Sa‘eed bin Jubair that Ibn Abbâs said with regard to making things unlawful: “He must make an expiation.”

Chapter 29. Giving A Slave Woman The Choice When She Is Freed

2074. It was narrated from

[1] That is, in the case of who makes his wife unlawful for himself, he is to atone the same as the one who had to atone for swearing about something. See Sahih Al-Bukhâri, no. 4911.

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‘Aishah that she freed Barirah and the Messenger of Allah gave her the choice, and she (Barirah) had a free husband. (Da‘if)

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فَخَفَضْنِي نَبِيَّةَ بَيْتُ بَيْنِيَةَ، عَنْ الأَمْغُسُ، عَنْ إِبْرَاهِيمَ، عَنْ الأَسْوَدْ، عَنْ عَائِشَةَ أَنْهَا أَغْمَضَتْ بَيْرَةٍ. فَخَرَّتْهَا رَسُولُ اللَّهِ ﷺ. وَكَانَ لَهَا زُوجٌ حَرًّ.
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تخريج: [إسناده ضعيف] أخرجه أبو داود، الطلاق، باب من قال كان حراً، ح: ٢٣٥، والترمذي، والسناوي، وابن ماجه من حديث إبراهيم به، وقال الترمذي: حسن صحيح فلت إبراهيم النخعي يدلس كما قال الحاكم وغيره، ولم أجد تصريح سامعه، وذكر ابن حبان هذا الحديث في صحيحه (الإحسان)، ح: ٤٢٧، ولكن قال: وإن الأسود واهما في قوله: كان حراً، ولو تبت هذا الحديث عن الأسود لكان ضعيفاً لمخالفته جمع كثير من الرواة والعدد الكثير أولى بالحظ من الواحد، تنبه: قوله وكان لها زوج حر من قول الأسود رحمه الله، كما في رواية أبي عوانة عن منصور، عند البخاري وغيره.

Comments:
Shaikh Albâni said, “It is untrue in this narration that her husband was a free man; the truth is that he was a slave, as comes in the following two narrations.”

2٠٧٥. It was narrated that Ibn ‘Abbâs said: “The husband of Barirah was a slave called Mughith. It is as if I can see him now, walking behind her and weeping, with tears running down his cheeks. The Prophet said to ‘Abbâs: ‘O ‘Abbâs, are you not amazed by the love of Mughith for Barirah, and the hatred of Barirah for Mughith?’ And the Prophet said to her: ‘Why don’t you take him back, for he is the father of your child?’ She said: ‘O Messenger of Allah, are you commanding me (to do so)?’ He said: ‘No, rather I am interceding.’ She said: ‘I have no need of him.’” (Sahih)
Comments:

a. If husband and wife both are slaves; and the wife is set free, she has the choice to live with her husband or to separate from him.

b. The decision of separation will break the marriage contract, but they are allowed to reunite after remarriage. Allah’s Messenger advised Barirah to go back to her husband, which was an advice to remarry.

c. If the husband is set free before the wife, then the wife does not have a choice of separation.

2076. It was narrated that ‘Aishah said: "Three Sunan were established because of Barirah: She was given the choice (of whether to remain married) when she was freed, and her husband was a slave; they used to give her charity and she used to give it as a gift to the Prophet, and he would say: ‘It is charity for her and a gift for us,’ and he said, the ‘Walâ’ is for the one who set the slave free.’" (Sahih)

Comments:

a. The right of ownership changes the status of an object. If a poor person gets something in charity, and he offers it to a rich person as a present, or a rich person buys it from him, it will not have the status of charity for the rich person.

b. Walâ’ is a relation between the emancipator and the emancipated slave which is established due to emancipation. Due to this relation, an emancipated slave is considered the member of the emancipator’s family. If the emancipated slave leaves no heir, then the emancipator will be the heir which is called the right of Walâ’.

2077. It was narrated that ‘Aishah said: “Barirah was told to observe the waiting period for three menstrual cycles.” (Hasan)
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Chapter 30. Divorce And Waiting Period Of A Slave Woman

2079. It was narrated from Ibn Umar that the Messenger of Allah (Nasir) said: "The divorce of a slave woman is twice, and her waiting period is two menstrual cycles." (Dohy)

2080. It was narrated from Aishah that the Prophet (Nasir) said: "The divorce of a slave woman is twice, and her waiting period is two menstrual cycles."

Comments:

The choice is of a female slave to separate from her husband after she has been set free from her slavery bond, and if she separates by using this choice, she will then spend three menstruation cycles as her waiting period.
Abu 'Asim said: "I mentioned this to Muzâhir and said: 'Tell me what you told Ibn Jurâj.' So he told me, narrating from Qâsim from 'Âishah, that the Prophet ﷺ said: 'The divorce of a slave woman is twice, and her (waiting) period is two menstrual cycles.'" (Da'îf)

Comments:
In Muwatta, Imam Mâlik  said that a male slave has the right to divorce two times only, and the waiting period of a female slave will be two menstruation cycles. It means divorce relies on the husband's status of him being free or a slave, while the waiting period depends on the woman's status of her being free or a slave. (Muwatta Imam Mâlik: 2/118)

Chapter 31. The Divorce Performed By A Slave

2081. It was narrated that Ibn 'Abbâs said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, my master married me to his slave woman, and now he wants to separate me and her.' The Messenger of Allâh  ascended the pulpit and said: 'O people, what is the matter with one of you who marries his slave to his slave woman, then wants to separate them? Divorce belongs to the one who takes hold of the calf (i.e., her husband).’" (Da'îf)
A slave needs his master's permission to get married, but once a slave is married, the master has no authority to cancel the marriage.

Divorcing is a husband’s right, whether he is free or is a slave. None has the right to force him to separate from his wife.

Chapter 32. One Who Divorces A Slave Woman With Two Divorces, Then Buys Her

2082. It was narrated that Abul Hasan, the freed slave of Banu Nawfal, said: “Ibn ‘Abbâs was asked about a slave who divorces his wife twice, then (they are freed). Can he marry her? He said: ‘Yes.’ It was said to him: ‘On what basis?’ He said: ‘The Messenger of Allâh ﷺ passed such a judgement.’” (Da’if)

(One of the narrators) ‘Abdur-Razzâq said: “Abdullâh bin Al-Mubârak said: ‘This Abul-Hasan loaded a tremendous boulder upon his neck.’”

Comments:

‘Loaded a tremendous boulder upon his neck’ means he bore a burden of great responsibility by narrating this narration. (Imam Albâni declared this Hadith as Weak in Ibn Mâjah and Abu Dawud. Also there are some narrations in Ibn Mâjah that have not been classified.)
Chapter 33. The Waiting
Period Of An Umm Walad

2083. It was narrated that ‘Amr bin ‘Âs said: “Do not corrupt the Sunnah of our Prophet Muhammad. The waiting period of an Umm Walad is four months and ten (days).” (Da’îf)

Comments:
a. Umm Walad is female slave who gives birth to a child by her master.
b. ‘Umar said, ‘the female slave who gives birth to a child by her master, she should not be sold, gifted, nor be inherited. The master may benefit from her in his life, and she is a free woman after her master’s death.’ (Muwatta Imam Mâlik: 2/291).
c. An Umm Walad becomes free after the death of her master, therefore, her waiting period will be that of a free woman.

Chapter 34. It Is Disliked For A Recently Widowed Woman To Adorn Herself

2084. It was narrated from Humaid bin Nâfî that he heard Zainab the daughter of Umm Salamah narrating that she heard Umm Salamah and Umm Habibah mention that a woman came to the Prophet and said that her daughter’s husband had died, and she was suffering from an eye disease, and she wanted to apply kohl to her eye (as a remedy). The Messenger of Allâh, ﷺ, said “One of you would...
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throw a she-camel's dropping when a year had passed (since the death of her husband). Rather it is four months and ten (days).” (Sahih)

تخريج: أخرجته البخاري، الطلاق، باب: تحد الحول عنها أربعة أشهر وعشرا، ح: 336 من حديث حميدة بنت نافع، ومسلم، الطلاق، باب وجوب الإحادد في عدة الوفاة... إلخ.

Comments:

a. Wearing jewelry and applying things of adornment should be avoided during the waiting period, rather a simple dress should be worn.

b. Things that are used for beauty like makeup are not allowed, even for treatment during the waiting period, like: applying kohl or henna etc. Other alternatives should be used for treatment during this period.

c. The waiting period after a husband's death is four months and ten days. But if a woman is pregnant, her waiting period will be till the birth of child, regardless if her child is born before the period of four months and ten days or after it. (Sunan Ibîn Mâjah; 2027-2030)

Chapter 35. Can A Woman Mourn For Anyone Other Than Her Husband?

2085. It was narrated from 'Aishah that the Prophet said: "It is not permissible for a woman to mourn for any deceased person for more than three days, except for her husband.” (Sahih)

تخريج: أخرجه مسلم، الطلاق، الباب السابق، ح: 1491 عن أبي بكر بن أبي شيبة وغيره به.

Comments:

a. Besides the death of a husband, it is also correct not to adorn oneself to express sorrow for the death of other close relatives.

b. Things of adornment and attraction should be avoided only for three days upon the death of relatives.

c. As for the waiting period after a husband’s death, she should avoid applying or using anything like pretty adornment, kohl, perfumes, etc., during the whole waiting period.

11 A description of the widow's behavior during the period of Ignorance.
2086. It was narrated from Hafsah the wife of the Prophet that the Messenger of Allâh said: “It is not permissible for a woman who believes in Allâh and the Last Day to mourn for any deceased person for more than three days, except for her husband.” (Sahih)

2087. It was narrated from Umm 'Atiyyah that the Messenger of Allâh said: ‘No deceased person should be mourned for more than three days, except a woman should mourn for her husband for four months and ten days, and she should not wear dyed clothes, except for a garment of 'Asb, and she should not wear kohl or perfume, except at the beginning of her purity, when she may apply a little Qust and Aẓfär.’” (Sahih)

Comments:

a. 'Asb is a specific cloth made in Yemen. Spun cotton thread with knots was dyed and the color would not affect the inner side of knot. So when the knot was undone, some thread would remain uncolored and some colored. The cloth made of this thread would have whiteness and color patterns; this type of cloth used to be called 'Asb, which means some white and some colored cloth.

b. This type of cloth is allowed to be worn during the waiting period because the white color prevails and the cloth does not remain attractive.

[1] Meaning after her menstrual period when she becomes clean.
[2] Nawawî said: “Qust and Aẓfär are two popular types of incense. They were permitted to remove offensive odor and not to use as a perfume.”
Chapter 36. A Man Whose Father Orders Him To Divorce His Wife

2088. It was narrated that ‘Abdullah bin ‘Umar said: “I had a wife whom I loved, but my father hated her. ‘Umar mentioned that to the Prophet ﷺ, and he ordered me to divorce her, so I divorced her.” (Hasan)

Comments:
a. The parents often give preference to the pleasure of children, and sometimes they tolerate unreasonable and un-Islamic things just for the sake of children. In this situation if the parents are unhappy with the daughter-in-law, there must be a valid reason for it. Particularly, a father cannot order his son to divorce his wife.

b. Giving precedence to parents’ pleasure over one’s own, is part of being dutiful and good to parents.

2089. It was narrated from ‘Abdur-Rahman that a man’s father or mother – Shu’bah (one of the narrators) was not sure – ordered him to divorce his wife, and he made a vow that he would free one hundred slaves if he did that. He came to Abu Dardâ’ while he was praying the Duha, and he was making his prayer lengthy, and he prayed between Zuhr and ‘Asr. Then he asked him, and Abu Dardâ’ said: “Fulfill your vow and honor your parents.” Abu Ad-Dardâ’ said: “I
heard the Messenger of Allâh ﷺ say: ‘(Honoring) one’s father may lead one to enter through the best of the gates of Paradise; so take care of your parents, (it is so, whether you take care of them) or not.’” (Hasan)

Comments:

a. Service and obedience to parents is a means to enter Paradise.

b. If the parents command the child to do something which is Islamically permissible, it should be done even though the heart dislikes it. The parents, in the same way, should also care for the rights, needs and demands of the children.
The Chapters On Expiation

Chapter 1. The Swearing Of The Messenger Of Allâh By Which He Would Take An Oath

2090. It was narrated that Râfî‘ah Al-Juhani said: “When the Prophet took an oath, he would say: ‘By the One in Whose Hand is the soul of Muhammad.’” (Sahih)

2091. It was narrated that Râfî‘ah bin ‘Arâbah Al-Juhani said: “The swearing of the Messenger of Allâh when he took an oath; and I bear witness before Allâh was: ‘By the One in Whose Hand is my soul.’” (Sahih)

Comments:

The meaning of oath is that a person makes Allâh witness to such and such matter being thus. Now if that testimony is false, then to use the Name of Allâh for it will be a grave sin, because Allâh is never a false witness.
2092. It was narrated from Sālim that his father said: "The swearing most frequently sworn by the Messenger of Allāh was: 'No, by the Controller of the hearts.'" *(Daʿif)*

2093. It was narrated that Abu Hurairah said: "The swearing of the Messenger of Allāh was: 'No, and I ask Allāh for forgiveness.'" *(Daʿif)*

Chapter 2. Prohibition Of Making An Oath By Other Than Allāh

It was narrated from Sālim bin ʿAbdullāh bin ʿUmar, from his father, from ʿUmar, that the Messenger of Allāh heard him swearing by his father. The Messenger of Allāh said: "Allāh forbids you from making oaths by your forefathers." ʿUmar said: "I never took an oath by them (i.e., my forefathers) myself.
nor narrating such words from anyone else.” (Sahih)

Comments:
It is impermissible to swear by anyone other than Allâh, regardless of whether it is a father, grandfather, shaïkh, saint, religious leader, highly virtuous person or a Prophet. As some people take an oath by ‘Ali or by five pure personalities, it is all prohibited.

2095. It was narrated from ‘Abdur-Rahmân bin Samurah that the Messenger of Allâh ﷺ said: ‘Do not take oaths by idols nor by your forefathers.” (Sahih)

Comments:
Taking an oath by an idol is, in fact, an oath by a person because of his importance or honor, due to which that person’s statue was made. Thus this type of oath is also taken by saints and virtuous peoples; and taking an oath by other than Allâh is prohibited.

2096. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever takes an oath, and swears, saying: ‘By Al-Lât and Al-Uzza,’ let him say: ‘Lâ ilâha illallâh.’” (Sahih)

Comments:
A new Muslim who, in a state of disbelief, had a habit of swearing by other than Allâh, might utter these polytheistic words because of a previous habit. When he/she realises the mistake, the person should then declare the
word of Tauhid ‘La ilâha illallâh’ (none has the right to be worshiped but Allah); the wording of Tauhid would be an expiation for the polytheistic words. However a person does not become an apostate because of making a mistake like this.

2097. It was narrated that Sa’d said: “I took an oath by Lât and ’Uzza. The Messenger of Allâh ﷺ said: ‘Say: “Lâ ilâha illallâh wahdahu lâ sharika lahu” (None has the right to be worshipped but Allâh alone, with no partner or associate),” then spit toward your left three times, and seek refuge with Allâh, and do not do that again.’” (Sahih)

Chapter 3. One Who Takes An Oath To Follow A Religion Other Than Islam

2098. It was narrated that Thâbit bin Ad-Dahhâk said: “The Messenger of Allâh ﷺ said: ‘Whoever takes an oath to follow a religion other than Islam, telling a deliberate lie, he will be as he said.’” (Sahih)

Comments:

a. Swearing by another religion is when a person says: ‘If I have done such and such a thing I shall be a Jew’ or he says: ‘If I tell a lie I shall be an infidel’; one must avoid this type of oath.

b. At the time of taking an oath, if a person has the intention that by doing such and such thing, he will then choose the path of disbelief; in that case he immediately becomes a disbeliever. But if he meant to remain steadfast on the religion of Islam and was determined never to adopt the way of disbelief, he would not become a disbeliever, but he was wrong in doing so.


تخريج: [صحيح] أخرجه النسائي، الأيمان والندور، الخلف باللات والعزي، ح: 1363 من حديث خالد، وعمل، الإسلام، باب بيان غلط تحريم قتل الإنسان نفسه وأن من قتل نفسه شيء... الخ، ح: 110 من حديث أبي قلابة به.
2099. It was narrated from Anas that the Messenger of Allâh ﷺ heard a man say: "If that happens, I will be a Jew." The Messenger of Allâh ﷺ said: 'That is guaranteed." (Da'îf)

2100. It was narrated from 'Abdullâh bin Buraidah that his father told that the Messenger of Allâh ﷺ said: "Whoever says: 'I have nothing to do with Islam,' if he is lying then he is as he said, and if he is telling the truth, his Islam will not be sound." (Hasan)

Comments:
- It is strictly forbidden to take an oath like this.
- This type of carelessness shows disrespect to Islam, whereas Islam is invaluable in the sight of a true Muslim, for which he is prepared to give his life. Whoever has this type of disrespect for Islam such that he utters words rejecting Islam for minor issues, he shows how little and insufficient his Faith is!

Chapter 4. The Person For Whom An Oath Is Sworn By Allâh Should Accept What Is Said

2101. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ heard a man taking an oath by his father and said: 'Do not make oaths by your forefathers. Whoever makes an oath by Allâh, let him fulfill his
The Chapters On Expiation

oath, and if an oath is sworn for a person by Allâh, let him accept it. Whoever is not content with Allâh has nothing to do with Allâh.'" (Da‘if)

Comments:
a. The objective of demanding someone to take an oath is that if a person takes an oath on a matter, then that person is to be trusted on the matter. Now if the person takes an oath but he who demands it is still not satisfied, it means the oath has no respect and value in his sight. If this is the case, then the demand of an oath is totally wrong; it should either be accepted, or not be sought.
b. Telling a lie by taking oath is a very grave sin.
c. One should swear and adjure by Allâh only.

2102. It was narrated from Abu Hurairah that the Prophet ﷺ said:
"Eisa bin Maryam saw a man stealing and said: ‘Did you steal?’ He said: ‘No, by the One besides Whom there is no other God.’ ‘Eisa said: ‘I believe in Allâh, and I do not believe what my eyes see.’’’ (Sahih)

Comments:
This is an example of trusting a believer’s oath that ‘Eisa believed a thing seen by his own eyes by trusting an oath. That thing perhaps belonged to the same person who took it, but he took it secretly most certainly, maybe because of a certain reason.

Chapter 5. Swearing Is (i.e., Leads To) Sin Or Regret

2103. It was narrated from Ibn ‘Umar that the Messenger of God ﷺ said: ‘Bâb al‘ajmîn (i.e., Gate of Abduction) or Nâm (the hut)’ (al-Munajjim 5)

Comments:
This is an example of trusting a believer’s oath that ‘Eisa believed a thing seen by his own eyes by trusting an oath. That thing perhaps belonged to the same person who took it, but he took it secretly most certainly, maybe because of a certain reason.
Allâh said: “An oath (leads to) either sin or regret.” (Da’if)

The meaning of the Hadith is that a person often takes an oath in anger, declaring that he will not do such and such; but sometimes the situation takes such a turn that he has to do contrary to the oath. Now it will be problematic if he does not break the oath; but if he breaks it, he will have to make expiation, which seems a penalty for nothing. Therefore this type of oaths should be avoided to the best of one’s ability.

Chapter 6. Uttering The Exception When Swearing[1]

It was narrated from Abu Hurairah that the Messenger of Allâh (Saw) said: ‘Whoever swears an oath and says In shâ’ Allâh, he will have made an exception.’[2] (Sahih)

An oath becomes ineffective by saying In shâ’ Allâh. Now if the matter determined with the oath is not performed, the person will not be sinful for not fulfilling the oath, and fulfillment of expiation is not required. The reason for that is that an oath is to express determination, and the purpose of saying In shâ’ Allâh is that ‘I shall do so, Allâh willing’; and the will of

[^1]: Meaning, saying In shâ’ Allâh (If Allâh wills).
[^2]: Meaning that making the exception will benefit him, in that he will not be guilty of having violated the oath were he not able to fulfill it. See explanation by Sindi.
Allāh with respect to the matters of the future is unknown to humans. So by saying ‘In shā’ Allāh’ there is a negation of total self dependence without the Will of Allāh, and it involves uncertainty that I shall most certainly do this or might not.

2105. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Whoever swears an oath and says In shā’ Allāh, if he wishes he may go ahead and if he wishes he may not, without having broken his oath.” (Sahih)

Comments:
The meaning of saying In shā’ Allāh along with an oath is that ‘I am certainly determined to do such and such, but if Allāh’s decision is otherwise and I face a hindrance, then it will not be done.’

Chapter 7. One Who Swears An Oath And Then Sees That Something Else Is Better

2106. It was narrated from Ibn ‘Umar: “Whoever swears an oath and says In shā’ Allāh, will never break his oath.” (Sahih)

Comments:
The meaning of saying In shā’ Allāh along with an oath is that ‘I am certainly determined to do such and such, but if Allāh’s decision is otherwise and I face a hindrance, then it will not be done.’
Allāh willed, then some camels were brought to him. He ordered that we be given three she-camels with fine humps. When we left, we said to one another: ‘We came to the Messenger of Allāh to ask him for animals to ride, and he swore by Allāh that he would not give us anything to ride, then he gave us something. Let us go back.’ So we went to him and we said: ‘O Messenger of Allāh! We came to you seeking mounts, and you took an oath that you would not give us mounts, then you gave us some mounts.’ He said: ‘By Allāh, I did not give you animals to ride, rather Allāh gave you them to ride. I, by Allāh, if Allāh wills, do not swear and then see something better than it, but I offer expiation for what I swore about, and do that which is better.’ Or he said: ‘I do that which is better and offer expiation for what I swore about.’” (Sahih)

Comments:
a. The oath has three categories, and these are as follows:

1. Laghw: It is an oath that is spoken by tongue without the intention of swearing. As some people habitually speak words of swearing unintentionally, this type of oath will not be counted against the person but it should be avoided.

2. Ghamus: It is a false oath sworn to deceive someone. It is a major sin. One should seek forgiveness and should avoid such in the future, but the expiation for it is not obligatory.

3. Mu‘aqqadah: It is an oath that a person swears to express his determination and definite intention to do something in the future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten...
poor people, or to clothe them or to set a slave free. (Al-Mâ ’idah 5: 89)

12108. It was narrated from ‘Adi bin Hâtim that the Messenger of Allâh سALLALLAHU ‘ALAIHI WA SALAM said: “Whoever swears an oath then sees that something else is better that it, let him do that which is better and offer expiation for what he swore about.” (Sahîh)

2109. It was narrated from Abul-Ahwas ‘Awf bin Mâlik Al-Jushami that his father said: “I said: ‘O Messenger of Allâh, my cousin comes to me and I swear that I will not give him anything or uphold the ties of kinship with him.’ He said: ‘Offer expiation for what you swore about.’” (Sahîh)

Chapter 8. Those Who Say That The Expiation Is To Not Fulfill It

2110. It was narrated from ’Âishah that the Messenger of Allâh ﷺ said: “Whoever takes an oath to cut off the ties of kinship, or to do something that is not right, the fulfillment of his vow is not to do that.” (Da’îf)
It was narrated from 'Amr bin Shu’āib, from his father, that his grandfather said that the Prophet said: “Whoever swears an oath then sees that something else is better than it, let him not do it, and his leaving it is the expiation for it.” (Hasan)

Comments:
It means that if one is unable to make expiation, he should then at least avoid the sin that he was determined to do, because avoiding a sin is also a good deed.

Chapter 9. How Much Food Should Be Given When Atoning For What One Swore About?

It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh offered expiation of a Sā’ of dates, and he enjoined the people to do likewise. Whoever does not have that (must give) half a Sā’ of wheat.” (Da’if)

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2111. It was narrated from ‘Amr bin Shu’āib, from his father, that his grandfather said that the Prophet said: “Whoever swears an oath then sees that something else is better than it, let him not do it, and his leaving it is the expiation for it.” (Hasan)

Comments:
It means that if one is unable to make expiation, he should then at least avoid the sin that he was determined to do, because avoiding a sin is also a good deed.

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Chapter 10. (Expiation Should Be) With The Average Food That You Feed Your Families

2113. It was narrated that Ibn 'Abbás said: “A man would give his family food that was abundant and another would give his family food that was barely sufficient, then the following was revealed: ‘With the Awsat[1] of that with which you feed your families...’”[2] (Da‘if)

Comments:
The food for expiation should not be prepared painstakingly of high standard, like the preparation for guests, nor should it be of low quality, as sometimes people do just with pickles, sauce or salad etc., rather the food provided for expiation should be of normal standard as a person often prepares for himself. Allâh knows best!

Chapter 11. Prohibition Of Man Insisting On What He Swore About, And Not Offering Expiation

2114. It was narrated that Hammâm heard Abu Hurairah saying that ‘Abul-Qâsim said: “If anyone of you insists on fulfilling what he swore to (after learning that it is wrong) then it is

[1] Meaning: Average, and some of them said it means, the best.
more sinful before Allâh than (breaking the oath for which) the expiation that has been enjoined upon him.” (Sahîh)

**Comments:**

a. Insistence upon an oath means to be determined to fulfill an oath, sometimes to do something sinful or prohibited. It is better to make expiation for breaking such an oath.

b. Remaining firm upon an oath for a bad thing is also a sin. So it is better to break the mistaken oath, because this will be forgiven by making expiation; whereas remaining firm on the mistake will only increase the sin.

**Chapter 12. Helping Others**

**Fulfill Their Oaths**

(المعجم 12 - باب إِنْزَارٍ الْمُقَسِّمِ

(التحفة 12)

2115. It was narrated that Barâ’ bin ’Âzib said: “The Messenger of Allâh ﷺ commanded us to help fulfill the oath.” (Sahîh)
Comments:

a. It is an obligation upon a Muslim to help other Muslims, particularly when his help is sought. Adjudging is also a type of request for help, and it has extra emphasis in which the request is made by using the Name of Allâh; therefore it should certainly be fulfilled.

b. If an oath is imposed to do something illegal, then it should not be fulfilled.

2116. It was narrated from Mujâhid, that 'Abdur-Rahmân bin Safwân, or Safwân bin 'Abdur-Rahmân Al-Qurashi said: “On the Day of the conquest of Makkah, he came with his father and he said: ‘O Messenger of Allâh, give my father a share of Hijrah.’ He said: ‘There is no Hijrah.’ Then he went away and entered upon 'Abbas and said: ‘Do you know who I am?’ He said: ‘Yes.’ Then 'Abbas went out, wearing a shirt and no upper wrap, and said: ‘O Messenger of Allâh, do you know so-and-so with whom we have friendly ties? He brought his father to swear an oath of allegiance (i.e., promise) to emigrate.’ The Prophet ﷺ said: ‘There is no Hijrah.’” ‘Abbas said: ‘I adjure you to do it.’ The Prophet ﷺ stretched forth his hand and touched his hand, and said: ‘I have fulfilled the oath of my uncle, but there is no Hijrah.’” (Da’if)

Another chain with similar wording. Yazid bin Abu Ziyaḍ said: “Meaning: There is no Hijrah from a land whose people have accepted Islam.”

Chapter 13. Prohibition On Saying: “What Allâh Wills And You Will”

2117. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: ‘When anyone of you swears an oath, let him not say: ‘What Allâh wills and what you will.’ Rather let him say: ‘What Allâh wills and then what you will.’’ (Hasan)

2118. It was narrated from Hudhaifah bin Yamân that a Muslim man saw in a dream that he met a man from among the People of the Book, who said: “What good people you would be if only you were not committing Shirk. For you say: ‘What Allâh wills and Muhammad wills.’” He mentioned that to the Prophet ﷺ and he said: “By Allâh, I am aware of that. Say: ‘What Allâh wills then what Muhammad wills.’” (Da‘îf)

Another chain from Tufail bin Sakhbarah, the brother of ‘Aishah by her mother, from the Prophet ﷺ, with similar wording. (Da‘îf)
"What Allâh wills and then what Muhammad wills" means what Allâh wills will happen, and we are committed to the command and decision of Muhammad to practice accordingly.

Chapter 14. One Who Uses Ambiguous Words In His Oath

2119. It was narrated that Suwaid bin Hanzalah said: "We went out looking for the Messenger of Allâh, and Wâ’il bin Hujr was with us. An enemy of his seized him and the people were reluctant to swear an oath, but I swore that he was my brother, so they set him free. We came to the Messenger of Allâh and I told him that the people had been reluctant to swear an oath, but I had sworn that he was my brother. He said: ‘You told the truth. The Muslim is the brother of his fellow Muslim.’" (Hasan)
2120. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The oath is only according to the intention of the one who requests the oath to be taken." (Sahih)

Comments:

a. It means ambiguity is not allowed in the case of an oath and using it in an oath will be considered a lie as well.

b. The previous Hadith is apparently contradictory to this Hadith, but the meaning of the previous Hadith applies when a Muslim's life, property or honor is in danger, and this Hadith (2120) is about daily matters.

2121. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Your oath is as your companion understands it to be." (Sahih)

Comments:

It means if one swore and said something that has two meanings, and he meant such a meaning which was true, but the listener did not understand the same meaning; and according to the listener's understanding of the meaning that oath was false, then this oath would be counted as false one. Only that purpose and meaning of oath will be relied for which it was required.

Chapter 15. The Prohibition Of Vows

2122. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ forbade vows and said: 'They are just a means of taking wealth from the miserly.'" (Sahih)
2123. It was narrated from Abu Hurairah that the Messenger of Allah ્ said: "Vows do not bring the son of Adam anything unless it has been decreed for him. But he is dominated by Divine preordainment, and will get what is decreed for him. And (vows) are a means of making the miser give something, so what he desires becomes obtainable for him, which was not obtainable before his vow. And Allah says: 'Spend, I will spend on you.' (Sahih)

Comments:

a. A generous person always spends in the path of Allah. He does not need to make a vow for conditional spending.

b. Making a conditional vow is a habit of miserly people. A person making a vow says: "If such and such work gets done or such and such calamity is warded off, I shall give such and such money in charity," it is as if he is saying if such and such work is not done I shall not give in charity. Therefore, making a vow according to this mentality is disliked.

Chapter 16. Vows For Disobedience

2124. It was narrated from 'Imran bin Husain that the Messenger of Allah ્ said: "[There is no vow to commit disobedience and] no vow concerning that which the son of Adam does not possess." (Sahih)
The Chapters On Expiation

Comments:
a. A vow is made to please Allâh, therefore, if a person makes such a vow that is sinful, then this vow is next to nothing. It is illegal to fulfill it; for example: a person vows that I shall give to so-and-so son of mine more than other sons, or vows for something which is not worthy of reward according to Shari'ah; for example: making a vow to keep standing in the sun. One should not fulfill this vow, rather one should carry out expiation.
b. Making a vow for something which one does not own; for example: vowing to slaughter someone's animal is incorrect. However if he thinks of buying that animal, and hopes that the owner will sell it, then he should slaughter it after owning it.

2125. It was narrated from 'Âîshah that the Messenger of Allâh ﷺ said: "There is no vow to commit disobedience, and the expiation (for such a vow) is the expiation for breaking an oath." (Sahîh)

2126. It was narrated from 'Âîshah that the Messenger of Allâh ﷺ said: "Whoever vows to obey Allâh, let him obey Him, and whoever vows to disobey Allâh, let him not disobey Him." (Sahîh)
Chapter 17. One Who Makes A Vow But Does Not State It Specifically

2127. It was narrated from ‘Uqbah bin ‘Amir Al-Ju'iani that the Messenger of Allah ﷺ said: “Whoever makes a vow and does not state it specifically, the expiation (for such a vow) is the expiation for breaking an oath.”

(Hasan)

Comments:
An unspecified and unnamed vow is if a person says: ‘I vow for Allah.’

2128. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “Whoever makes a vow and does not state it specifically, the expiation (for such a vow) is the expiation for breaking an oath. Whoever makes a vow and is not able to fulfill it, the expiation for that is the expiation for breaking an oath. Whoever makes a vow and is able to fulfill it, let him do so.”

(Hasan)

Chapter 18. Fulfilling Vows

2129. It was narrated that ‘Umar bin Khattāb said: “I made a vow during the Ignorance period and I asked the Prophet ﷺ (about it) after I became Muslim. He told me to fulfill my vow.”

(Sahih)
Comments:

a. Vowing is a type of worship, and is a good deed, because ’Umar made a determined vow to do good before embracing Islam, therefore, the noble Prophet ordered him to fulfill the vow to do the good deed.

b. If a vow is made in the state of disbelief to do something which is a good deed in Islam as well, then this vow must be fulfilled after embracing Islam.

2130. It was narrated from Ibn ‘Abbas that a man came to the Prophet and said: “O Messenger of Allah, I vowed to offer a sacrifice at Buwānah.” He said: “Do you intend any action of Ignorance period?” He said: “No.” He said: “Then fulfill your vow.” (Hasan)

Comments:

a. Having something from the pre-Islamic ignorance period in the heart, means for example, if he still specified a place because it used to be considered holy in the time of ignorance, and he had vowed to slaughter a camel there following the same assumed holiness.

b. Buwānah is a sand-hill near the seashore situated beyond Yanbu.
The Chapters On Expiation

Fulfilling a vow is compulsory.

2132. It was narrated from Ibn ‘Abbás that Sa’d bin ‘Ubadah asked the Messenger of Allah about a vow which his mother had made, but she had died without fulfilling it. The Messenger of Allah said: “Fulfill it on her behalf.” (Sahih)

Chapter 19. One Who Dies With A Vow Left To Fulfill

2133. It was narrated from Jābir bin ‘Abdullāh that a woman came to the Messenger of Allah and said: “My mother has died, and she had made a vow to fast, but...” (Hasan)
she died before she could fulfill it. The Messenger of Allâh ﷺ said: 'Let her guardian fast on her behalf.' (Da‘if)

Chapter 20. One Who Vows To Go For Hajj Walking

2134. It was narrated from Abu Sa‘eed Ar-Ru‘aini that ‘Abdullâh bin Mâlik told him, that ‘Uqbah bin ‘Amir told him, that his sister vowed to walk, barefoot and bareheaded, and he mentioned that to the Messenger of Allâh ﷺ. He said: "Order her to ride and to cover her head, and to fast for three days." (Da‘if)

2135. It was narrated that Abu Hurairah said: "The Prophet ﷺ saw an old man walking between his two sons, and he said: 'What is the matter with him?' His sons said: 'A vow, O Messenger of Allâh.' He said: 'Let this old man ride, for Allâh has no need of you or your vow.'" (Sahih)
Comments:

a. One should not make such a vow that is extremely and exceedingly hard to fulfill.

b. If one feels that fulfilling a vow is getting out of reach, then one should break the vow, and carry out the expiation.

Chapter 21. One Who Mixes Obedience And Sin In His Vow

2136. It was narrated from Ibn ‘Abbás, from the Messenger of Allâh ﷺ, passed by a man in Makkah who was standing in the sun. He said: “What is this?” They said: “He vowed to fast and not to seek shade until night comes, and not to speak, and to remain standing.” He said: “Let him speak and seek shade, and let him sit down, but let him complete his fast.” (Sahih)

Another chain from Ibn ‘Abbás, from the Prophet ﷺ, with similar wording.

Comments:

If the vow is of such a type, which includes legal and illegal things, then one should give up the illegal things and fulfill the vow of doing the legal ones. Because making a vow to avoid speaking, sitting and keeping away from shade was incorrect, so these things were prohibited, and observing fast is a permissible worship, therefore it was ordered to be fulfilled.
In the Name of Allāh, the Most Beneficent, the Most Merciful

12. The Chapters On Business Transactions

Comments:

Linguistically Bai’ means ‘exchanging a commodity for another commodity’. The term Bai’ is identified thus: ‘It is to exchange property with mutual agreement.’

A transaction relating to sales and business has the following four principle factors:

1: The Seller: It is essential that the seller owns the commodity, understands the matter in hand and he/she is sane.

2: The Buyer: It is essential for the buyer too that he/she has the ability to make and exercise a deal.

3: The Commodity: The commodity being sold should be permissible and the commodity taken as price should also be permissible.

4: Words of Striking a Deal: Acceptance and liability, for example: a person says ‘I sell this in exchange for such and such price,’ and the buyer should say ‘I buy it.’

Chapter 1. Encouragement To Earn A Living

2137. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ said: ‘The best (most pure) food a man consumes is that which he has earned himself, and his child (and his child’s wealth) is part of his earnings.’

(Saḥīḥ)

نَمَّاتِيِّ الْجَنَّةِ (السُّبْعَةِ)

(mathāb al-ḥath’ ʿalā)

وَجِبَالُ الْكَبْلَةِ (النَّفْلَةِ)

(1)

تخريج: [صحيح] أخرجه السنائي: ٣٤١، البهتري، باب الحث على الكسب.

ج: ٢٢٠٦٤٥٧٦٥٦، ٣٤٨٩، ١٠٩٣، وصحبه ابن جهان (مورد)، ح: ١٠٩٣، وله شواهد كثيرة. أنظر: ٢٢٩٢٢٩٠.
Comments:
a. Livelihood earned with hard work is lawful earning, provided it was earned according to Islamic law. This hard work can be physical, technical, professional, handicraft, intellectual and academic.

b. Parents are allowed to take from their children's wealth, as needed, however they should not disregard their children's lawful and reasonable needs and facilities.

2138. It was narrated from Miqdām bin Ma’diqarīb (Aṣ-Ṣūbaidī) that the Messenger of Allāh ﷺ said: “No man earns anything better than that which he earns with his own hands, and what a man spends on himself, his wife, his child and his servant, then it is charity.” (Hasan)

2139. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “The trustworthy, honest Muslim merchant will be with the martyrs on the Day of Resurrection.” (Da’if)

Comments:
a. The best earning is earned by hard work.

b. To avoid spending on one’s wife and children is miserliness and stinginess which is condemnable. But to keep fulfilling unreasonable legal and illegal needs of the family is also extravagance and squandering, which are both disliked.

This is narrated in Jihāt Al-Tirmidhi by Abu Sa’eed. Ibn Tirmidhi declared this Hadīth as Hasan (Good). (Jihāt Al-Tirmidhi, Hadīth: 1209)
2140. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The one who strives to support the widow and the poor is like a Mujahid who fights in the cause of Allâh, and like one who stands in the night (in voluntary prayer) and fasts by day.” (Sahih)

Comments:
The best source of looking after a widow is to arrange her marriage, thus her honor will be protected as well, and also it will be a permanent arrangement for her and her children to be looked after, and to have a good upbringing. However, if her marriage seems impossible for some reason, then it is an obligation upon the Muslims to fulfill her and her children’s lawful and reasonable needs in order to make them useful, responsible and positive members of the society.

2141. It was narrated from Mu‘adh bin ’Abdullâh bin Khubaib, from his father, that his paternal uncle said: “We were sitting in a gathering, and the Prophet ﷺ came with traces of water on his head. One of us said to him: ‘We see that you are of good cheer today.’ He said: ‘Yes, praise is to Allâh.’ Then he spoke to the people about being rich. He said: ‘There is nothing wrong with being rich for one who has piety, but good health, for one who has piety is better than niches, and being of good cheer is a blessing.’” (Sahih)

تخريج: أخرج البخاري، النفحات، باب فضل الفقه على الأهل ... الخ، ح: 526 من حديث ثور بن حلفان.

transaction
Comments:

a. A righteous person having fear of Allāh ﷺ earns his livelihood through lawful ways, and spends it in good causes, and in fulfilling lawful and reasonable needs, thus he earns reward in earning and in spending. The wealth is a great favor for such a person.

b. A bad person does not distinguish between lawful and unlawful in earning a livelihood. He spends with pride, to show off, and he uses wealth for an unreasonable lavish lifestyle. Thus the gain of this wealth becomes a source of sin for him, and the spending of it multiplies his sins even more. The wealth is a test and a cause of destruction for such a person. May Allāh keep us safe! Amen.

c. Health is a greater favor than wealth. Being in a state of good health, despite being less fortunate in respect to wealth, certainly allows more good deeds to be performed.

Chapter 2. Moderation In Seeking To Earn A Living

2142. It was narrated from Abu Humaid As-Sā‘īdī that the Messenger of Allāh ﷺ said: "Be moderate in seeking worldly things, for everyone will be facilitated for which he was created." (Sahih)

Comments:


2143. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: 'The one who has the most concerns is the believer who is concerned about both his worldly affairs and his Hereafter.'" (Da‘if)
Abu 'Abdullah said: “This Hadith is Gharib' Isma'il, alone, has narrated it.”

2144. It was narrated from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said: “O people, fear Allāh and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allāh and be moderate in seeking provision; take that which is permissible and leave that which is forbidden.” (Sahih)

Comments:
a. A person caring for a lawful earning is never deprived of livelihood.
b. Putting trust in Allāh, unlawful livelihood must be avoided.
c. As the term of worldly life is appointed, which will not be increased or decreased; likewise livelihood is also fixed and specified. But the human earns reward or chastisement for its right or wrong strife.

Chapter 3. Fearing Allāh in Business

2145. It was narrated that Qais bin Abu Gharazah said: “At the time of the Messenger of Allāh ﷺ we used to be called brokers, but the Messenger of Allāh ﷺ passed by us and called by a name that
was better than that. He said: ‘O merchants, selling involves (false) oaths and idle talk, so mix some charity with it.’” (Sahih)

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب في التجارة يخلطها الحلف واللغو، ح 3316 من حديث أبي معاوية بن أبي سفيان، ح 1280، ابن الجارود، ح والحاكم: 2/5، والذهبي: الأعمش صرح بالسماع (مشكل الآثار للطحاوي: 3/1231)، وبابه جماعة.

Comments:
This Hadith expresses the permissibility of a broker and commissioning agent, whereas the Ahadith (2175-2177) are contrary to it. These Ahadith can be reconciled thus; that helping a brother, out of sincerity without taking commission, in buying and selling the commodity is better, but receiving a salary or commission for it is disliked. Ibn Sirin, 'Atâ, İbrahim and Hasan, may Allah have mercy on them, see no harm in the salary of an agent. Ibn Abbâs ﷺ said: “There is no harm in saying, ‘sell this clothe, and whatever is gained over such and such price is yours.’” Ibn Sirin said: “Sell this commodity for such and such, whatever the profit will be is yours. Or the profit will be divided between you and me.’ There is no harm in it.” The Prophet ﷺ said: “The Muslims are bound to their conditions.” (Sahih Al-Bukhârî: The Book of Hiring (37) Chapter: 14 The wages of a broker)

2146. It was narrated from Ismâ’il bin ‘Ubaid bin Rifâ‘ah, from his father, that his grandfather Rifâ‘ah said: “We went out with the Messenger of Allah ﷺ and the people were trading early in the morning. He called them: ‘O merchants!’ and when they looked up and craned their necks, he said: ‘The merchants will be raised on the Day of Resurrection as immoral people, apart from those who fear Allah and act righteously and speak the truth (i.e. those who are honest).’” (Hasan)

تخريج: [إسناده حسن] أخرجه الترمذي، البيوع، باب ماجاه في التجار وتسمية النبي ﷺ. إياهم: ح 1210 من حديث ابن خشیم به، وقال: هذا حديث حسن صحيح، وصححه ابن
Chapter 4. If A Man Finds A Way Of Earning A Living, Let Him Stick With It

Chapter 4. If A Man Finds A Way Of Earning A Living, Let Him Stick With It

2147. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: ‘Whoever achieves at something, let him stick with it.’” (Da’îf)

2148. It was narrated that Nâîfî said: I used to send trade goods to Shâm and Egypt, then I prepared to send trade goods to ’Irâq. I went to ‘Aîshah, the Mother of the Believers, and said to her: “O Mother of the Believers! I used to send trade goods to Shâm and I am preparing to send trade goods to ’Irâq.” She said: “Do not do that. What is wrong with the way you have been doing it? I heard the Messenger of Allâh ﷺ say: ‘If Allâh causes provision to come to one of you through a certain means, he should not leave it unless it changes or deteriorates.”’ (Da’îf)

تخريج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير: 206 من حديث محمد بن عباد الله الأنصاري به، وقال البصري: هذا إسناد ضعيف ﷺ هلال مستور، وشك ابن حبان في سمعته من أنس (تربيب)، وفيه علة أخرى.

تخريج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير: 246/16 عن أبي عاصم ﷺ، وهو مجهول كما في التقريب وغيره.
Chapter 5. Occupations

2149. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Allah has not sent any Prophet but he was a shepherd." His Companions said to him: "Even you, O Messenger of Allah?" He said: "Even me. I used to tend the sheep of the people of Makkah for a few Qirāts." (Sahih)

(One of the narrators) Suwaid said: "Meaning one Qirāt for every sheep."

Comments:
a. Physical work and labor is a lawful profession, provided a worker works honestly and he is not given work to do which is religiously unlawful.
b. Work should not be started until the labor and salary is determined.
c. Tending to goats and sheep was a profession of the Prophet ﷺ.
d. Qirāt is a type of currency, which is a twentieth or twenty-fourth of a Dirār.
(See: An-Nihayah of Ibn Athir, root word Qirit).

2150. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Zakariyya was a carpenter." (Sahih)

Comments:
a. Carpentry and woodwork is a good profession, through which a believer can earn lawful livelihood with his hands. Prophet Nuh (Noah) also built a wooden ark with Allah's command. (Surah Hud 11: 37-38).
b. No profession should be disregarded. Disregard is that a person chooses...
unlawful means to earn a livelihood or he/she adopts a profession which is unlawful according to Shari‘ah.

2151. It was narrated from ‘Aishah that the Messenger of Allāh ﷺ said: “The image-makers will be punished on the Day of Resurrection and will be told: ‘Give life to that which you have created.’” (Sahih)

Comments:
a. Drawing pictures of living animals is prohibited, regardless if it is drawn on paper, a wall or a piece of cloth, or a statue made of clay, stone, porcelain or plastic etc.

b. The commandment of blowing life will be given to the artists just for the sake of making them ashamed, and to make clear the gravity of their crime, thus this commandment will in fact be a form of chastisement.

2152. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “The most dishonest of people are the dyers and the goldsmiths.”[1] (Da‘if)

Chapter 6. Hoarding And Importing

2153. It was narrated from ‘Umar bin Khattāb that the Messenger of Allāh ﷺ said: “The importer is

[1] These two occupations are characterized as dishonest because they often tell people that their goods will be ready at a certain time then break that promise. The words translated as ‘dyers and goldsmiths’ may also refer to those who tell lies and invent fabrications. See explanation by Sindi.
blessed with provision and the hoarder is cursed.” (Da’if)

من الحسن أن يجري بن الحليم: حدثنا أبو بكر المكي، عن أبي بكر بن رافع، عن حنبل: "أبو بكر المكي، عن رفيع بن عثمان، عن عمر بن الخطاب قال: صلى الله عليه وسلم، أياً من المسلمين طعماً ضريراً الله يدجئ بالإبل والأنعام.

تخريج: [إسناده حسن] أخرجه أحمد: 1/1 من حديث الهيثم بن رافع، وقال البصري، وقال المنذر في الترغيب والترهيب: 2/63 هذا إسناد جيد متصل وروايه ثقة.

2154. It was narrated from Ma’mar bin ‘Abdullāh bin Nadlah that the Messenger of Allah said: “No one hoards but a sinner.”” (Sahih)

 Comments:

"Hoarding up” is when people are in more need of something, the trader holds back the stock in order to let the price increase, out of greed and selfishness. Such a person has a desire in his heart that the public get trapped in difficulty and he/she will take advantage of that to accumulate wealth. This type of desires does not suit a Muslim’s dignity.

2155. It was narrated that ‘Umar bin Khattāb said: “I heard the Messenger of Allah say: ‘Whoever hoards food (and keeps it from) the Muslims, Allah will afflict him with leprosy and bankruptcy.’” (Hasan)

تخريج: [إسناده حسن] أخرجه أحمد: 1/1 من حديث الهيثم بن رافع، وقال البصري، وقال المنذر في الترغيب والترهيب: 2/63 هذا إسناد جيد متصل وروايه ثقة.
Chapter 7. The Wages Of The Rāqī[1]

2156. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allâh ﷺ sent us, thirty horsemen, on a military campaign. We camped near some people and asked them for hospitality but they refused. Then their leader was stung by a scorpion, and they said: ‘Is there anyone among you who can recite Ruqyah for a scorpion sting?’ I said: ‘Yes, I can, but I will not recite Ruqyah for him until you give us some sheep.’ They said: ‘We will give you thirty sheep.’ So we accepted them, and I recited Al-Hamd (i.e. Al-Fāṭihah) over him seven times. Then he recovered, and I took the sheep. Then some doubts occurred within ourselves. Then we said: ‘Let us not hasten (to make a decision concerning the sheep) until we come to the Prophet ﷺ.’

So when we came back: ‘I told him what I had done. He said: ‘How did you know that it is a Ruqyah? Divide them up and give me a share as well.’” (Saḥîh)

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(الف) [صحيح] أخرجه الترمذي، الطب، باب ماجاء في أخذ الأجر على التعويذة خ: 2012 من حديث أبي معاوية بن أبي سفيان، وقال: هذا حديث حسن، وانظر الحديث الآتي.

Comments:

a. *Ruqyah* (incantation) is to read Qur'anic Verses or supplications narrated from the Prophet ﷺ, and then to blow over a patient in order to seek cure through its blessing with the permission of Allâh ﷻ. It is called *Damm* in Urdu.

b. Companions of the Prophet ﷺ would avoid a doubtful livelihood, which is requisition of Allâh’s fear (Taqwa).

c. If there is a doubt concerning an issue, it should be clarified from a religious scholar who is known to follow the Sunnah.

d. Allâh’s Messenger ﷺ asked that his share be reserved in order to satisfy his noble Companions ﷺ, and to terminate their uncertainty.

Chapter 8. Wages For Teaching Qur’ân

2157. It was narrated that ʿUbadah bin Sāmit said: “I taught people from *Ahlus-Suffah*[11] the Qur’ân and how to write, and one of them gave me a bow. I said: ‘It

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[11] “They were the poor among the *Muhâjirin*, and those who did not have a house to live in. So they would stay in a shady place in the mosque in Al-Madinah, where they resided.” (An-Nihâyah). *Suff* means ledge, or molding.
is not money, and I can shoot (with it) for the sake of Allāh. I asked the Messenger of Allāh ﷺ about it and he said: 'If it would please you to have a necklace of fire placed around your neck, then accept it.'” (Hasan)

2158. It was narrated that Ubayy bin Ka‘b said: “I taught a man the Qur‘ān, and he gave me a bow. I mentioned that to the Messenger of Allāh ﷺ and he said: ‘If you accept it you will be accepting a bow of fire.’ So I returned it.” (Da‘īf)

Comments:

a. According to the majority of the scholars, accepting a salary for teaching the Noble Qur‘ān is allowed. The proof of it is that the Prophet ﷺ appointed the teaching of Qur‘ān as a dowry in the marriage of a Companion, who did not have anything to pay as dowry.

b. It was narrated from Ibn Abbās ﷺ that the Prophet ﷺ said: “The most rightful thing for which a wage is charged is the Book of Allāh.” (Sahih Al-Bukhārī: 2276). The title of Imam Bukhārī’s chapter clarifies that he is making it clear that if taking a wage for Ruqyah (incantation) is correct then why not for teaching the Noble Qur‘ān, which requires even more hard work, so according to him, taking wages for teaching the Qur‘ān should definitely be permissible. (This is a one sided view; there is a more balanced view of other scholars mentioned in AWNL-Mabud, and Usmani)
Chapter 9. Prohibition Of
The Price Of A Dog, The
Payment (Given) to A
Prostitute, The Payment
Made To A Soothsayer And
Studding A Stallion[1]

2159. It was narrated from Abu
Mas'ud that the Prophet ﷺ
forbade the price of a dog, the
payment (given to a prostitute)
and the payment made to a
soothsayer. (Sahih)

Comments:
a. The trade of prohibited things is also prohibited.
b. A Kāhin is a person who foretells about future events and claims to tell
about the Unseen; fortune-tellers, palmists, astrologers, those making
amulets and charms, those who open the book of omens, those who use
parrots to choose a card of fortune, and other fortune card readers, all come
under the term Kāhin.
c. Some people (in the time of Ignorance) used to make their female slaves
work as prostitutes and took it a source of income. Adultery (sexual
relations out of marriage) is prohibited in Islam; whether this performed by
paying money or in the name of love and friendship by mutual consent.
d. Some people allowed trading in hunting dogs because of the permissibility
of keeping them at home. According to this view, the trade in dogs, other
than those for hunting is forbidden, because keeping them is impermissible.
However, trade in any type of dogs should be avoided as precautionary
measures and must not be practiced. Allāh ﷻ knows best!

2160. It was narrated that Abu
Hurairah said: "The Messenger of
Allāh ﷺ forbade the price of a
dog and studding a stallion."
(Sahih)

[1] This refers to when the owner of a stallion rents it out to others to impregnate mares,
and it applies to camels as well as horses. See explanation by Sindi.
Cows, buffalos and goats etc., are taken to male counterparts for breeding purposes and the owner of the male animal (i.e., stallion) charges something for the female animal to mate with his male animal; these charges are incorrect. It should be for the sake of Allâh. But if the owner of a female animal offers something with his own goodwill, then it is allowed to be taken. (See Jâmi‘ At-Tirmidhi: 1274)

2161. It was narrated from Abu Az-Zubair that Jâbir said: “The Messenger of Allâh ﷺ forbade the price of a cat.” (Sahih)

Comments:
A cat is not as benefitting as a dog so its trade is unlawful, and the scholars who hold the view that the selling and buying of any dogs is forbidden also hold the view that the trade of cats is forbidden.

Chapter 10. Earnings Of A Cupper

2162. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ was treated with cupping and he gave him (the cupper) his wages. (Sahih)

Ibn Abu ‘Umar was alone in...
narrating it. That was said by Ibn Mājah.\[1\]

\[1\] That is, Muhammad bin Abu ‘Umar Al-‘Adani, from whom Ibn Mājah heard the narration.

Comments:

a. The Companion who cupped the Prophet was Abu Taibah. (Sahih Al-Bukhārī: 2102). His name was Nāfi’. (Al-Akmāl fee Asmā’ Al-Rijāl by the compiler of Mishkātul-Masābīh). He was a slave of the Banu Bayādah tribe. The Messenger of Allāh gave him a decent wage and he did him a further favor by telling his masters to decrease his Kharij. Kharij is a fixed amount of his earnings that he is required to give to his masters. (Sahih Bukhārī aforementioned reference)

b. Cupping and being cupped is lawful and therefore its earning is lawful too.

2163. It was narrated that ‘Ali said: “The Messenger of Allāh was treated with cupping and he told me to give the cupper his wages.” (Sahih)
2165. It was narrated that Abu Mas'ud, 'Uqbah bin 'Amr, said: "The Messenger of Allāh ﷺ forbade the earnings of a cupper." (Sahih)

2166. It was narrated from Harâm bin Muhayyisah that his father asked the Prophet ﷺ about the earnings of a cupper and he forbade him from that. Then he mentioned his need and he said: "Spend it on feeding your she-camels that draw water." (Sahih)

Comments:
a. Cupping is a type of treatment; it is a special technique from which extra blood from the body is drained out.
b. Earning by the practice of cupping is not unlawful, otherwise the Messenger of Allāh ﷺ would not have paid Abu Taibah for cupping. But it can be classified as disliked because of the Prophet's forbiddance. Also it is known from the command of feeding it to the camels that this earning is not unlawful rather it is disliked.

Chapter 11. What It Is Not Permissible To Sell
heard Jâbir bin ‘Abdullâh say: “In the Year of the Conquest, while he was in Makkah, the Messenger of Allâh ﷺ said: ‘Allâh and His Messenger have forbidden the sale of wines, meat of dead animals, pigs and idols.’ It was said to him: ‘O Messenger of Allâh, what do you think of the fat of dead animals, for it is used to caulk ships, it is daubed on animal skins and people use it to light their lamps?’ He said: ‘No, it is unlawful.’ Then the Messenger of Allâh ﷺ said: ‘May Allâh curse the Jews, for Allâh forbade them the fat (of animals) but they rendered it, (i.e. melted it) sold it and consumed its price.’” (Sahih)

Comments:

a. As alcohol, dead animals and swine are forbidden to eat; similarly other use of these is also prohibited.

b. Selling the prohibited things is unlawful as well as their revenue.

c. Earning through false tricks and excuses does not make unlawful earning lawful; rather it makes the sin more evil and grave. (As many Muslims, particularly in the West, try to justify unlawful business of alcohol and intoxicants with silly excuses).

2168. It was narrated that Abu Umâmah said: “The Messenger of Allâh ﷺ forbade selling or buying singing girls, and their wages, and consuming their price.” (Da’îf)
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Comments:
a. Some Arabs disliked music and singing even in the pre-Islamic period. So the ladies of the respected families used to avoid it, but the female slaves would sing to entertain their masters or their friends, and they would also make musical presentations to gain prizes.
b. Singing and musical presentations are conducted in the name of art and profession, and are taken a source of income. It is unlawful from a religious perspective. Playing indecent roles in movies and the profession of modeling is also relevant to this prohibited category.

Chapter 12. What Was Narrated Concerning The Prohibition Of Munabiladhah And Mulamasah

2169. It was narrated that Abu Hurairah said: "The Messenger of Allah forbade two kinds of transactions: Mulamasah and Munabiladhah. (Sahih)

2170. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah forbade Mulamasah and Munabiladhah. (Sahih)

Sahl added: "Suwayn said: 'Mulamasah means when a man touches something with his hand without seeing it, and Munabiladhah means when he says: 'Toss me what you have, and I will toss you what I have.'"
Chapter 13. "A Man Is Not To Undersell The Sale Of His Brother, Nor Is He To Try To Out-Haggle His Brother."

2171. It was narrated from Ibn 'Umar that the Messenger of Allah said: "Let one of you not undersell another."[1] (Sahih)

Comments:
Requesting to cancel an already done deal is forbidden. It could be that a seller urges a buyer to return an item bought from another seller, so that he can then sell his own item to the buyer for a lesser price. Or a buyer urges a seller to cancel a deal that he has with another buyer for an item, so that he can purchase it, and is willing to pay a higher price than the former buyer. Both tricks are forbidden because such things cause quarrel and mischief.

2172. It was narrated from Abu Hurairah that the Prophet said: "A man is not to undersell his brother, nor is he to try to out-haggle his brother." (Sahih)

[1] Meaning: "Do not urge someone to cancel a sale already agreed upon so as to sell him your own goods."
Chapter 14. What Was Narrated Concerning The Prohibition Of Najsh

2173. It was narrated from Ibn 'Umar that the Prophet forbade the Najsh. (Sahih)

Comments:
a. Najsh is that a person does not intend to buy the goods, but he offers a bid merely to incite another needy buyer into paying a higher price.
b. It is forbidden because it is cheating and is a loss for the buyer.
c. Selling goods through bidding and auction is lawful.

Chapter 15. Prohibition Of A City-Dweller Selling On Behalf Of A Bedouin

2175. It was narrated from Abu Hurairah that the Messenger of Allah said: "Do not practice Najsh." (Sahih)

Notes:
[1] When a person praises merchandise in a manner intended to inflate the value, or he offers a high price for it in order to encourage a customer to outbid him for it.
Allāh ṣallallahu ‘alaihi wasallam said: “A city-dweller should not sell for a Bedouin.” (Ṣaḥīḥ)

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245 al-khulṣūs, ʿan Abī Hūṭahā ṣallallahu ‘alaihi wasallam ʿan Rasūl Allāh ṣallallahu ‘alaihi wasallam, qāl: ‘lā nīyū ḥaḍirr ʿalayhā.’

Ṭabhārij: Ṭanāṣṣūr al-adāban ʿan ṣulṭān al-ḥibb, wa ṣaḥḥ, habib Allāh, ṣaw ṣaw, bāb ṣaw ṣaw, bāb ḥaḍirr ʿalayhā, ṣaw ṣaw.


2176. It was narrated from Jābir bin ʿAbdullāh that the Prophet ṣallallahu ‘alaihi wasallam said: “A city-dweller should not sell for a Bedouin. Leave people (engage in trade) and Allāh will grant them provision through one another.” (Ṣaḥīḥ)

Ṭabhārij: [Ṣaḥīḥ] Ṭanāṣṣūr al-adāban ʿan ṣulṭān al-ḥibb, wa ṣaḥḥ, habib Allāh, ṣaw ṣaw, bāb ṣaw ṣaw, bāb ḥaḍirr ʿalayhā, ṣaw ṣaw.


2177. Ibn Tāwus narrated from his father that Ibn ʿAbdullāh said: “The Messenger of Allāh ṣallallahu ‘alaihi wasallam forbade a city-dweller to sell for a Bedouin.” (Ṣaḥīḥ)

I (Tāwus) said to Ibn ʿAbdullāh: “What is meant by the words: ‘A city-dweller selling for a Bedouin?’ He said: “He should not be a broker for him.”

Ṭabhārij: Ṭanāṣṣūr al-adāban ʿan ṣulṭān al-ḥibb, wa ṣaḥḥ, habib Allāh, ṣaw ṣaw, bāb ḥaḍirr ʿalayhā, ṣaw ṣaw.


Comments:

See the comments of Ḥadīth 2145.

Chapter 16. Prohibition Of Meeting Traders On The Way

2178. It was narrated from Abu Hurairah that the Prophet ṣallallahu ‘alaihi wasallam said: “Do not meet the traders on the way, and whoever meets any of them and buys from him, the
vendor has the choice of annulling the transaction when he comes to the marketplace.” (Sahih)

Comments:

a. The caravans with goods coming to town do not know the condition of the market. Townsmen go out of the town to meet the caravans and buy the goods from the owner at a cheap price. It is forbidden.
b. The logic behind its prohibition is that if the owner from the caravan would come to the market and discover a higher market value for his goods, he would feel regret for his loss. Another logic of its prohibition is that the owner of the goods would sell his items at the going rate as he is willing to offload the goods, whereas a townsman may have the intention of hoarding the goods to drive up the market value, and then sell them at an inflated price; this would create a loss to the public.

2179. It was narrated that Ibn Umar said: “The Messenger of Allâh ﷺ forbade meeting traders on the way.” (Sahih)

تخريج: أخرج جمعي، البيوع، باب تحريم تلقين الجلب، ص: 1519 من حديث هشام بن حسان القردوسي به باختلاف يسير.

2180. It was narrated that ’Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ forbade meeting the owners of goods (away from the market).” (Sahih)

تخريج: أخرجه مسلم، البيوع، الباب السابق، ص: 1517 من حديث عبيد الله به مطولاً بألفاظ مختلفة، والممعن واحد.

ح: 1499 من حديث معمر وغيره، ومسلم، البيوع، باب تحريم تلقين الجلب، ح: 1518 من حديث سليمان التيمي به.
Chapter 17. The Two Parties
To A Transaction Have The Choice (of Annulling It) So Long As They Have Not Yet Parted

2181. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh said: “When two men enter into a transaction, each of them has the choice (of annulling it) so long as they have not yet parted and are still together, or one of them has given the option or choice to the other. Once he has accepted the terms of the other, then the transaction is binding. If they part after concluding the transaction and neither of them has rescinded the transaction, then the transaction is binding.” (Sahih)

Comments:

a. As the deal is done and the goods are received once the price has been paid, the transaction is complete. But it is possible that the buyer, later on, feels that the purchase should not have been made at the previously agreed price, and he now wants to return the goods; or the seller realises that he should not have sold the goods, and he now wants them back. In this condition it is better for both parties to cancel the deal and exchange the goods and payment.

b. There is a great reward for accepting the refund of the sold goods. (See Hadith: 2199).

c. The right to return the goods or to cancel the deal is standing whilst the seller and the buyer are together in the same transactional meeting, (or one of them gives a choice to the other to cancel the deal until a certain period).

2182. It was narrated from Abu Barzah Al-Aslami that the Messenger of Allâh ﷺ said: “The
two parties to a transaction have the choice (of annuling it) so long as they have not yet parted.”

(Sahih)

2183. It was narrated from Samurah that the Messenger of Allah said: “The two parties to a transaction have the choice (of annuling it) so long as they have not yet parted.” (Hasan)

Tafsir: [Iṣānād Sahih] Ākhīrāt al-ḥādi: 251/3508, 3508-1, 3507-4, 3507-5 from hadith qanātā be Ḥ. al-ḥāsm about the Manhattan (surah al-mūminūn: 24/10) and He has affirmed the interpretation (with the exception of the term of imitation: 24/10). For the definiteness of a reference by analogy as context and the reference into the context, with the fulfillment of the reference to the reference to the context, and (Darīf).

Chapter 18. A Transaction With The Option To Cancel

2184. It was narrated that Jābir bin ʿAbdullāh said: “The Messenger of Allah bought a load of fodder from a Bedouin man. When the transaction was concluded, the Messenger of Allah said: ‘Choose (either to go ahead or to cancel the transaction).’ The Bedouin said: ‘May Allah grant you a long life of good transaction!’” (Daīf)

Tafsir: [Iṣānād Sahih] Ākhīrāt al-ḥādi: 251/3508, 3508-1, 3507-4, 3507-5 from hadith qanātā be Ḥ. al-ḥāsm about the Manhattan (surah al-mūminūn: 24/10) and He has affirmed the interpretation (with the exception of the term of imitation: 24/10). For the definiteness of a reference by analogy as context and the reference into the context, with the fulfillment of the reference to the reference to the context, and (Darīf).
Comments:
a. Selling and buying a heap or a bundle of something without it being measured or weighed is allowed; because the estimate of the weight and quantity can be determined by observation.
b. As the buyer has a statutory right to cancel the deal in the same transactional meeting, likewise the seller has the same right too.
c. Advising for one’s benefit is part of a Muslim’s sincerity, particularly when a person does not know about the matter.

2185. It was narrated from Dâwud bin Sâlih Al-Madani that his father said: I heard Abu Sa‘eed Al-Khudri say: “The Messenger of Allâh ﷺ said: ‘Transactions may only be done by mutual consent.’” (Sahih)

Comments:
If the seller or the buyer is forced into a transaction, but does not agree with it in his heart, then this transaction may be annulled.

Chapter 19. Parties To A Transaction Who Differ With One Another

2186. It was narrated from Qâsim bin ‘Abdur-Rahmân from his father that ‘Abdullâh bin Mas‘ûd sold one of the slaves from the state[1] to Ash’ath bin Qais, and they differed concerning the price. Ibn Mas‘ûd said: “I sold him to you for twenty thousand,” but Ash’ath bin Qais said: “I bought him from you for ten thousand.” ‘Abdullâh said: “If you want, I will tell you a Hadîth which I heard from the Messenger of Allâh ﷺ.” He said:

[1] Inadâ’r. In the narration recorded by Abu Dâwud (no. 3512) it is ‘from the Khums (one-fifth of the spoils of war).”
"Tell me it." He said: "I heard the Messenger of Allâh ﷺ say: 'If two parties to a transaction differ, and they have no proof, and the sale item remains (unredeemed), then what the seller says is valid. Or they may cancel the transaction.'

He said: "I want to cancel the transaction." And he cancelled it. (Hasan)

Comments:

a. Selling and buying for (interest free) credit is allowed. The dispute mentioned in the Hadîth occurs when the commodity is received in advance, and the price is meant to be paid later.

b. The matter regarding the dispute should be settled depending on the witnesses if available.

c. If there is no witness, and it is possible to return the purchased commodity, either the seller’s claim is to be accepted, or the deal is to be cancelled, and the commodity will be returned; both solutions are lawful.


2187. It was narrated that Hakim bin Hizâm said: "I said: 'O Messenger of Allâh, a man is asking me to sell him something that I do not possess. Shall I sell it to him?' He said: 'Do not sell what is not with you.'" (Hasan)

Comments:

a. The explanation of the prohibited form is if the seller does not have the...
commodity but he receives a fixed price in advance, and promises that when he will have the commodity available he will give it to the buyer. It is unknown if he will have that commodity, and even if he does, the buyer may not like it; or perhaps the commodity is of a low quality compared to the price the buyer has paid in advance. It will cause a dispute and argument between the two parties, so this form of transaction is unlawful.

b. The purchase of an unspecified thing is also included in the aforementioned unlawful trade; for example: a person says, before throwing a net into the river; “Whatever number of fish get trapped in the net, I shall sell them to you for such and such a price.” Despite the fact that it is unknown whether there will be many or few fish in the net, or if they will be small or large. Therefore, the deal can only be made once the fish are out of water. The uncertainty of the deal makes it unlawful. (See: Ahādīth: 2194-2195)

c. If the type, quantity and quality of the commodity is determined, and the time of delivery is appointed, then to pay a price in advance and to collect the commodity later at the appointed time is permissible. It is called Salam or Salaf (absolute interest free credit). (See Ahādīth: 2280-2282)

2188. It was narrated from 'Amr bin Shu’aib, from his father, that his grandfather said: “The Messenger of Allāh ﷺ said: ‘It is not permissible to sell something that is not with you, nor to profit from what you do not possess.’” (Sahih)

2189. It was narrated from ‘Atā’ b. Asid that ‘Attāb bin Asid said that
when the Messenger of Allāh ﷺ sent him to Makkah, he forbade him from profiting off of what he did not possess. (*Da‘if*)

**Chapter 21. If Two Authorized Persons Make A Sale, Then The First Transaction Is The One That Is Valid**

2190. It was narrated from ʿUqbah bin ʿAmir or Samurah bin Jundab that the Messenger of Allāh ﷺ said: “Any man who sells to two men, it is for the one who was first.” [*Hasan*]

2191. It was narrated from Samurah that the Messenger of Allāh ﷺ said: “If two (separate) authorized persons make a sale (of the same thing), then the first transaction is the one that is valid.” [*Hasan*]

**Comments:**

The example of a transaction made by two persons is that an item belongs to two partners. Each of the two sold it to different people without telling the other. Or the agent sold it, and the owner also sold the same thing to

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*What was sold, or, for the first of the two purchasers.* (*Sindi*) This is how they explain it, although it has a slightly different meaning than the following Hadīth, and the chapter heading.
someone without informing the agent; in this case whoever made the deal first, his deal will be correct and the other’s deal will be annulled. Allâh knows best!

Chapter 22 Prohibition On Earnest Money\footnote{Earnest money: A kind of down payment which is counted towards the cost of the goods if the transaction is completed, and which is kept by the seller if the transaction is cancelled. This is commonly referred to as a non-refundable ‘deposit’ or ‘down payment’.}

2192. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Prophet forbade the deal involving earnest money. (Hasan)

2193. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Prophet forbade the deal involving earnest money. (Hasan)

Abu ‘Abdullâh said: Earnest-money refers to when a man buys an animal for one hundred Dinâr, then he gives the seller two Dinâr in advance and says: “If I do not buy the animal, then the two Dinâr are yours.”

And it was said that it refers, and Allâh knows best, to when a man buys something, and gives the seller a Dirham or less or more, and says: “If I take it (all well and good), and if I do not, then the Dirham is yours.”
Chapter 23. Prohibition Of Hasâh And Gharar Transactions

2194. It was narrated that Abu Hurairah said: “The Messenger of Allah forbade Gharar transactions and Hasâh transactions.” (Sahih)

2195. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allah forbade Gharar transactions.” (Sahih)

[1] Hasâh: A transaction involving throwing pebbles, which may be understood in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Gharar: Selling goods which appear sound but contain some hidden fault, or concerning which something is unclear.
Comments:

a. All forms of transactions in which the quantity of the commodity being sold and bought cannot be estimated, are the transactions which involve uncertainty and cheating. For example: the sale of fish in water, or the sale of an unborn baby animal which is still in the female’s womb. The transaction of uncertainty and cheating also includes the things which are impossible to handover to the buyer, like the sale of a lost animal.

b. The deal of transaction done by throwing a pebble is a type of lottery, which was in vogue during the pre-Islamic period. For example: The seller would ask the customer to throw a pebble; and then whichever item amongst many got hit by the pebble would be sold for one hundred pounds; whilst those items varied in quantity, quality, value and price. Many modern forms of lottery are practised these days; as some companies introduce prize drawing schemes to increase the sale of their product. These all are under the rule of ‘Transaction done by throwing a pebble’.

Chapter 24. Prohibition Of Buying What Is In The Wombs And Udders Of Cattle,\(^\text{[1]}\) And Whatever A Diver Is Going To Bring Up

2196. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allah ﷺ forbade selling what is in the wombs of cattle until they give birth, and selling what is in their udders unless it is measured out, and selling a slave who has fled, and selling spoils of war until it has been distributed, and selling \textit{Sadaqah} until it has been received, and what a diver is going to bring up.” (Hasan)

\(^{[1]}\) The \textit{An’âm} are domesticated grazing animals including camels as well as cows and sheep.
Comments:

This Hadith is Weak; but the issue mentioned in it is authentic because the forms of sale mentioned in it are all transactions of uncertainty and cheating. However if milk is bought after measuring it, then it does not involve cheating, so it is a lawful sale.

2197. It was narrated from Ibn Umar that the Prophet forbade selling Habulul-Habalah. (Sahih)

Comments:

a. Habulul-Habalah is to sell and buy a baby of an animal before its birth, which is illegal; because it involves uncertainty and cheating. It is unknown whether the baby will be male or female, physically fit or defective.

b. Payment of a loan should have a clear appointed time. Then if the debtor could not pay back at the appointed time, and asked for more time, or the deadline is not set at all; and then the debtor pays back according to the flexible ability; granting this type of flexibility to the debtor is a highly virtuous deed.

Chapter 25. Auctions

2198. It was narrated from Anas bin Malik that a man from among the Ansar came to the Prophet and begged from him. He said, “Do you have anything in your house?” He said: “Yes, a blanket, part of which we cover ourselves with and part we spread beneath us, and a bowl from which we drink water.” He said: “Give them to me.” So he brought them to him, and the Messenger of
Allāh ﷺ took them in his hand and said, “Who will buy these two things?” A man said: “I will buy them for one Dirham.” He said: “Who will offer more than a Dirham?” two or three times. A man said: “I will buy them for two Dirhams.” So he gave them to him and took the two Dirhams, which he gave to the Ansāри and said: “Buy food with one of them and give it to your family, and buy an axe with the other and bring it to me.” So he did that, and the Messenger of Allāh ﷺ took it and fixed a handle to it, and said: “Go and gather firewood, and I do not want to see you for fifteen days.” So he went and gathered firewood and sold it, then he came back, and he had earned ten Dirhams. (The Prophet ﷺ) said: “Buy food with some of it and clothes with some.” Then he said: “This is better for you than coming with begging (appearing) as a spot on your face on the Day of Resurrection. Begging is only appropriate for one who is extremely poor or who is in severe debt, or one who must pay painful blood money.”[1] (Hasan).

[1] ‘Painful blood money’ i.e., if the blood money is not paid, the killer will be executed and his family will suffer his loss.
Comments:
A calamity stricken person is allowed to make an appeal of financial support but taking begging as a profession is unlawful. The Messenger of Allah said: “Begging is only allowed for three type of people: a person who took a loan (to set right someone else’s matters and the loan was more than his financial capability) is allowed to make an appeal until he gets the required amount of money and then he should stop; the second person allowed to make financial appeal is the one who is afflicted by a calamity and all his property got ruined. He is allowed to do so until he finds means to fulfill the needs of his daily life. The third person having this is the one who is suffering from starvation; three wise and reliable individuals from among his people should certify the case that so-and-so is really suffering from starvation. (Sahih Muslim: 1044)

Chapter 26. Letting Someone Off

2199. It was narrated from Abu Hurairah that the Messenger of Allah said: “Whoever agrees with a Muslim to cancel a transaction, Allah will forgive his sins on the Day of Resurrection.” (Da’if)

Comments:
a. If one is given a choice at the time of making the deal to annul the sale; for example: a person says to the other that you are allowed to cancel the deal within such and such time, then the person given the choice may use this right to cancel the sale within the fixed time.

b. But if the condition of choice does not exist, and the buyer wants to return the bought commodity; or the seller wants it back for the exchange of the same price, then either of the two parties should accept the request of the other, and should exchange the commodity and price. It is a deed of great reward. It will be seen as a moral duty but not a legal responsibility.

Chapter 27. Whoever Does Not Like To Fix Prices

2200. It was narrated that Anas bin Malik said: “Prices rose
during the time of the Messenger of Allâh ﷺ, and they said: 'O Messenger of Allâh, prices have risen, so fix the prices for us.' He said: 'Indeed Allâh is the Musâ’ir,[1] the Qâbid, (Restrainer) the Bâsit,[2] the Râzzâq (Provider). And I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth.'” (Sahih)

**Comments:**

a. The affairs of trade should operate according to the economic law of demand and consumption, and import and export, which is better for the economy of the country; and the government should avoid interfering in it.

b. If the traders do not take care of the needs of the public, due to the greed of excessive profit, then the government can get rid of the artificial inflation and shortage by providing the food stuff from the official stores for cheaper rates.

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[1] “In An-Nihâyah he said: ‘It is that He is the One who makes things inexpensive and expensive, He can not be opposed by anyone. So because of that it is not allowed to fix prices.’” (Tuhfatul-Ahwadhi)

[2] “Meaning: He restricts sustenance and other than that from whom He wills, regarding what He wills, and how He wills, and He makes it unrestricted.” (Tuhfatul-Ahwadhi)
Chapter 28. Being Lenient During Transactions

2202. 'Uthmān bin 'Affān narrated that the Messenger of Allāh ﷺ said: “Allāh will admit to Paradise a man who was lenient when he sold and when he bought.” (Sahih)

2203. It was narrated from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said: “May Allāh have mercy on a person who is lenient when he sells, lenient when he buys, and lenient when he asks for payment.” (Sahih)

Comments:

a. Easiness and flexibility in sale is to give appropriate concession in price, and to give respite to the debtor; and if a buyer asks for an unreasonable concession, then the seller should excuse himself instead of making an argument. If a buyer wants to return the bought commodity, it should be taken back.

b. Easiness in buying is that the buyer should not ask for an unreasonable reduction in price; and if there is a minor defect in the commodity, it should be overlooked. The price should be paid immediately according to the best ability. If seller misbehaves and shows harshness in sale, the buyer should not pay with the same token.
Chapter 29. Haggling

2204. It was narrated that Qailah Umm Bani Anmār said: "I came to the Messenger of Allāh during one of his 'Umrah at Marwah and said: 'O Messenger of Allāh, I am a woman who buys and sells. When I want to buy something, I state a price less than I want to pay, then I raise it gradually until it reaches the price I want to pay. And when I want to sell something, I state a price more than I want, then I lower it until it reaches the price I want.' The Messenger of Allāh said: 'Do not do that, O Qailah. When you want to buy something, state the price you want, whether it is given or not. And when you want to sell something, state the price you want, whether it is given or not.'" (Da‘īf)

2205. It was narrated that Jābir bin ‘Abdullāh said: "I was with the Prophet on a military campaign, and he said to me: 'Will you sell this camel of yours for a Dinār?' I said: 'O Messenger of Allāh, it is yours when I get to Al-Madinah.' He said: 'Then sell it for two Dinārs, may Allāh forgive you.' And he kept increasing the price for me, saying: 'May Allāh forgive you,' each time, until the
amount reached twenty Dinâr. When I came to Al-Madinah, I took hold of the camel’s head and brought it to the Prophet ﷺ and he said: ‘O Bilâl, give him twenty Dinâr from the spoils of war.’ And he said: ‘Take your camel away and go to your people with it.” (Sahih)

Comments:
a. To receive the price first and then to give the commodity to the buyer, is lawful; even though at that time the commodity is with the seller. But in this situation the mutual consent of seller and buyer is necessary.
b. When doing a favor for a person in any sort of deal, it should be done in such a way that it looks like a normal business deal, and the person receiving the favor does not feel ashamed, as this is a matter of great courage, highness, generosity and dignity.

2206. It was narrated that ‘Ali said: “The Messenger of Allah ﷺ forbade haggling before sunrise, and (he forbade) slaughtering animals that yield milk.” (Da’îf)

Comments:
The purpose of slaughtering is for the use of the meat, and this purpose can be achieved by slaughtering an animal that does not give milk. Therefore, it is inappropriate to be deprived from the favor of milk.
Chapter 30. What Was Narrated About It Being Disliked To Swear Oaths When Buying And Selling

It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them or purify them, and theirs will be a painful torment: A man who has surplus water in the desert but refuses to give any to a wayfarer; a man who sells a product to a man after ‘Asr and swears by Allâh that he bought it for such and such amount, and he believes him, when that is not the case; and a man who swears allegiance to a ruler, and only does so for worldly gains, so if he gives him some of (these worldly benefits) he fulfills his oath of allegiance, and if he is not given anything, he does not uphold his oath of allegiance.” (Sahîh)

Comments:

a. ‘Neither speaking to nor looking at’ means the talk of mercy and the look of kindness; otherwise Allâh will judge every action, good and bad; and nothing can be hidden before Him.

b. ‘Not to purify’ means not to forgive sins.

c. Giving water to the thirsty is a deed of great reward. Particularly, giving drinking water to the people at a place where it is not available easily is a source of high reward.

d. A water spring in the desert is a grace of Allâh ﷺ. Occupying that spring water illegally and not letting the needy drink from it is mean spirited.

e. Bearing false oath is a sin. Swearing a false oath after ‘Asr prayer is an even worse sin; and such a grave sin is committed just for the assumed benefit of
a small amount of money!!! Because there is no certainty that the customer will definitely buy something with the impression of his false oath. A false oath for this type of objective is an extremely indecent act; therefore, its punishment is severe too.

2208. It was narrated from Abu Dharr that the Prophet ﷺ said: “There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them or purify them, and theirs will be a painful torment.” I said: “Who are they, O Messenger of Allâh? For they are indeed losers.” He said: “The one who lets his garment hang beneath his ankles, the one who reminds another of what he has given him, and the one who sells his product by means of false oaths.” (Sahih)

Comments:

a. It is forbidden for a man to lower his garment, trousers and pants below the ankles. A man must have the garment, trousers and pants above the ankles, which will leave the ankles uncovered. Declaring an act, that deserves such a severe punishment, to be merely disliked is incorrect.

b. Swearing a false oath in the Name of Allâh is contrary to the regard of Allâh’s Blessed Name, and disregarding Allâh’s Name is a major sin.

2209. It was narrated from Abu Qatâdah that the Messenger of Allâh ﷺ said: “Beware of swearing oaths when selling, for it may help you to make a sale but it destroys the blessing.” (Sahih)
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Comments:
It is best that oaths be used rarely. It is not a good habit to keep swearing unnecessarily to sell goods.

Chapter 31. What Was Narrated Concerning One Who Sells A Pollinated Palm Tree Or A Slave Who Has Wealth

2210. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever buys a palm tree that has been pollinated, its fruits belong to the seller, unless the purchaser stipulated a condition." (Sahih)

Another chain from Ibn 'Umar, from the Prophet ﷺ, with similar wording.

Comments:

a. Male and female flowers of date trees grow on separate trees; if wind, flies and insects are the only means for the transfer of pollination of male and female flowers, then the yield of fruits gets reduced. Therefore the flowers of the male tree are taken and spread over the female tree and thus the trees bear more fruits. It is called artificial pollination.

b. Artificial pollination is hard work, and the quantity of the produce depends on it. So if a tree is sold after artificial pollination is done, the hard work of the seller will go vain; therefore, it should be made clear at the time of transaction whether it is only the tree that is being sold or its fruit as well. If it is not cleared beforehand, then only the tree will be sold, and its fruit will legally belong to the seller. However, in the following years if a buyer does artificial pollination he will be the owner of the fruit as well.
Ibn 'Umar, that the Messenger of Allâh ﷺ said: "Whoever sells a palm tree that has been pollinated, its fruits belong to the seller, unless the purchaser stipulated a condition. And whoever buys a slave who has wealth, his wealth belongs to the seller, unless the purchaser stipulated a condition." (Sahih)

Comments:

a. A slave sometimes needs wealth to fulfill his duties and the master gives him a reasonable amount of money to spend; or the master may be pleased with the service of his slave and give him some jewelry to wear for encouragement. In such cases, this wealth still belongs to the master, and it will not go with the slave if he is sold.

b. If a buyer makes it clear that he is buying the slave along with the wealth; or trees along with the fruits; it is then apparent that the price will increase accordingly. In this case, according to the condition, the wealth or fruit will belong to the buyer.

2212. It was narrated from Nâfi’ from Ibn ‘Umar that the Prophet ﷺ said: "Whoever sells a palm tree and sells a slave.' Mentioning both of them together.[1]

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[1] This narration is reported by Shu’bah, from ‘Abd Rabbihi bin Sa’eed, from Nâfi’. In Al-Kubra (the Book of Freeing Slaves: Mention of a slave being freed while he has wealth) by Nasâl, after narrating it, Shu’bah said: ‘I narrated to him (‘Abd Rabbihi) the narration of Ayyub, from Nâfi’, that he narrated it to me with ‘palm tree’ from the Prophet ﷺ, and ‘slave’ from ‘Umar. So ‘Abd Rabbihi said: ‘I do not know of the two of them together except from the Prophet ﷺ.’ Then, another time he narrated it from the Prophet ﷺ, without any rebuke about it.” So in this narration of Ibn Mâjah, from Shu’bah, from ‘Abd Rabbihi, the statement: “Both of them together” is from the explanation of Shu’bah, and Allâh knows best.
Chapter 32. Prohibition Of Selling Fruits Before They Have Ripened

2214. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Do not sell fruits until they have ripened.” And he forbade (both) the seller and the purchaser (to engage in such a transaction). (Sahîh)

Comments:

a. Selling and buying the fruit which is still on the trees is allowed.

b. When trees get flowers, it looks as if the fruit will be enormous but lots of flowers just fall down. A lot of small fruit in its early age of growth falls down because of winds; and then sometimes it goes to waste because of unexpected rain. The fruit which is safe after all of these misfortunes is the real fruit that benefits the buyer. Therefore, the fruit of an orchard should be sold after passing these stages and a clear estimate is made regarding the quantity of fruit that is expected. This is interpreted in the Hadîth by ‘until they have ripened’ as ‘until the fruits are clearly in good condition’.
2215. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Do not sell fruits until they have ripened.” (Sahih)

2216. It was narrated from Jâbir that the Prophet ﷺ forbade selling fruits until they have ripened. (Sahih)

2217. It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ forbade selling fruits until they have changed the color, and selling grapes until they have turned black, and selling grains until they have hardened. (Da'if)

Comments:

a. Different crops, grains and fruits have different ways to be judged before they are sold.

b. The raw fruit of an orchard is green and later its real color begins to appear gradually. At this time, the danger of waste is little, and to sell them is safe and lawful. The real objective of changing the color is to let them grow big enough until they are out of climatic danger.
Chapter 33. Selling Fruits For Many Years Ahead\[^\text{1}\] And Crop Failure

2218. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ forbade selling for many years ahead. *(Sahih)*

Comments:

a. ‘Selling for many years ahead’ is, for example: to sell the fruits due for the next two or three years and to receive a price in advance; this is prohibited.

b. The logic of its prohibition is that the situation of the produce in the following years is unknown; as well as whether there will be produce or not. It is also possible that the fruit will go to waste after the appearance and the buyer’s money is then wasted as well. From this prospect, it is a sale of uncertainty and cheating.

c. See *Ahādīth* 2194-2197 for detailed information about the sale which involves uncertainty and cheating.

2219. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “Whoever sells fruits then the crop fails, should not take any of his brother’s money. Why would any of you take the money of his Muslim brother?” *(Sahih)*

Comments:

The money is exchanged for merchandise; when the fruit of the orchard was sold it was not able to be used, which means the buyer did not collect

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\[^\text{1}\] Meaning, to take money in advance against the next two or three years of produce, prior to the existence of the produce. See explanation by Sindi.
it. It was merely a promise of giving fruit to the buyer; and as the fruit went
to waste and the buyer did not get anything, but has paid the price in
advance, or has promised to pay; thus he would pay the price and would
not receive anything in exchange; therefore this type of sale is unlawful.

Chapter 34. Allowing More
When Weighing Goods For
Sale

2220. It was narrated that
Suwaid bin Qais said:
"Makhrufah Al-'Abdi and I
brought linens from Hajar.\(^1\) The
Messenger of Allah \(\text{ﷺ} \) came to us
to bargain with us with some
trousers. There was someone with
me who weighed (the goods) in
exchange for a wage. So the
Prophet \(\text{ﷺ} \) said to the one
weighing: 'Weigh and add
more.'" (Sahih)

Comments:
a. The business of cloths is religiously lawful.
b. Business of import and export is permissible.
c. Shalwir (a loose Punjabi style trouser) is a good and decent dress.
d. Taking a wage for weighing and measuring is allowed, as well as taking a
wage for any work that involves physical labor.
e. To keep the measuring part of a scale a little lower is good manners. But
giving short measure in weight and measurement is dishonesty; and it is a
major sin.

2221. It was narrated that Sim\(\text{ٍ} \)ak
bin Harb said: "I heard M\(\text{ال} \)lik,
Abu Safwan bin 'Umairah, say: 'I
bought a pair of trousers from the
Messenger of Allah \(\text{ﷺ} \) before the

\(^{1}\) There are many places with this name, one of which is a village close to Al-Madinah.
Hijrah, and he weighed it for me and allowed more.” (Sahih)

Comments:
The translation of Sarāwil: Loose Punjabi trouser, pyjama and pants is correct. Its name may vary depending upon various locations, designs and styles.

2222. It was narrated from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said: “When you weigh, allow more.” (Sahih)

Chapter 35. Being Cautious
With Regard To Weights And Measures

2223. It was narrated that Ibn 'Abbās said: “When the Prophet ﷺ came to Al-Madinah, they were the worst people in weights and measures. Then Allāh, Glorious is He, revealed: “Woe to the Mutaffifin (those who give less in measure and weight)” [1] and they were fair in weights and measures after that. (Hasan)

Chapter 36. Prohibition Of Cheating

2224. It was narrated that Abu Hurairah said: "The Messenger of Allah passed by a man who was selling food. He put his hand in it and saw that there was something wrong with it. The Messenger of Allah said, 'He is not one of us who cheats.'" (Sahih)

Comments:

a. The cheating involved in the grains was that some of the grains became wet because of rain. The seller put the dry grains at the top and thus the wet grains got covered beneath. (Sahih Muslim: 101)

b. There are many forms of cheating, all of which are unlawful. For example: Trying to prove a lie as a truth with plausible conversation, presenting falsehood in the way of truth, not to disclose a defect in the goods, adulterating low quality products with that of fine quality; and then to sell it for the price of the finer quality.

c. Using illegal means in exams like copying; or the examiner gives more marks to the student than what he/she deserves, are also a form of deception and cheating. It deprives the rightful people from their true right.

2225. It was narrated that Abu Hamra said: "I saw the Messenger of Allah pass by a man having food in a vessel. He put his hand in it and said: 'Perhaps you are cheating. Whoever cheats us is not one of us.'" (Da'if)
Chapter 37. The Prohibition Of Selling Food Before Taking Possession Of It

2226. It was narrated from Ibn 'Umar that the Prophet said: "Whoever buys food, let him not sell it until he has taken full possession of it." (Sahih)

2227. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh said: 'Whoever buys food, let him not sell it until he has taken full possession of it.'" (Sahih)

In his narration, (one of the narrators) Abu 'Awânah said: "Ibn 'Abbâs said: 'I think everything is like food.'"

2228. It was narrated that Jâbir said: "The Messenger of Allâh forbade selling food bought by measure until two Sâ' have been measured - the Sâ' of the seller.
and the *Sā* of the buyer."

(Da’if)

Comments:

a. Selling and buying without looking at the goods is a trade of such people who do not need the goods for themselves; and they make a profit without hard work. Thus the goods reach the consumers with expensive rates; and the real producers (like farmers) get a very low price.

b. Measuring by two measures, means that it should be measured or weighed after the purchase, and then it should be handed over to the new buyer after measuring it again. The goods which are to be weighed should be weighed; and the goods which are to be counted should be counted before collection and they should be counted again before being handing over to the customer, so that no one is deceived at any point.

Chapter 38. Chapter Sales Involving Risk (Due To Its Amount Being Unknown)

2229. It was narrated that Ibn ’Umar said: “We used to buy food from troops of riders (i.e., the caravans) without knowing the amount, but the Messenger of Allah forbade us to sell it until it had been delivered to us.”

(Sahih)

Comments:

a. It is known from this *Hadith* that buying grains with an estimate, without measuring or weighing, is correct but measuring and weighing is better to avoid any uncertainty.

b. After making the deal, the goods should be taken to one’s control and transferred from there; and thereafter should be sold.

[1] When someone purchases food that was measured for him, he can not sell it until he has measured it again for his customer. See no. 2230.
2230. It was narrated that 'Uthmân bin 'Affân said: “I used to sell dates in the marketplace, and I would say: ‘This was such and such an amount (when I bought it).’ I would give the purchaser a specific amount of dates according to the way it had been measured for me, and take my profit. Then I began to have some doubts about that, so I asked the Messenger of Allâh ﷺ, and he said: ‘When you name the amount, measure it in front of the purchaser.’” (Hasan)

Comments:

a. The commodity bought as a measure should be measured again at the time of sale in order to avoid doubt and uncertainty and so that the customer will be satisfied.

b. If there is doubt in any issue of lawfulness or unlawfulness, it should be clarified by a scholar.

Chapter 39. The Blessing That Is Hoped For When Measuring Food

2231. It was narrated that 'Abdullâh bin Busr Al-Mâzini said: “I heard the Messenger of Allâh ﷺ say: ‘Measure your food, may you be blessed therein.’” (Sahîh)
2232. It was narrated from Abu Ayyub that the Prophet ﷺ said:

"Measure your food, may you be blessed therein." (Sahih)

Chapter 40. Marketplaces And Entering Them

2233. It was narrated that Abu Usaid said that the Messenger of Allah ﷺ went to the market of Nabat,[1] and looked at it, and said: "This is not a market for you." Then we went to another market and looked at it, and said:

"This is not a market for you." Then he came back to this market and walked around in it, then he said: "This is your market. It will always be your market and no duty will be levied on it." (Da'iff)

[1] Meaning, the market where the Nabateans sell.
2234. It was narrated that Salmān said: “I heard the Messenger of Allāh ﷺ saying: ‘Whoever goes to the Morning prayer first thing in the morning, he goes out with the banner of faith, but whoever goes out to the marketplace first thing in the morning, he goes out under the banner of Iblis (Satan).’” (Da‘īf)

2235. It was narrated from Sālim bin ‘Abdullāh bin ‘Umar, from his father, that his grandfather told that the Messenger of Allāh ﷺ said: “Whoever says, when he enters the marketplace: ‘Lā ilāha illallāh wahdahu la sharika lahu, lahu-mulk wa lahu-hamdu, yuhyi wa yumiṭu, wa Huwa ‘ala kulli shay’in Qadir (None has the right to be worshiped but Allāh alone, with no partner, to Him belongs all sovereignty and to Him is the praise, He gives life and gives death, and He is Ever-Living and does not die; in His Hand is all goodness and He is Able to do all things),’ Allāh will record for him one million good deeds, and will erase from him one million bad deeds, and will build for him a house in Paradise.” (Da‘īf)
Comments:

a. Going to the market for lawful needs is allowed.
b. Remembering Allâh at a place where the atmosphere is unmindful of Allâh is a matter of enormous reward.
c. A good deed performed according to the Sunnah, which apparently looks small, has a high status before Allâh.
d. Only those words and supplications should be chanted and remembered which are authentically reported from the Prophet ﷺ; self made and self introduced remembrances must be avoided.

Chapter 41. The Blessing
That Is Hoped For When Starting One’s Day Early

2236. It was narrated from Sakhr Al-Ghâmîdî that the Messenger of Allâh ﷺ said: “O Allâh, bless my nation in their early mornings (i.e., what they do early in the morning).” (Hasan) He said: “When he sent out a raiding party or an army, he would send them at the beginning of the day.”

He said: “Sakhr was a man engaged in trade, and he used to send his goods out at the beginning of the day, and his wealth grew and increased.”

Comments:

a. Morning time is a blessed time; therefore it should be spent in good work. It should not get wasted in negligence and sleep.
b. Opening a shop early in the morning is a source of blessing for the shopkeeper.

[1] It is likely that the speaker here is ‘Umârah bin Hadid who narrated it from Sakhr in this narration, as well as with Abu Dâwûd, Tîmîdî, Ahmad and others.
2237. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “O Allah, bless my nation early in the morning of Thursday.” (Sahih)

2238. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “O Allah, bless my nation in their early mornings.” (Sahih)

2239. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Whoever buys a Musarräh, he has the choice (of annulling the deal) for three days. If he returns

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A Musarräh is a sheep or she-camel that is not milked for one or two days, to increase the amount of milk in its udder, so that it can then be sold for a higher price. This kind of deception and cheating is forbidden in Islam.
it, then he must also give a Sā' of dates, not Samrā'.” Meaning wheat. (Sahih)

Comments:

a. When people want to sell a milch animal (like: a cow, buffalo, goat or sheep etc.), they stop milking it two or three days in advance; due to which the udders become quite full with milk. Looking at the big udders, the buyer thinks that this cow, buffalo, goat or camel will give a good amount of milk; thus he buys it and pays a good price. It is a kind of deception, and deceiving someone is unlawful.

b. Three days deadline is fixed to cancel this transaction. Because the first day's milking does not disclose the secret of cheating; as for the second day, the buyer may think that the milk was less probably because of the change of atmosphere, or because of less or more fodder; but if the milk is less on the third day as well, then it means the milk was definitely stopped by the seller from being milked, and this is how the deception was committed.

c. Paying a Sā' of dates to the owner at the time of returning the animal is ordered on moral ground; because if the owner feels anger due to the cancellation of transaction, it may soothe the anger to some limit. It is not the price of the milk used for three days. If the buyer benefits from milk, he feeds the animal and looked after it necessary needs as well.

2240. ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Whoever buys a Muhaffalāh,[1] he has the choice (of annulling the deal) for three days. If he returns it, then he must also give wheat equal to twice the amount of its milk, or equal to the amount of its milk.’” (Da‘if)

Chapter 43. A Slave’s Earnings Belong To His Guarantor\[1\]

2241. It was narrated that ‘Abdullâh bin Mas‘ûd said: “I bear witness that the true and truly inspired one Abul-Qâsim told us: ‘Selling a Mulhâ’alah is Khilâbâh, and Khilâbâh is not lawful for the Muslim.’” (Ibn Mâjah said: “Meaning: ‘Deception.’”) (Da‘if)

2242. It was narrated from ‘Âishah that the Messenger of Allâh ruled that what a slave earns belongs to his guarantor. (Hasan)

2243. It was narrated from ‘Âishah that a man bought a slave and put him to work, then he found some defect in him, so he returned him. He (the seller) said: “O Messenger of Allâh, he put my slave to work.” The Messenger of

\[1\] i.e., his master who put him to work at the time he earned that income.
Allah said: "A slave’s earnings belong to his guarantor." (Da’if)

Comments:

a. If something is bought which brings in income, and then it is returned, the buyer will not give anything in return to the seller along with the commodity for the number of days he kept it and benefited from it. Only the milking animal is exempt from this rule; a Sa’ of dates will be given in return along with the animal.

b. If the animal dies while in the charge of the buyer; or anything else goes to waste or is destroyed, then the buyer will bear this loss. If the buyer gets an income from it, he deserves it. The buyer will not return the income earned from that item when returning it to the seller.

Chapter 44. Contractual Obligation Regarding A Slave (المجمع 44 - باب عهدة الرقيق)

2244. It was narrated from Samurah bin Jundab that the Messenger of Allah said: “The contractual obligation regarding a slave lasts for three days.” (Da’if)

2245. It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah said: “There is no contractual obligation after four days.” (Da’if)

[1] Meaning, the seller is responsible for any defect found in the slave during that time.
Comments:
The meaning of the Hadith is when one buys a slave and then later finds a defect in him. If the buyer comes across the defect within three days and he wants to return him, then he may do so. He is not allowed to do so after three days. But this Hadith is Weak. It is a moral and religious duty of every seller to disclose, very clearly, the defect in whatever he sells.

Chapter 45. One Who Sells
Defective Goods Should Point Out The Defect

2246. It was narrated that ‘Uqbah bin ‘Amir said: “I heard the Messenger of Allah say: ‘The Muslim is the brother of another Muslim, and it is not permissible for a Muslim to sell his brother goods in which there is a defect, without pointing that out to him.’” (Sahih)

Comments:
a. Every Muslim should be a well-wisher of other Muslims.
b. Any defect and shortcoming in the commodity on sale should be disclosed; because it may be that the defect does not have any bearing for the objective for which the buyer requires.
c. The price of a fine quality item should not be set upon one of lower quality.
d. Disclosing a defect of any commodity is honesty, and honesty is an important quality of a Muslim.

2247. It was narrated that Waithilah bin Asqa said: “I heard the Messenger of Allah say: ‘Whoever sells defective goods without pointing it out, he will remain subject to the wrath of Allah, and the angels will continue to curse him.’” (Da’if)
Chapter 46. Prohibition Of Separating Captives

2248. It was narrated that 'Abdullāh bin Mas‘ūd said: "When captives were brought to him, the Prophet ﷺ would give the members of one family together (to one person), not wanting to separate them." (Da‘if)

2249. It was narrated that ‘Aṭīyah bint Iyā‘as said: “The Messenger of Ḥaḍīth gave me two slaves who were brothers, and I sold one of them. He said: ‘What happened with the two slaves?’ I said: ‘I sold one of them.’ He said: ‘Take him back.’” (Da‘if)

2250. It was narrated that Abu Musa said: "The Messenger of Ḥaḍīth cursed the one who separates a mother and her child, or a brother from his brother.” (Da‘if)
Chapter 47. Buying Slaves

(المحكم 47 - باب شراء الرقيق (التحفة 47)

2251. It was narrated that ‘Abdul-Majid bin Wahb said: "Addâ’ bin Khâlid bin Hawdhah said to me: ‘Shall I not read to you a letter that the Messenger of Allâh ﷺ wrote to me?’ I said: ‘Yes.’ So he took out a letter. In it was: ‘This is what ‘Addâ’ bin Khâlid bin Hawdhah bought [from] Muhammad the Messenger of Allâh ﷺ. He bought from him a slave’ – or – ‘a female slave, having no ailments, nor being a runaway, nor having any malicious behavior. Sold by a Muslim to a Muslim.’” (Hasan)

Comments:

a. A document should be composed when selling and buying something precious.

b. ‘Bought a male or a female slave’, i.e., the document has the word written ‘male slave’ or ‘female slave’; this doubt is from ‘Abbâd bin Laith, who is a teacher of Imam Ibn Mâjah’s teacher.

c. The word Gha’îlah is explained through various meanings: i.e. she does not have a habit of running away, stealing or committing adultery or any other bad habit; this word also means she is not stolen property; and the third meaning is that the seller is not hiding any defect in the slave.
2252. It was narrated from ‘Amr bin Shu’āib from his father that his grandfather told that the Messenger of Allāh ﷺ said: “When anyone of you buys a slave woman let him say: ‘Allāhumma inni as’aluka khairahā wa khaira mà jabaaltahā ‘alaihi, wa a’udhu bika min sharriha wa sharri mà jabaaltahā ‘alaihi’ (O Allāh, I ask You for the goodness within her and the goodness that You have made her inclined towards, and I seek refuge with You from the evil within her and the evil that You have made her inclined towards).’ And he should pray for blessing. And if anyone of you buys a camel then he should take hold of its hump and pray for blessing and say similar words.” (Hasan)

Chapter 48. Bartering And Excesses Not Permitted In Hand-To-Hand Exchange

2253. It was narrated that Mālik bin Aws bin Hadathān Nasri said: “I heard ‘Umar bin Al-Khattāb say: ‘The Messenger of Allāh ﷺ said: “Exchanging gold for gold is usury, unless it is done on the spot. (Exchanging) wheat for wheat is usury, unless it is done on the spot. (Exchanging) barley for barley is usury unless it is done on the spot. (Exchanging) dates for dates is usury, unless it is done on the spot.”’ (Sahih)
Comments:

a. If the category of foodstuff is the same but the kinds are different, then it is lawful to exchange them for each other with two conditions; A) The quantity from both sides should be equal, for example: a Sa' of a certain type of dates may be exchanged for a Sa' of another kind of dates. But taking or giving two Sa' of dates in exchange for one Sa' of dates is unlawful. B) To exchange foodstuff with immediate payment that both parties exchange things in the same meeting.

b. Gold and silver have the same rule. Gold for gold should be exchanged with the payment on the spot, and equal weight.

c. But if the class is different, then it is allowed to decrease and increase the weight and quantity; for example: Barley in exchange for wheat, or silver for gold, the equality of quantity is not necessary in this form. But the exchange should be made with immediate payment from both sides.

d. If a person owns a low quality wheat and he wants to buy a better quality; the lawful method to do so is that he should sell his wheat for cash and then should buy the required wheat with money.

2254. Muslim bin Yasār and 'Abdullāh bin 'Ubaid said: "Ubādah bin Sāmit and Mu'āwiyyah happened to meet, either in a church or in a synagogue. 'Ubādah bin Sāmit narrated to them and said: 'The Messenger of Allāh forbid us from selling silver for silver, gold for gold, wheat for wheat, barley for barley, and dates for dates,'" - one of them said: "And salt for salt," but the other did not say it. - "And he commanded us to sell wheat for barley, or barley for wheat, hand-to-hand, however we wished." (Sahih)
The Chapters On Business.

According to some scholars this rule applies only to the following things: Gold, silver, wheat, barley, dates and salt. In the opinion of other scholars the same rule applies to all other things also, which are not mentioned in the Hadith; that it is impermissible to exchange good quality things for lower quality or vice versa, or with an amount that is less or more.

2255. It was narrated from Abu Hurairah that the Prophet ﷺ said: "(Sell) silver for silver, gold for gold, barley for barley, wheat for wheat, like for like." (Sahih).

2256. It was narrated that Abu Sa'eed said: "The Prophet ﷺ used to give us dates from the collection (mixed)[] dates, and we would exchange them for dates that were better, and we add to the price.[2] The Messenger of Allah ﷺ said: 'It is not right to give one ساء of dates for two ساء, nor one Dirham for two Dirham. A Dirham for a Dirham and a Dinár for a Dinár is allowed; the only difference

Meaning that they would give more, or twice as much as this for that.

[1] "It is said that every type of date whose name is not known is called Jam'; and it is said that the Jam' refers to a mixture of dates comprised of various types, none of which are most desirable, and not mixed except due to their inferiority." (Sindi).
[2] Meaning that they would give more, or twice as much as this for that.
between them is in weight (i.e., the weight must be equal.

(Sahih)

Comments:

a. When exchanging dates for dates, the weight should be equal, less or more weight is not allowed. The same is the case of other things; it is unlawful to exchange the same class foodstuff for less or more weight.

b. The exchange of new currency notes for old ones, or the exchange of big notes for small ones should be on the basis of equality in numbers. Giving one hundred and ten old notes for exchange of one hundred new notes; or to belittle the value of coins in exchange for a note of one hundred is unlawful. Because the currency market makes no difference between the value of new notes and old ones, or in the value of coins.

Chapter 49. One Who Says That There Is No Usury Except In Credit

2257. It was narrated that Abu Hurairah said: "I heard Abu Sa'eed Al-Khudri say: 'A Dirham for a Dirham and a Dinár for a Dinár.' So I said: 'I heard Ibn 'Abbâs say something other than that.' He said: 'But I met Ibn 'Abbâs and said: 'Tell me about what you say concerning exchange – is it something that you heard from the Messenger of Allah or something that you found in the Book of Allah?" He said: 'I did not find it in the Book of Allah, and I did not hear it from the Messenger of Allah; rather Usâmah bin Zaid told me that the Messenger of Allah said: "Usury is only in credit."[1]

[1] Meaning on credit, when the payment is deferred.
Comments:
a. Exchange of gold for silver or silver for gold should be with the payment on the spot.
b. The currency of different countries should be exchanged according to the current rate with immediate payment. If one has American dollars and he wants to exchange them for Saudi riyals; or a person says, 'you give me the dollars and I shall pay you tomorrow such and such amount of riyals'; it is not allowed.
c. 'Interest involves only when the payment is made later' this is if the exchanged items are of a different class; for example: gold for silver, or if wheat for dates are exchanged. It is allowed to exchange them for different amounts, so the exchange of one gram of gold for ten or fifteen grams of silver, or the exchange of forty kilograms of wheat for eighty kilograms of barley is allowed, provided the payment is made on the spot from both parties. The exchange of the same class for more or less amount is not allowed, even if the payment is made on the spot. It is also unlawful to exchange forty kilograms of good quality wheat for eighty kilograms of lower quality, even though the payment is made immediately from both sides.

2258. It was narrated that Abu Jawzâ' said: 'I heard him meaning Ibn 'Abbâs - allowing exchange (of Dirhams for Dirham etc., if extra was given) and that was narrated from him. Then I heard that he has taken back this opinion. I met him in Makkah and said: 'I heard that you had taken back (your opinion).' He said: 'Yes. That was just my own opinion, but Abu Sa'eed narrated from the Messenger of Allah that he forbade exchange (of like items if extra is given).'' (Sahih)
different class, although their name is same; for example: As Pakistani rupee and the Indian rupee are two different classes.

c. It is an agreed view that the exchange of different classes of currency will be unlawful if one party pays cash on the spot and the other party promises to pay later; because the immediate payment from both sides is a condition. Another condition is that if the currency is of the same class, then the increase or decrease in the amount given and taken must not be practiced.

Chapter 50. Exchanging Gold For Silver

2259. It was narrated that Zuhri heard Mālik bin Aws bin Hadathān say: "I heard ‘Umar say: "The Messenger of Allāh ﷺ said: ‘Gold for silver is usury, unless it is exchanged on the spot.’"" (Sahih)

Abū Bakr bin Abu-Shaibah said: "I heard Sufyān saying: ‘Gold for silver.’"" memorize (this).

Comments:

a. The exchange of gold and silver is permissible provided the payment from both sides is made on the spot.

b. If this condition does not exist, then the exchange of gold and silver is Islamically prohibited.

2260. It was narrated that Mālik bin Aws bin Hadathān said: "I came saying, ‘Who will exchange Dirham?’ Talhah bin ‘Ubaidullāh, who was with ‘Umar bin Khattāb, said: ‘Show us your gold, then come to us; when our treasure comes, we will give you your silver.’ ‘Umar said: ‘No, by Allāh, you will give him silver (now), or give him back his gold, for the Messenger of Allāh ﷺ said: “Silver for gold is usury, unless it is exchanged on the spot.”’" (Sahih)
Talhah bin 'Ubaidullah is one of the ten noble Companions who were given the good news of Paradise in their life. Despite this great honor, he did not know this issue until 'Umar gave the explanation. Therefore, being a great scholar does not mean that there is not any issue which he does not know; or that it is impossible for him to make any mistake and in any issue.

2261. It was narrated from 'Umar bin Muhammad bin 'Ali bin Abi Talib, from his father, that his grandfather said: "The Messenger of Allâh said: 'Dinâr for Dinâr, Dirham for Dirham, with no increase between them. Whoever has need of silver, let him trade gold for it, and whoever has need of gold, let him trade silver for it, and let the transaction be done on the spot.'" (Da'îf)

Chapter 51. Exchanging Gold For Silver And Silver For Gold

2262. It was narrated that Ibn 'Umar said: "I used to sell camels, and I used to buy gold for silver and silver for gold, Dinâr for Dirham and Dirham for Dinâr. I asked the Prophet about that, and he said: 'If you take one of them and give the other, then you and your companion should not separate until everything is clear (i.e., the exchange is completed).''" (Hasan)
Another chain with similar wording.

The meaning of the Hadith is that the transaction of something was done for Dinár, but the buyer paid the price in Dirham according to the exchange rate of Dinár of the same day; it is lawful if the payment is made immediately in the same meeting.

Chapter 52. Prohibition Of Breaking Dirham And Dinár

2263. It was narrated from 'Alqamah bin 'Abdullâh that his father said: “The Messenger of Allâh forbade breaking the coins of the Muslims that are in circulation among them, without any necessary reason.”[1] (Da‘îf)

Comments:

The explanation of Hadith is that the coin of gold or silver which is official

[1] Since the coins were minted from silver and gold, they used to give a portion of them for some payments.
and is in circulation in the currency market, and also used for trade; it is unlawful to turn it into just normal gold or silver, because it disturbs the system that fulfills the needs of Muslims and the general public. However, if there is a genuine need to do so, for example, if the coin is unusable, in that case it might be dissolved into gold or silver.

Chapter 53. Selling Fresh Dates For Dried Dates

2264. It was narrated from 'Abdullāh bin Yazid, the freed slave of Al-Aswad bin Sufyān, that Zaid, Abu 'Ayyāsh, the freed slave of Bani Zuhrah, told him that he asked Sa'd bin Abu Waqqās about buying wheat with barley. Sa'd said to him: “Which of them is better?” He said: “Wheat.” He told him not to do that and said: “I heard the Messenger of Allāh ﷺ being asked about buying fresh dates with dried dates, and he said: ‘Do fresh dates decrease in weight when they become dry?’ They said: ‘Yes.’ So he told them not to do that.” (Hasan)

Comments:

a. *Sult* is a type of barley without any skin on it. It resembles wheat because of not having any skin; but its natural consumption quality is like barley. Anyhow it is counted from among the kinds of barley.

b. The exchange of fresh and dry dates for each other is forbidden even though the payment is made on the spot.

c. The dry and fresh dates apparently are the same class, and exchanging them for each other should be lawful, but this is not the case, and the reason of its prohibition is that they are not really equal in weight, despite their apparent look of equality in weight; because the fresh dates lose weight when they are dried.
Chapter 54. The Muzâbanah and The Muhâqalah[1]

2265. It was narrated that ‘Abdullah bin ‘Umar said: “The Messenger of Allah forbade the Muzâbanah. The Muzâbanah means when a man sells the dates of his grove when they are still on the tree, for a measure of dry dates, or if it is grapes, he sells them when they are still on the vine, for a measure of raisins; or if it is a crop, he sells it for food, estimating the amount (of the crop in the field). He forbade all of these things.” (Sahih)

Comments:
The Muzâbanah transaction is when a person buys the fruits from an orchard of dates and pays a fixed amount of dry dates for it as price; or for example: he says: “I will buy all the aops about to ripen, of such and such field, for two thousand kilograms of wheat. It is unlawful because of the uncertainty of the produce of wheat in the field, if it is more than two thousand kilograms or less than that. This type of sale regarding the crops of field is called Muhâqalah; and the same type of transaction of the fruits of an orchard is called Muzâbanah.

2266. It was narrated from Jâbir bin ‘Abdullah that the Messenger of Allah forbade the Muhâqalah and the Muzâbanah. (Sahih)

[1] The Muzâbanah: Selling fruit that is still on the tree for a measured amount of the dried fruit. The Muhâqalah: Selling crops that have not yet ripened for food that has already been harvested.

2267. It was narrated that Râfî’ bin Khâdîj said: “The Messenger of Allâh ﷺ forbade the Muhâqâlah and the Muzâhâbah.” (Hasan)

2268. It was narrated from Sâlim from his father: “Zaid bin Thâbit narrated to me that the Messenger of Allâh ﷺ gave a concession regarding the sale of ‘Arâyâ.” (Sahih)

2269. It was narrated from ‘Abdullâh bin ‘Umar that he said: “Zaid bin Thâbit told me that the Messenger of Allâh ﷺ gave a concession regarding the sale of the estimated harvest of ‘Arâyâ in return for dried dates.” (Sahih)

Yahya (one of the narrators) said: “The ‘Arâyâ is when a man purchases dates on the trees for

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1 'Arâyâ refers to trees of the coming harvest which are given as a gift, but the giver will be troubled by the recipient’s coming to his grove to collect the dates, so he offers to sell him dried, measured dates in return for the coming harvest. This is the definition of Imam Malik, see the definition after no. 2269 which follows, and those listed in Sahih Al-Bukhâri under chapter no. 84 in The Book of Sales.
food that his family has that is ripe, by estimating them (the dates)."

Comments:
It is a general rule that the exchange of dates for dates should be equal in weight and paid on the spot from both sides, but the issue of *Arāyā* is exempt from this rule. The definition of *Arāyā* according to Imam Mālik is that a person offers a tree of fresh dates to another person so that his household may benefit from fresh dates, but the frequency of the person into the orchard disturbs the owner, in this case the owner is allowed to buy the fruit of the gifted tree for dry dates. Another explanation mentioned (in *Sahih Al-Bukhari, Hadith: 2192*) is that the fresh fruit of the tree will be estimated according to the weight it will have when it dries up, and then the tree will be taken back by paying that amount of dry dates. Thus the fresh dates still on the tree are bought for the dry dates, and the dry dates are paid in measure. It is to be known that the quantity of dates involved in this transaction must be less than five *Wasq*.

Chapter 56. Selling Animals For Animals On Credit

2270. It was narrated from Samurah bin Jundub that the Messenger of Allâh ﷺ forbade selling animals for animals on credit. (*Sahih*)

2271. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "There is nothing wrong with selling animals, one for two, hand to hand," but he disliked selling them on credit. (*Da’if*)
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Chapter 57. Selling Animals
For Animals, Of Different Kinds, Hand To Hand

2272. It was narrated from Anas that the Prophet ﷺ bought Safiyyah for seven slaves. (Sahih)
(One of the narrators) ‘Abdur-Rahmân said: “From Dihyah Kalbi.”

Comments:
a. Safiyyah was the daughter of the chief of her tribe. She was under the control of the Muslims because of her being a prisoner of war. She was given to Dihyah Kalbi as his share from the distribution of the war booty. The Messenger of Allâh ﷺ requested that, as she was a daughter of a chief; it is better if she was with him. So the Messenger of Allâh ﷺ bought her from Dihyah.

b. The trade of male and female slaves was allowed, which Islam gradually brought to an end.

c. There is a great reward for setting free male and female slaves alike; particularly when they are Muslims and good in conduct.
Chapter 58. Emphatic Prohibition Of Usury

2273. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “On the night in which I was taken on the Night Journey (Al-Isra’), I came to people whose stomachs were like houses, in which there were snakes that could be seen from outside their stomachs. I said: ‘Who are these, O Jibrā’il?’ He said: ‘They are the ones who consumed usury.’” (Da‘if)

2274. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “There are seventy degrees of usury, the least of which is equivalent to a man having intercourse with his mother.” (Hasan)

Comments:

a. Interest (or usury alike) is a great factor behind the destruction of a society. It has enormous aspects of economic and social damages and losses; that is why one single sin of interest or usury has been declared equal to seventy types of sins. This Hadith also shows that the sins are of different degrees.

b. If the least sin is so huge and detestable, then what about the rest of the sixty-nine types of sins, how horrible they will be?!!

c. The most distinctive quality of an Islamic society is sympathy and sincerity to others, while the theory of interest (or usury alike) is totally contrary to it.

2275. It was narrated from 'Abdullāh that the Prophet ﷺ said: “Interest is the greatest evil of the恶魔.”
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said: “There are seventy-three degrees of usury.” (Hasan)

Comments:

a. There are various types of interest. Therefore, extraordinary precautionary measures should be taken in business, lest any dealing of interest gets involved.

b. Islamic scholars should carefully examine the current categories of business according the teachings of the Shari’ah and should guide the Muslim nation accordingly; so that they do not, unknowingly, commit the offence of consuming interest.

2276. It was narrated that ‘Umar bin Khattāb said: “The last thing to be revealed was the Verse on usury, but the Messenger of Allāh ﷺ died before he had explained it to us. So give up usury (interest) and doubtful things.” (Da’īf)

Comments:

a. The regulations of interest were the latest in revelation among the issues of lawful and unlawful.

b. The Messenger of Allāh ﷺ explained the interest properly, and he prohibited its contemporary various forms clearly. Despite that, there can be some forms of it which will be invented and introduced later, and the scholars will have to strive to clarify them through analogy. Therefore, the scholars should issue clear religious verdicts after scrutinizing these matters.

2277. It was narrated from ‘Abdullāh bin Mas’ūd that the Messenger of Allāh ﷺ cursed the one who consumes usury, the one
who pays it, those who witness it and the one who writes it down. (Hasan)

"The Messenger of Allah said: 'There will come a time when there will be no one left who does not consume usury (interest), and whoever does not consume it will nevertheless be affected by it.'" (Da’if)
Chapter 59. Payment In Advance For A Known Amount Or A Known Weight To Be Delivered At A Known Time

2280. It was narrated that Ibn 'Abbās said: "When the Prophet came (to Al-Madinah), they used to pay in advance for dates, two or three years in advance. He said: 'Whoever pays in advance for dates, let him pay for a known amount or a known weight, to be delivered at a known time.'" (Sahih)

Comments:

There is no blessing in unlawful earning.

a. Receiving the price of goods in advance and to deliver the goods later at a fixed time is called Bai'us-Salam or Bai'us-Salaf.

b. It is necessary for the permissibility of this transaction that the commodity being sold and bought, its quantity, quality, delivery, time of collection and other such matters, conditions and terms, should be discussed and specified beforehand, which later can be the cause of dispute.

2281. It was narrated from Muhammad bin Hamzah bin Yusuf bin 'Abdullāh bin Salām, from his father, that his grandfather 'Abdullāh bin Salām said: "A man came to the Prophet and said, 'The tribe of Banu so-and-so, who were descended from the Jews, have become Muslim, and they are starving, and I am afraid that they may
apostatize.' The Prophet ﷺ said: ‘Who has something with him?’ A Jewish man said: ‘I have such and such, and he named it, and I think he said three hundred Dinâr for such and such an amount (of produce) from the garden of the tribe of Banu so-and-so.’ The Messenger of Allâh ﷺ said: ‘For such and such a price at such and such a time, but not from the garden of the tribe of Banu so-and-so.’” (Da‘îf)

2282. It was narrated that Abu Mujâlîd said: “Abdullâh bin Shaddâd and Abu Barzâh had a dispute about paying in advance. They sent me to ‘Abdullâh bin Abu Awfa to ask him about it. He said: ‘We used to make payments in advance at the time of the Messenger of Allâh ﷺ and the time of Abu Bakr and ‘Umar, for wheat, barley, raisins and dates, to people who did not yet possess those things.’ I asked Ibn Abzâ, and he said something similar.” (Sahîh)

Comments:

Bâi‘us-Salam and Bâi‘us-Salâf are two names of the same thing.

Bâi‘us-Salam is allowed. [This is a sale of something on interest-free credit according to Islamic terms and conditions. — Usmani]
Chapter 60. The One Who Has Paid In Advance For Something Should Not Exchange It For Something Else

2283. It was narrated from Abu Sa‘eed that the Messenger of Allah ﷺ said: “When you have paid in advance for something, do not exchange it for something else.” (Da‘if)

Another chain with similar wording.

(المعجم ٦٠) - باب من أسلم في شيء فلا يضفره إلى غيره (التحفة ٦٠)

٢٢٨٣ - حدَّثنا مَحْمُودُ بن عَبْدِ الله بن دُمِير: حدَّثَنَا شُجَاعُ بن الوليد: حدَّثَنَا زِيَادُ بن ثُمَيمٍ، عن سُعْدِي، عن عَطْبَةٍ، عن أبي سعيد قَالَ: قَالَ رَسُولُ الله ﷺ: «إِذَا أَسْلَمْتُ فِي شَيْءٍ، فَلاَ يَضْفِرُهُ إِلَى غَيْرِهِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، البليغ، باب السلف يحول، ح:248 من حديث أبي بدر شجاع، به السند الأول، وحسنة الترمذي في العلل الكبير، وضعه الحافظ ابن حجر (المخصر: ٣٥) وغيره، وانظر، ح:٣٧ لعلته.

Chapter 61. If One Pays In Advance For A Specific Date Palm And It Does Not Yield Anything

2284. It was narrated that Najrānī said: “I said to ‘Abdullāh bin ‘Umar: ‘Can I pay in advance for a date palm before it bears fruit?’ He said: ‘No.’ I said: ‘Why not?’ He said: ‘A man paid in advance for a grove of trees during the time of the Messenger of Allah ﷺ, before they had produced any fruit, and they did not bear anything that year. The purchaser said: ‘They belong to me until they produce,’ but the

(المعجم ٦١) - باب: إذا أسلم في نخل بعده لم يطلع (التحفة ٦١)

٢٢٨٤ - حدَّثَنَا مَحْمُودُ بن الشَّرِيعي: حدَّثَنَا أبو الأخوس، عن أبي جعفر، عن النجاشي، قال: قَالَ لِلَّدَيْدِ الله بن عَمْر: أَسْلَمْتُ فِي نَخْلِ ْمَا يُطْلَعُ فِي نَخْلٍ. فَقَالَ نَحْلُ بعده لم يطلع (التحفة ٦١)
seller said: 'I only sold the trees to you for this year.' They referred their dispute to the Messenger of Allah, who said to the seller: 'Did he take anything from your date palms?' He said: 'No.' He said: 'Then why do you regard his wealth as lawful for you? Give back what you took from him, and do not take payment in advance for date palms until their usefulness appears.'" (Da'if)

Chapter 62. Paying For Animals In Advance

2285. It was narrated from Abu Râfî' that the Prophet asked a man to give as a loan a young camel and said: "When the camels of the Sadaqah come, we will pay you back." When the camels came, he said: "O Abu Râfî', pay this man back for his young camel." But all I could find was a seven-year-old camel or that which is better. I told the Prophet and he said: "Give it to him, for the best of people are those who are best in repaying." (Sahih)

Comments:
a. Selling and buying on absolute interest free credit (according to Islamic terms and conditions) is allowed.
b. Returning a better animal than the one taken is allowed; provided it is not conditioned before, and the payer is giving with his own pleasure, and the recipient does not ask for.

c. As for the cash, the borrowed amount is to be returned only; no increase in it is allowed.

2286. Sa’eed bin Hani’ said: “I heard ‘Irbd bin Sátyah say: ‘I was with the Prophet ﷺ and a Bedouin said: “Pay me back for my young camel, and he gave him an older (i.e., better) camel.” He said: ‘O Messenger of Allah! It is older (i.e., better) than my camel.” The Messenger of Allah ﷺ said: ‘The best of people are those who are best in repaying.’” (Sahih)

Chapter 63. Partnership And Profit Sharing

2287. It was narrated that Sa’ib said to the Prophet ﷺ: “You were my partner during the Ignorance period and you were the best of partners, you did not contend or dispute.” (Da’if)
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Comments:
a. The partnership in business is allowed.
b. Only those forms of trade of the pre-Islamic time, which the Messenger of Allah forbid are forbidden and the rest of them are allowed.
c. The Messenger of Allah had attributes of good manners and characteristics before his mission of prophethood as well.

2288. It was narrated that 'Abdullah said: “Sa’d, ‘Ammar and I entered into a partnership on the day of Badr, (agreeing to share) whatever was allotted to us. ‘Ammar and I did not get anything, but Sa’d got two men (slaves).” (Da’if)

2289. It was narrated from Sahl bin Suhaib that his father said: “The Messenger of Allah said: ‘There are three things in which there is blessing: A sale with deferred payment; Muqarradhah (profit sharing); and mixing wheat with barley for one’s house, but not for sale.’” (Da’if)

Comments:
Muqarradhah has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work, and the profit is divided between both according to the agreed percentage. This type of business is allowed.
Chapter 64. What A Man Is Entitled To Of His Son's Property

2290. It was narrated from 'Aishah that the Messenger of Allah said: "The best of your provision is what you earn, and your children are part of what you earn." (Sahih)

2291. It was narrated from Jābir bin 'Abdullāh that a man said: "O Messenger of Allah, I have wealth and a son, and my father wants to take all my wealth." He said: "You and your wealth belong to your father." (Sahih)

2292. It was narrated from 'Amr bin Shu‘aib, from his father, that his grandfather said: "A man came to the Messenger of Allah and said: 'My father is taking all my wealth.' He said: 'You and your wealth belong to your father.' And the Messenger of Allah said: 'Your children are among the best of your earnings,'
so eat from your wealth.’” (Sahih) أولاً كَمْ مِن أُطِيبٍ كُنيكَمْ. فَكُلُوا مِنَ أَوْلاَكُمْ.

Chapter 65. What A Woman Is Entitled To Of Her Husband’s Wealth

2293. It was narrated that ‘Aishah said: “Hind came to the Prophet and said: ‘O Messenger of Allâh, Abu Sufyân is a stingy man and he does not give me enough for me and my child, except for what I take from his wealth without him realizing.’ He said: ‘Take what is sufficient for you and your child, on a reasonable basis.’” (Sahih)

Comments:

a. It is the responsibility of a husband to fulfill the genuine necessities of his wife and children.

b. It is not counted as backbiting, if someone’s fault is disclosed just for the sake of seeking clear guidelines from Islamic prospects.

c. A reasonable amount of a husband’s wealth may be used without seeking his permission to fulfill the genuine daily needs.

d. ‘What is sufficient’ will be specified depending upon the circumstances, atmosphere, financial condition of the husband and the type of need.

2294. It was narrated from ‘Aishah that the Messenger of Allâh said: “When a woman spends” - and my father said:[1]

[1] The speaker is Muhammad bin ‘Abdullâh bin Numâr, the Shaikh of Ibn Mâjah in this narration. Muhammad narrated the Hadith from his father, and from Abu Mu‘âwiyyah.

تخريج: [صحيح] أخرجه أحمد: ٢٠٤/٢ من حديث حجاج (بندارطا) عليه، وتابعه حبيب

التعلّم عند أبي داود، ح: ٣٥٣٠ وغيره، وله طرق، وصححه ابن الجارود، ح: ٩٩٥.
- "When a woman feeds (the poor) from her husband’s house, without spending too much, she will have her reward, and he will be rewarded likewise because he earned it, and she will be rewarded for what she spent. The same applies to the storekeeper, without anything being detracted from their rewards.” (Sahih)

Comments:
a. It is man’s responsibility to bring home the livelihood.
b. Although the livelihood is earned by the husband, the wife has full equal right to spend it.
c. When spending, the wife must bear in mind that the wealth should not be squandered; it should not be spent for unlawful things; and should not be spent on that which the husband does not like. This is because such practice affects the financial condition of the household and the mutual relations will turn unpalatable.
d. Khâzin (translated as storekeeper) is a person who spends for the needs of the household with the permission of the master; he may be an employee or a member of the family, like a younger brother or son etc.
Comments:

a. The wife should seek her husband’s permission for spending in charity.

b. Foodstuff also means ready meals, chapatti, bread, curry, sausages, etc.; and other foodstuff like: wheat, barley, rice, etc., too.

c. If the wife is certain, and has confidence in her husband’s habit and circumstances, that the husband will not get angry for giving such and such charity, or helping the needy, then seeking his permission is not necessary. But if she suspects that the husband may not like such spending, then she should definitely seek his permission; for example: she wants to give jewelry in charity or a large amount of something, then she should certainly ask his permission.

Chapter 66. What A Slave May Give Away And Give In Charity

2296. It was narrated from Muslim Al-Mulâ’i that he heard Anas bin Mâlik say: “The Messenger of Allah used to accept the invitation of a slave.” (Da’if)

Comments:

This is a part of another Hadith, for the complete text see Hadith: 4178.

2297. It was narrated that ‘Umar, the freed slave of Aabi Lahm, said: “My master used to give me, food and I would feed others from it, then he stopped me,” - or he said: “He beat me. So I asked the Prophet,” - or - “he asked him and I said: ‘I will not stop.’ He said: ‘Both of you will be rewarded.’” (Sahih)

Comments:

This is another Hadith, for the complete text see Hadith: 4179.
Comments:
a. The noble Companions used to look after their slaves as the children are
looked after; and Aabi Lahm would give his slave good and healthy
food to eat.
b. Aabi Lahm, out of kindness, prevented his slave from giving this away in
charity; because he wanted his slave to eat what was given to him.
c. 'Umair would give the things in charity to others, which were given for
himself. The Messenger of Allah liked this behavior on his behalf.
d. The partnership in reward was due to the fact that the charity was done by
'Umair while the property in fact belonged to Aabi Lahm; this is how the
master and slave shared the reward together.

Chapter 67. One Who Passes
By The Livestock (Of Some
People) Or A Garden — Can
He Take Something From
That?

2298. It was narrated that Abu
Bishr Ja'far bin Abu Iyâs said: "I
heard 'Abbâd bin Shurahbil, a
man from Banu Ghubar, say: 'We
suffered a year of famine, and I
came to Al-Madinah. I came to
one of its gardens and took an ear
of corn, I rubbed it, ate some and
put the rest in my garment. The
owner of the garden came and
beat me and took my garment. I
came to the Prophet and told him
(what had happened). He
said to the man: "You did not
feed him when he was hungry
and you did not teach him when
he was ignorant." Then the
Prophet told him to give back
his garment and ordered that a
Wasq or half a Wasq of food be
brought to him." (Sahih)
Comments:
a. A needy person may take something to fulfill his need from someone’s field or garden; but he is not allowed to carry anything away with him.
b. The person who committed a mistake should be treated well after discovering his circumstances and dealing with his mistake.
c. The noble Prophet ﷺ did not punish the owner of the field because he was right; but he showed that his way of dealing was wrong.

2299. It was narrated that Râfi’ bin ‘Amr Al-Chiffâri’ said: “When I was a boy, I used to throw stones at our date-palm trees”[1] - or he said: “the date-palm trees of the Ansâr.” I was brought to the Prophet ﷺ and he said: ‘O boy’ - (one of the narrators) Ibn Kâsib said: He said: ‘O my son – why are you throwing stones at the date-palm trees?’ I said: ‘So I can eat.’ He said: ‘Do not throw stones at the date-palm trees. Eat from what falls to the ground from them.’ Then he patted me on the head and said: ‘O Allah, give him enough to eat.’” (Da’îf)

تخريج: [إسناده ضعيف] أخرج أبو داود، الجهاد، باب من قال إنه يأكل مما سقط، ح2621 من حديث معتمير به، وصحبه الترمذي، ح1388 # ابن أبي الحكم لم يوثقه غير الترمذي ولم يعرفه الدهلي، فهو مسروق كما قال صاحب التربيب.

2300. It was narrated from Abu Sa‘eed that the Prophet ﷺ said: “When you come to a shepherd, call him three times. If he answers (all well and good), otherwise drink (milk from the flock) without taking advantage. And when you come to a garden, call the owner of the garden three times. If he answers (all well and good), otherwise eat (from the

[1] To knock some dates down to eat.
produce of the garden) without taking advantage." (Da‘if)

Comments:

a. It is not allowed to use anything from someone’s field, orchard or herd without securing the permission of the owner.

b. If the owner is not present, then one should try his best to call out loud for the owner to seek his/her permission.

c. If the owner is not found, despite calling loud three times; then the fruit or milk may be used without the permission of the owner in extreme circumstances.

d. This permission is limited; this permission may be taken as an advantage only to meet the current need. The advantage of this limited permission is to be used only when getting food through other legal means becomes almost impossible.

2301. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: “When anyone of you passes by a garden, let him eat therefrom, but he should not carry any away in his garment.’’ (Da‘if)
Comments:

a. The fruit from the orchard of someone may be eaten during hard times only to ward off hunger.

b. Picking more than one’s need from the fruit of someone's garden and to carry some away after eating it is not allowed, rather it will be an act of stealing.

c. If the value of the stolen property is equal to a quarter of a Dinár (approximately one gram gold), then the hand of the thief is to be cut off.

(See Hadith: 2585)

Chapter 68. The Prohibition Of Taking Something Without The Permission Of The Owner

2302. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ stood up and said: "No one of you should milk from the livestock of another man without his permission. Would anyone of you like someone to break into his storeroom and take his food? The udders of their livestock store food for them, so none of you should milk the livestock of another man without his permission." (Sahih)

Comments:

a. The important matters of daily life should be explained in the sermon.

b. The sermon should be delivered while standing.

c. The examples should be given for the explanation of the issue. It is prohibited to milk an animal without the permission of its owner.

2303. Abu Hurairah said: "While we were with the Messenger of Allāh ﷺ on a journey, we saw some camels with their udders tied, among some thorny trees. We rushed towards it, but the
Messenger of Allâh ﷺ called us and we came back to him. He said: “These camels belong to a family of Muslims, and this is their support (and blessing) after Allâh. Would you be happy if you went back to your vessels and found that what was in them had been taken away? Do you think that is fair?” They said: “No.” He said: ‘This is like that.’ We said: ‘What do you think if we are in need of food and drink?’ He said: ‘Eat but do not carry any away; drink but do not carry any away.’” (Da’îf)

Chapter 69. Keeping Livestock

2304. It was narrated from Umm Hânî[6] that the Prophet ﷺ said to her: “Keep sheep, for in them is blessing.” (Sahih)

2305. It was narrated that ‘Urwah Al-Bârîqi said in a Marfu[7] report: “Camels are the pride of their owners, and sheep are a blessing, and goodness is tied to the forelocks of horses until the Day of Resurrection.” (Sahih)


[7] Marfu: A hadith in which the location of the original person is not known.
Comments:

a. There are enormous benefits of a camel. It is still highly important, particularly in the desert territories.

b. The goats bear more kids and the kids grow faster; and also they eat any type of fodder and tree leaves, etc. Therefore, they prove to be the source of blessing.

c. The blessing of horses is interpreted with 'reward and war spoils' in another Hadith; i.e. they work for jihad. (See Sahih Al-Bukhari: 2852).

d. Breeding and keeping animals is a source of lawful earning.

2306. It was narrated from Ibn 'Umar that the Messenger of Allah said: “Sheep are among the animals of Paradise.” (Da’if)

Comments:

a. It means it is a lawful animal. Its meat and milk is benefiting. Therefore, the goats should be bred and kept as livestock, and their meat and milk should be consumed.

b. It may also mean that some of these animals are slaughtered and offered in the Name of Allah and sacrificed at the occasion of Eid; and these actions become a source of achieving Paradise.

c. One narrator in the chain of this Hadith, Zarbi bin 'Abdullah, is Weak, and Imam Albani did not mention this Hadith in Da’if Ibn Majah. Therefore, its benefits have been mentioned. I would like to say: This Hadith is authentic; therefore Shaikh Albani did not mention it in Da’if Ibn Majah; but he mentioned it to be authentic in Sahihul-Jami As-Sahir wa Ziyadatuh: 3619 and also in Silsilatul-Ahadius As-Sahihah: 1128 — Usmani
2307. It was narrated that Abu Hurairah said: "The Messenger of Allah commanded the rich to keep sheep, and he commanded the poor to keep chickens, and he said: 'When the rich keep chickens, then Allah will give permission for the town to be destroyed.'" (Maudu')

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2307. دينهُا مُحمَّدٌ بنَ إبَسمَاعِيلٍ: دينهُا
عثمانُ بنُ عبدُ الرَّحْمَنِ: دينهُا عليٌّ بنُ غزوَة، عُنَّ السُّحَرَةِ، عنْ أبي هريرة قَالَ: أَمَّرَ رَسُولُ جَنَّةُ الأَغْنَيَا بِاتِّجَاهِ الْعَمْلِ
وأَمَّرَ الْفَقَرَاءَ بِاتِّجَاهِ الدُّجَاجِ. وَقَالَ: "عَجِنَ اتِّجَاهُ الأَغْنَيَا الدُّجَاجِ، يَذْنُ اللهُ بِهِ لَكَ
الْقُرْآنِ.

تخريج: [إسنده موضوع] أخرجه أبو سعد بن الأعرابي في المعجم من طريق عثمان بن عبدالرحمن الحربي، وقال البصيري: هذا إسند ضعيف، علي بن عروة تركوه، وقال ابن حبان: يضع الحديث، وقال الحافظ في الترتيب: متروك، والله لون آخر عند ابن الجوزي في الموضوعات، أخرجه العقيلي من طريق آخر في كتاب ومتروك.
13. The Chapters On Rulings

Chapter 1. Mention Of Judges

2308. It was narrated from Abu Hurairah that the Prophet said: “Whoever is appointed judge between the people, he has been slaughtered without a knife.” (Hasan)

Comments:

a. Judging people’s disputes and making the right decisions is an important responsibility, yet it is a very sensitive one. The right decisions are a guarantor for permanent peace and tranquility in society, whereas the consequences of wrong decisions appear in the form of anarchy and mischief.

b. ‘Has been slaughtered without a knife’ is an indication towards the sensitivity of its post, and the difficulties in the performance of this duty. Despite this, the presence of this system and the position of a judge in the society are necessary. Therefore he who has this ability, should accept this responsibility and should discharge this duty with justice as required.

2309. It was narrated from Anas bin Malik that the Messenger of Allah said: “Whoever asks to be appointed a judge, will be entrusted to himself, but whoever is forced to accept the position, an
angel will come down to him and guide him.'" (Da‘if)

It was narrated that ‘Ali said: "The Messenger of Allâh ﷺ sent me to Yemen. I said: 'O Messenger of Allâh, you are sending me to judge between them while I am a young man, and I do not know how to judge.' He struck me on the chest with his hand and said: 'O Allâh, guide his heart and make his tongue steadfast.' And after that I never doubted in passing judgment between two people." (Da‘if)

2310. It was narrated that ‘Abdullah b. Uways b. Marwah said: ‘There is no judge who judges between the people but on the Day of Resurrection an angel will come down to him and guide him.'" (Da‘if)

Comments:

a. If an individual feels that he/she does not have the ability to discharge these obligations which are being assigned to him/her, then the person has the right to refuse the acceptance of the post.

b. It will not be regarded as disobedience, to tell about one’s weakness or difficulties, to one’s elderly peer or to a person in charge.

Chapter 2. Emphatic
Prohibition Against Injustice
And Bribery

2311. It was narrated that ‘Abdullah b. Uways b. Marwah said: ‘There is no judge who judges between the people but on the Day of Resurrection an angel will come down to him and guide him.'"
and take hold of the back of his head and raise his head towards the sky and if it said: “Throw him,” he will throw him into an abyss the depth of forty autumns (years).” (Da’iff)

2312. It was narrated from ‘Abdullāh bin Abu Awfa that the Messenger of Allāh ﷺ said: “Allāh is with the judge so long as he is not unjust, but if he rules unjustly, He entrusts him to himself.” (Hasan)

Comments:
If a person has the intention of performing good work, he gets help and power from Allāh. Similarly, if a judge wants to make a correct decision, then Allāh guides him, and it becomes easy for him to find the truth. Despite having a good intention, if a mistake occurs then this mistake is forgiven.
The dishonesty of bribery occurs when a person despite being wrong, wants the decision to be made in his favor; thus the one who bribes, deprives a rightful person of his right and also makes the judge sinful. This twofold sin deprives him of the mercy of Allâh.

Chapter 3. When The Judge Does His Best (To Reach A Verdict) And Gets It Right

2314. It was narrated from ‘Amr bin ‘As that he heard the Messenger of Allâh ﷺ say: “When the judge passes a judgment and does his best and gets it right, he will have two rewards, and if he passes a judgement and does his best and gets it wrong, he will have one reward.” (Sahih)

Yazid (one of the narrators) said: “So I narrated it to Abu Bakr bin ‘Amr bin Hazm. He said: ‘This is how it was narrated to me by Abu Salamah from Abu Hurairah.’”

Comments:

a. Literally Ijtihâd means to strive hard, and in this context it is to pay full due attention and strive hard with the utmost sincerity, in the light of the proofs and evidences, for giving the correct decision concerning the issue brought forward. It is the duty of the person who will make the decision that he tries his best to make the correct decision.

b. If the later generation comes across a mistake that a scholar may have made in adopting a view about an issue, then they should act according to their own research; and they should have a good opinion about the scholar who made the mistake, that he did not intentionally judge the issue incorrectly.
2315. Abu Hashim said: “Were it not for the Hadith of Ibn Buraidah from his father, from the Prophet who said: ‘Judges are of three types, two of whom will be in Hell and one will be in Paradise. The man who knows the truth and rules in accordance with it, will be in Paradise. The man who passes judgment on the people in ignorance will be in Hell, and the man who is unjust in judgment will be in Hell’ — we would have said that if the judge does his best he will be in Paradise.” (Da’if)

Comments:

a. It is incorrect to give a decision after a minor hearing without the proper investigation in order to verify the truth.

b. When it is certain that such and such party is in the right, then giving a decision in favor of the other party is injustice. Its chastisement is Hell. This injustice may sometimes give a temporary, worldly benefit and this type of benefit is a part of bribery, which results in a curse. (See Hadith: 2313)

Chapter 4. The Judge Should Not Pass A Judgement When He Is Angry

2316. It was narrated from ‘Abdul-Malik bin ‘Umair that he heard ‘Abdur-Rahman bin Abu Bakrah (narrate) from his father that the Messenger of Allah said: “Let the judge (Qadi) not pass a judgment when he is angry.” (Sahih)

In his narration, (one of the narrators) Hisham said: “The judge should not judge between two people when he is angry.”
Comments:
The intellectual faculty of a person does not remain stable in a state of anger; and due to sentimental factors, the reflection upon all aspects of the matter becomes almost impossible. So it is a risk, that the decision given in the state of anger may be incorrect.

Chapter 5. The Ruling Of A Judge Does Not Make What Is Forbidden Permissible Nor What Is Permissible Forbidden

2317. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "You refer your disputes to me and I am only human. Perhaps some of you may be more eloquent in presenting your case than others, so I rule in your favor because of what I hear from you. If I pass a judgment in favor of one of you that detracts from his brother’s rights, then he should not take it, because it is a piece of fire that is given to him which he will bring forth on the Day of Resurrection." (Sahih)

Comments:
In the light of this Hadith the scholars formed a rule that: "the decision of a judge has an apparent implication, but does not change any true reality which is not visible’’; so the decision of a judge does not make someone’s thing lawful for another person. For example: If a person proves with the help of false witnesses, that his marriage took place with so-and-so woman; while in fact this was not the case, then the matrimonial relations of both man and woman will be unlawful. If he does so, he will be committing
adultery and will get punished for it on the Day of Judgement. Likewise, if a judge gives a decision that so-and-so woman is divorced; but in reality the husband did not divorce her, then the husband will not be sinful in the sight of Allâh for having matrimonial relations with his wife.

2318. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “I am only human, and some of you may be more eloquent in presenting your case than others. If I pass a judgment in his favor that detracts from his brother’s rights, I am giving him a piece of fire.” (Hasan)

2319. It was narrated from Abu Dharr that he heard the Messenger of Allâh ﷺ say: “Whoever claims something that does not belong to him; he is not one of us, so let him take his place in Hell.” (Sahîh)
Comments:

"Let him take his place in Hell" means that the person should be certain to go to Hell. Therefore, to avoid the chastisement of Hell, he should avoid committing this sin; and if this mistake has taken place, then he should escape Hell by restoring the right of the rightful person and by seeking sincere forgiveness.

2320. It was narrated from Ibn Umar that the Messenger of Allah ﷺ said: "Whoever takes the wrongdoer’s side in a dispute or supports wrongdoing, he will remain subject to the wrath of Allah until he gives it up." (Hasan)

**نَخْرِيج:** [إسناد حسن] أخرجه أبو داود، القضاء، باب: في الرجل يعين على خصومة من غير أن يعلم أمرها، ح: 3958 من حديث مطر به.

Chapter 7. The Burden Of Proof Rests With The Plaintiff And An Oath Is Required From The One The Claim Is Made Against

2321. It was narrated from Ibn ‘Abbâs that the Messenger of Allah ﷺ said: "If the people were given what they claimed, some would have claimed the lives and property of men. But the one the claim is made against is obliged to swear an oath." (Sahih)

**نَخْرِيج:** أخرجه البخاري، التفسير، باب: "إن الذين يشترون بعهد الله ..." الخ. ح: 5454 من حديث ابن جريج به، ومسلم، الأفراط، باب: البهمن على المدعى عليه، ح: 1711 من حديث ابن وهب به.

Comments:

When the plaintiff is unable to bring the witnesses regarding a case, then the defendant will be asked to take the oath; and he will testify by swearing
in the Name of Allāh to prove his claim to be true.
b. The decision cannot be made upon the oath of the plaintiff only rather he is first required to bring a witnesses.

2322. It was narrated that Ash'ath bin Qais said: "There was a dispute between myself and a Jewish man concerning some land, and he denied me my rights so I brought him to the Prophet صلی الله عليه و سلم. The Messenger of Allāh ﷺ said to me: 'Do you have proof?' I said: 'No.' He said to the Jews, 'Swear an oath.' I said: 'If he swears an oath he will take my property.' Then Allāh, Glorious is He, revealed: 'Verily, those who purchase a small gain at the cost of Allāh’s covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.'"[1] (Sahih)

Comments:
a. The judge is responsible to give a decision according to his best understanding of the dispute, on the basis of witnesses and evidences; he will not be sinful if he tried his best to give the right decision in the light of the Qur’ān and Hadith, even though the decision, mistakenly, happened to be incorrect. But if the claimant knew that the claim was false, he was then not allowed to take the other's right, although the decision had been made in his favor.
b. ‘Neither will Allāh speak to them’ means He will not address him with mercy and pleasure, rather He will reckon him with anger, rebuke and admonition.

Chapter 8. One Who Swears
A False Oath In Order To
Seize Wealth Unlawfully

2323. It was narrated from ‘Abdullāh bin Mas‘ūd that the Messenger of Allāh ﷺ said:
"Whoever swears a false oath in order to seize the wealth of a Muslim unlawfully, he will meet Allāh when He is angry with him." (Sahih)

Comments:

a. False oath is a major sin, particularly when its purpose is to wrongfully take the property of another person.

b. Taking the property of a non-Muslim wrongfully is also a crime, but a Muslim taking the property of another Muslim by unlawful means is an even worst sin and offence.

2324. Abu Umāmah Al-Harīthi narrated that he heard the Messenger of Allāh ﷺ say: "No man seizes the wealth of a Muslim unlawfully by means of his (false) oath, but Allāh will deny Paradise to him and will doom him to Hell." A man among the people said: "O Messenger of Allāh, even if it is something small?" He said: "Even if it is a twig of an Arāk tree." (Sahih)

Comments:

The fulfillment of human rights is also obligatory along with the fulfillment of the Rights of Allāh. Alongside Shirk (associating partners with Allāh) there are other sins for which Hell is prescribed for the perpetrator. He may be released after bearing sufficient punishment; and if he has good deeds
greater than the sin, he may be delivered because of it. Allâh may also forgive him with His special kindness. But the punishment for major Shîrk and other such blasphemous deeds that brand one out of the fold of Islam is everlasting.

Chapter 9. Swearing An Oath At The Time Of Usurping People’s Rights

2325. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: ‘Whoever swears a false oath near this pulpit of mine, let him take his place in Hell, even if it is for a green twig.” (Sahîh)
Chapter 10. What The People Of The Book Should Be Asked To Swear By

2327. It was narrated from Bara' bin 'Azib that the Messenger of Allâh ﷺ called one of the Jewish scholars and said: "Swear by the One Who sent the Torah (Tawrâh) down to Musa." (Sahih)

2328. It was narrated from Jâbir bin 'Abdullah that the Messenger of Allâh ﷺ said to two Jews: "Swear by Allâh Who sent the Tawrâh down to Musa, peace be upon him." (Da'if)

Comments:

a. The false oath is also forbidden in the religion of Jews and Christians. Therefore they can be asked to take an oath when needed.

b. The non-Muslims should also be asked to swear only by Allâh ﷺ.

c. The Jews respect the Torah and claim to have faith in it; the oath can be demanded from them according to their faith, but by using only such words that are not contrary to Islamic faith.
Chapter 11. When Two Men Claim Some Goods And Neither Of Them Has Any Proof

2329. It was narrated from Abu Hurairah that he said that two men laid claim to an animal, and neither of them had any proof, so the Prophet commanded them to cast lots as to which of them should swear an oath. \( \text{Da'if} \)

Comments:

a. Islamic law stipulates that the claimant should bring forward the witnesses, otherwise the defendant will take an oath.

b. In the mentioned form in the Hadith, both parties are plaintiffs as well as defendants. Both parties have the right to swear in a situation like this. Therefore drawing lots will decide who should swear.

2330. It was narrated from Abu Musa that two men referred a dispute to the Messenger of Allâh concerning an animal, and neither of them had proof, so he ruled that it should be divided in half. \( \text{Hasan} \)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأقضية، باب الرجلان يدعيان شيئًا وليس بينهما بينة، ح: 3616 من حديث سعيد بنه، انظر ح: 429، 475 لعله.

Chapter 12. A Person Who Has Something Stolen, And He Finds It In The Possession Of A Man Who Bought It

2331. It was narrated from Samurah bin Jundub that the Messenger of Allâh ﷺ said: "If a man loses something, or it is stolen from him, and he finds it in the possession of a man who bought it, then he has more right to it, and the one who bought it should ask for his money back from the one who sold it to him." (Da‘if)

Chapter 13. Ruling On Property Damaged By Livestock

2332. It was narrated from Ibn Shihâb that Ibn Muhayyisah Al-Ansâri told him that a she-camel belonging to Barâ‘ used to wander free. It entered a garden belonging to some people and caused some damage. The Messenger of Allâh ﷺ was told of that, and he ruled that property was to be protected by its owners during the day, but the owners of livestock were responsible for any damage caused by their animals during the night. (Da‘if)

Another chain from Harâm bin Muhayyisah, from Barâ‘ bin ‘Âzib, that a she-camel belonging to the family of Barâ‘ damaged...
something, and the Messenger of Allah ﷺ issued a similar ruling.

\[
\text{بُيِّنَّهُ}.
\]

تَحْرِيق: [إسْنَاد ضَعِيف] أَخْرِجَهُ أَبُو دَاوُدُ، البَيْعُوَّةُ، بَابُ الْمَوَاشِيِّ مَتَضَدُّ زَعْمً قَوْمٍ، حَ: ٤٢٥٠ مِنْ حَلَيْنِ أَبِنِ شَهَابِ الزَّهْرِيِّ بِهِ ٌّ وَمَا عَلَيْهِ تَابِعُهُ مَالِكُ (المَوْطَأُ: ٢ / ٣٤٧، ٤٥٧)٤٦٨.

Comments:
The night is for rest, and during the night the animals are kept in enclosures. Therefore, if an animal enters into the field or garden of someone during night, it will be the negligence and fault of the owner of the animal. So he will be responsible to pay for the damage. Contrary to the night, if any damage is done during the day, it will be the fault of the owner of the garden or of the farmer; and the owner of the animal will not be responsible.

Chapter 14. Ruling Concerning One Who Breaks Something

٢٣٣٣. It was narrated that a man from Banu Suwā’ah said: “I said to ‘A’ishah: ‘Tell me about the character of the Messenger of Allah ﷺ.’ She said: ‘Have you not read the Qur’an: “And verily, you (O Muhammad) are on an exalted standard of character?”’[1] She said: ‘The Messenger of Allah ﷺ was with his Companions, and I made some food for him, and Hafsah made some food for him, but Hafsah got there before me. So I said to the slave girl: “Overturn her bowl.” She went and caught up with her, and she was about to put (the bowl) in front of the Messenger of Allah ﷺ. She overturned it and the bowl broke, scattering the food. The Messenger of Allah ﷺ

gathered the pieces and the food on the leather mat, and they ate. Then he sent for my bowl and gave it to Hafsah, and said: "Take this pot in place of your pot, and eat what is in it." And I did not see any expression of anger on the face of the Messenger of Allah (ﷺ).

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It was narrated that Anas bin Malik said: "The Prophet (ﷺ) was with one of the Mothers of the Believers (his wives) and another (wife) sent a bowl containing food. She (the first wife) struck the hand of the Messenger and the bowl fell and broke. The Messenger of Allah (ﷺ) took the two pieces and put them back together, then he started gathering up the food and putting it in (the bowl). He said: 'Your mother was jealous. Eat.' So they ate, and she (the wife who broke the bowl) brought the bowl that was in her house and gave the intact bowl to the Messenger, who left the broken bowl in the house of the one who broke it." (Sahih)
Chapter 15. A Man Fixing Wood To The Wall Of His Neighbor

2335. It was narrated that 'Abdur-Rahmān Al-A'raj said: "I heard Abu Hurairah narrating that the Prophet ﷺ said: 'When anyone of you asks his neighbor for permission to fix a piece of wood to his wall, he should not refuse him.' When Abu Hurairah told them this, they lowered their heads, and when he saw them he said: 'Why do I see you turning away from it? By Allāh, I will force you to accept it.'" (Sahih)

Comments:
a. Thrusting wood into the wall means, either to fix a peg, or to place a beam etc., on the wall to put a roof on it.
b. Linguistically the Arabic text translates as: 'Keep hitting it on the shoulders' and it means whether you like it or not I shall keep telling you the rule of Shari'ah and you will have to act upon it.

2336. 'Ikrimah bin Salamah narrated that there were two brothers from among the sons of Mughirah. One of them swore an oath to set a slave free if the other one fixed a piece of wood to his wall. Mujammi' bin Yazid and many men from among the Ansār came and said: "We bear witness that the Messenger of Allāh ﷺ said: 'None of you should refuse to let his neighbor fix a piece of wood to his wall.'" He said: 'Oh my brother, judgment has been
passed in your favor against me, but I have sworn an oath.’ So go ahead and fix your wood to my wall.”

Comments:

a. Taking a conditional oath about one’s own thing is permissible; for example: “If I do such and such work then my slave is free.”

b. The Companions and the Tābi’in (the successors) would end their dispute by listening to a Hadith, and would act in the light of Hadith; even if the decision was against them.

c. One who has taken an oath, should not be forced to break it, but rather encouraged to fulfill it.

2337. It was narrated from Ibn ‘Abbās that the Prophetﷺ said: “No one of you should refuse to let his neighbor fix a piece of wood to his wall.” (Sahih)

Chapter 16. When There Is A Dispute As To How Wide A Road Or Path Should Be

2338. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Make the path seven forearms length wide.” (Sahih)
2339. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “When you dispute concerning a path, make it seven forearms length wide.’” (Sahih)

Comments:

a. A forearm’s length means the length from finger tips to the elbow, which is equal to one and half foot. The measure of seven forearms is equal to three yards or ten and half a feet.

b. The current era is of cars, buses, trucks and other vehicles; therefore a suitable width of streets, roads and footpaths should be designed. At the time of drawing architectural plans for new settlements, the width of streets and roads must not be less than that mentioned in the Hadith.

Chapter 17. One Who Builds Something On His Own Property That Harms His Neighbor

2340. It was narrated from ‘Ubaydah bin Sāmit that the Messenger of Allāh ﷺ ruled: “There should be neither harming nor reciprocating harm.” (Da’īf)

Comments:

a. If someone tries to cause loss, hurt or annoyance, it is incorrect to retaliate with loss and annoyance, rather the arbitration of the wise and elderly, the council of arbitrators, or a religious court should be used as sources to fulfill
true rights, and to stop the person from making trouble.

b. Many such issues that appeared after the noble Prophet should be resolved in the light of these rules; if something causes loss to an individual, or it is a collective loss, or the public gets hurt, then this must be eliminated.

2341. It was narrated from Ibn 'Abbás that the Messenger of Allâh said: "There should be neither harming nor reciprocating harm." (Da'îf)

2342. It was narrated from Abu Sirmah that the Messenger of Allâh said: "Whoever harms others, Allâh will harm him; and whoever causes hardship to others Allâh will cause hardship to him." (Da'îf)

Comments:

a. Muslims must care for each other's rest and peace, and must not try to hurt anyone.

b. 'Allâh will cause hardship to him' also means He will punish him on Judgment Day and reckon him strictly. Another possible meaning is that he will get punishment for it in this life, and he will be swamped in difficulties from Allâh and will bear losses.

Chapter 18. Two Men Who Lay Claim To A Hut

2343. It was narrated from Nimrân bin Jâriyah, from his father, that some people referred a dispute to the Prophet about a hut, so that he could judge between them. He sent Hudhaifah...
to judge between them, and he ruled in favor of those who had the rope (with which the hut was binded together). When he went back to the Prophet he told him (what he had done) and he said: "You did the right thing, and you did well." (Da‘if)


Comments:
Shaikh Zuhair Shawaish said in the footnotes of Da‘if Ibn Mājah: ‘Khuwa is a hut made of reeds (a type of wild plant). The soft end of the reeds is on the same side of threads and strings. The leaves of the date tree and the skin are on the side of the owner and the hard and rough end is on the other side. This description tells that the claimant was wrong in claiming the ownership of the hut, because his beams were on the side of the hard and rough end.’

Chapter 19. One Who Stipulates The Condition Of Khalās

٢٣٤٤. It was narrated from (‘Uqbah bin ‘Amir or) Samurah bin Jundub that the Messenger of Allāh ﷺ said: "If a product is sold to two men, it is for the one who was first."[1] (Da‘if)

(One of the narrators) Abu Al-Walid said: "This Hadith shows that Khalās is invalid.”

(المعجم ١٩) - باب من اشترط

(الخلاص ١٩) - ٢٣٤٤ - حديثًا ينفيه بني حكيم: حدثنا أبو الوكلاء: حدثنا همام عن قتادة، عن الحسنى، عن سمرة بن جندب، عن النبي ﷺ قال: "إذا بيع البائع من رجلين، فالبيع لالأول.”

قال أبو الوكلاء: في هذا الحديث إيطال الخلاص.


[1] Khalās: A condition stipulating that the seller will deliver the product when it comes into his possession.

[2] "What was sold, or, for the first of the two purchasers.” (Sindi). See no. 2190 where it preceded.
Comments:
The meaning of the Hadith is that if a person sells an item to someone; then the seller finds another customer who is willing to pay more, and asks the seller to take the item back somehow, and sell it to the new customer; this condition is wrong, as is the second transaction. Only the first sale is correct and legally lawful.

Chapter 20. Passing Judgment
By Casting Lots

2345. It was narrated from ʿImrān bin Husain that a man had six slaves, and he did not have any other wealth apart from them, and he set them free when he died. The Messenger of Allāh ﷺ divided them into groups, set two free and left four as slaves. (Sahih)

Comments:
a. It is unlawful to give all of one's wealth in charity at the point of death. Just one third, maximum, of the whole inheritance may be given in charity; and donating less than one third is better. (See Hadith: 2708).
b. This Companion set free all the slaves while he had the right to set free only two of them. Now every slave had the right to be counted among the two who were set free. It is known from the decision of the Prophet  that when more than one claimant has an equal right of something, then the decision will be made by drawing lots.

2346. It was narrated from Abu Hurairah that two men disputed concerning a transaction, and neither of them had proof. The Messenger of Allāh ﷺ commanded them to draw lots as to which of them should swear an oath, whether they liked it or not. (Daʿif)
Comments:

a. When the claimant is unable to bring the witness or his witnesses are unacceptable, then the defendant will be asked to take an oath.

b. Both parties can be the claimants in the case mentioned in the Hadith; and both can be considered defendants as well. Now who will be the defendant and take an oath will be judged by drawing lots.

2347. It was narrated from 'Aishah that when the Prophet ﷺ traveled, he would cast lots among his wives (to decide which one would accompany him).

(Stahih)

Comments:

Allah granted special permission to the noble Prophet ﷺ, therefore, it was not compulsory for the Prophet ﷺ to appoint turns among his wives. (See Al-Ahzab 33: 51), despite that, the Prophet ﷺ would fulfill justice with them. There is a lesson in it for the nation to take the utmost care of justice among wives and children.

2348. It was narrated that Zaid bin Arqam said: “A case was brought to Ali bin Abu Talib when he was in Yemen, concerning three men who had had intercourse with a woman during one period of being free from menses. He asked two of them: “Do you affirm that this child belongs to (the third man)’” And they said: “No.” He asked another two of them: “Do you affirm that this child belongs to (the third man)’” And they said: “No.” Every time he asked two of them whether they affirmed that the child belonged to the third, they would say no. So he cast lots between them, and attributed the child to the one whose name was...
chosen in this manner, and obliged him to pay two thirds of the Diyah. The Prophet was told of this, and he smiled so broadly that his back teeth became visible. (Da'if)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطلاقي، باب من قال بالقرعة إذا تنازعوا في الولد، ح: ٢٧٠ من حديث عبد الرزاق، وسنده ضعيف من أجل عنة النوري، ح: ١٦٢، وله شواهد ضعيفة.

Comments:

a. A free human cannot be sold at all; therefore, the human cannot be priced. But in case of a mistaken killing, etc., the blood money is fixed at one hundred camels. 'Ali proved this amount as a price of the victim.

b. If a case were to come about for which there is no exact and precise information in the Qur'an and Hadith, then the decision should be made in the light of dedicated jurisprudence and analogy. But following the juristic and analogical opinion, in the presence of clear and precise wording of the Shari'ah, is unlawful.

c. Although the habit of laughing a lot is disliked, if a matter of happiness or surprise occurs, then laughing for it is not contrary to the virtue of a scholar or an elderly person.

Chapter 21. Those Who Detect A Family Likeness

2349. It was narrated that 'Aishah said: "The Messenger of Allah came in one day looking happy, and said: 'O 'Aishah, did you not see that Mujazziz Al-Mudliji entered upon me and saw Usamah and Zaid. There was a blanket over them and their faces were covered but their feet were exposed, and he said: These feet belong to one another.'" (Sahih)

تخريج: أخرجه البخاري، الفرايدي، باب الفائض، ح: ١٧٧ من حديث سفيان به، ومسلم،
The Chapters On Rulings

Comments:

a. Qi’q (physiognomist) is a person who is well versed in the science of physiognomy; physiognomy is an art of judging a man’s nature. A person with the art of physiognomy reads the facial features and apparent physical characteristics and thus he judges the nature of things. Particularly, a physiognomist tries to express his view regarding the lineage relationship between two individuals. In these days some expert human trackers (modern: detectives) who, in search for thieves, are able to recognize a suspicious person with the help of their footprints; are also a kind of physiognomists.

b. In the time of Ignorance (the pre-Islamic period), if the people had a dispute about who a child belonged to, then they would ask the physiognomist (Qi’q) to express his judgement with regard to the lineage of the child. This Hadith is a proof that their assistance still can be sought in these days. [I say: This Hadith is a fundamental rule for using modern detective devices and other trusted scientific and technical methods; like DNA, drug probes, fingerprints and other methods used to track criminals etc. Islam is a religion that deals with all types of problems, and Islam has always been modern, and a pioneer until the Day of Judgment. – Usmani]

c. Zaid &r, who was the adopted son of the Prophet &r, had a white complexion, but his son Usâmah had a brown complexion; about which some of the hypocrites made inappropriate comments. When an Arab expert physiognomist said that these two individuals have the same family lineage, i.e., they are father and son; it uprooted the false propaganda of the hypocrites. So the Prophet &r was very much pleased.

2350. It was narrated from Ibn ‘Abbâs that the Quraish went to a sorceress and they said to her: “Tell us whose footprints most resemble those of the owner of Al-Maqâm (the station of Ibârîm).” She said: “If you spread a piece of cloth over this soft earth and walk over it, I will tell you.” So they spread out a piece of cloth and the people walked over it. She saw the footprints of the Messenger of Allâh &r and said: “This one most closely resembles him among you.” After that twenty years passed, or as long as...
Chapter 22. Giving A Child
The Choice Between His Parents

2351. It was narrated from Abu Hurairah that the Prophet  gave a child the choice between his father and his mother (i.e., which parent to live with). He said: “O boy, this is your mother and this is your father.” (Sahih)

2352. It was narrated from 'Abdul-Hamid bin Salamah, from his father, from his grandfather, that his parents referred their dispute to the Prophet  and one of them was a disbeliever while the other a Muslim. He gave him the choice and he turned towards the disbeliever. He (the Prophet ) said: “O Allâh, guide him,” and he turned towards the Muslim, and he ruled that he should go with that parent. (Hasan)

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Allâh willed, then Allâh sent Muhammad  (i.e., missioned him as the Prophet). (Da'if)

تخريج: [إسناده ضعيف] أخرجه أحمد: 2/327 من حديث إسرائيل، وانظر، ح: 171. 

لعله ومع ذلك قال البصيري: هذا إسناد صحيح، رجاله ثقات.

تخريج: [صحيح] أخرجه الترمذي، الأحكام، باب ماجأ في تخير العلاء بين أبيه إذا أداً افتراقاً، ح: 1357 من حديث سفيان، وقال: حسن صحيح، وأخرجه أبو داود، ح: 77 من حديث ابن جريجأخيري زياد به، وإسناده صحيح.

تخريج: [حسن] أخرجه النسائي: 2/185، الطلاق، إسلام أحد الزوجين وتخير الولد، ح: 325 من حديث عامر بن أبي سفيان، وقال البصيري: هذا إسناد ضعيف، عبادالحميد وأبوه وجلته لا يعرفون، أخرجه أبو داود، ح: 2244 من حديث عبادالحميد بن جعفر (ابن عباد الله بن الحكم بن
Comments:

a. If the husband or wife embraces Islam, and the other spouse persists in disbelief, then they will be separated; and the wife has the right to marry another man after passing the waiting period.

b. If the wife waits for her husband to become a Muslim instead of marrying another man, they will be allowed to establish matrimonial relations again, whenever he embraces Islam, without a new marriage bond. (See Hadith: 2009)

c. If a husband and wife get separated for some reason; maybe because of divorce or the cancellation of the marriage bond; in this case the child will be given the choice to go with whoever the child pleases. Or the judge will look at the circumstances, to determine who will be better for the child, and then will decide accordingly.

Chapter 23. Reconciliation

2353. Kathir bin 'Abdullah bin 'Amr bin 'Awf narrated from his father that his grandfather said: “I heard the Messenger of Allâh ﷺ say: ‘Reconciling between Muslims is permissible, except reconciliation that forbids something that is allowed, or allows something that is forbidden.’” (Sahih)

Comments:

a. If there is a dispute among two individuals or two parties, the responsible people should not let it get worse; and they should try to make reconciliation as soon as possible.

b. The reconciliation means that one of them accepts his right, maybe even less than the due, just for the sake of ending the dispute. It is a deed of enormous reward.
c. Any condition which is contrary to the clear rules of the Shari‘ah cannot be allowed; stipulating such a condition or acting upon it is prohibited.

Chapter 24. Preventing One Who Will Mishandle His Wealth

2354. It was narrated from Anas bin Mālik that there was a man at the time of the Messenger of Allāh ﷺ whose mental faculties were lacking, and he used to buy and sell. His family came to the Prophet ﷺ and said, “O Messenger of Allāh, stop him.” So the Prophet ﷺ called him, and told him not to do that. He said: “O Messenger of Allāh, I cannot bear to be away from business.” He said, “If you engage in a transaction, then say: ‘Take it (i.e. the goods) and don’t cheat (me).’”[1] (Sahih)


Comments:

a. ‘And don’t cheat’ means if you deceive me in this transaction, and later I find out, then I have the right to cancel the transaction.

b. Once he was hit in the head and his brain was affected, and that was the reason for him being deceived.

c. The person who is mentally unstable can be banned from conducting business deals, and any transaction made by him may be annulled. After having been banned from doing so, whoever makes a business deal with him, will be responsible himself, because his relatives have the right to prove the deal, void.

[1] The Prophet ﷺ told him to do that so that people would realize that he was not very smart, so they would be kind to him and treat him fairly, as people at that time were like brothers, and cared for others more than they cared for themselves.
2355. It was narrated that Muhammad bin Yahya bin Habbân said: “My grandfather was Munqidh bin ‘Amr. He was a man who had suffered a head wound and lost the power of speech, but that did not stop him from engaging in trade. He was always being cheated, so he went to the Prophet محمد صلى الله عليه وسلم and told him about that. He said to him: ‘When you buy something, say: “There should be no intention of cheating,” and for every product you buy, you have the choice for three nights. If you are pleased with it, keep it, and if you are displeased then return it.’” (Hasan)

Comments:
A less wise person is allowed to buy and sell; however an officer appointed by the Islamic government has the authority to ban him from doing so.

Chapter 25. Bankruptcy Of A Poor Man, And Selling His Assets To Pay Off His Creditors

2356. It was narrated that Abu Sa‘eed Al-Khudri said: “At the time of the Messenger of Allah محمد صلى الله عليه وسلم, a man suffered loss of some fruit that he had purchased, and his debts increased. The Messenger of Allah محمد صلى الله عليه وسلم said: ‘Give him charity.’ So the people gave him charity, but that was not enough to pay...
off his debts. The Messenger of Allāh ﷺ said: ‘Take what you find, but you have no right to more than that,’ meaning his creditors.” (Sahih)

Comments:

a. The person who has an enormous amount of debt due from him, and is unable to repay it, should be helped with charity, and he is also entitled to receive Zakāt.

b. If the debt is huge, and the amount collected from the people is not enough to repay the debt, then whatever is available should be divided among the creditors according to the percentage of their debts; for example: if a debtor has an amount equal to half of the debt, then every creditor will receive half of his credit.

c. When a possible amount has been repaid and the debtor has been declared bankrupt; thereafter, the creditors cannot demand more.

2357. It was narrated from Jābīr bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “The Messenger of Allāh ﷺ settled my debts with my creditors using what wealth I had, then he appointed me as governor.” (Da‘if)

Chapter 26. One Who Finds His Exact Property With A Man Who Has Become Bankrupt

2358. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “Whoever finds his
exact property with a man who has become bankrupt, then he has more right to it than anyone else.” (Sahih)

Comments:

a. If a person under such an enormous amount of debt, is unable to repay it; it is allowed to declare him bankrupt.

b. Extra merchandise of the bankrupt person will be sold to repay the debt to the lenders.

c. If an item belonging to a creditor is still present with the bankrupt (debtor); then this case has two aspects: A): If the bankrupt debtor did not pay anything towards the item at all, then the creditor will take the thing back; it will be considered as if nothing was sold and bought. B): If the bankrupt debtor has paid something, or the whole price for the item, then now it belongs to the debtor. Now when the households are shared by the creditors, if this thing falls into the share of the creditor, who was the real owner, then
this is fair enough, otherwise in whoever's share it falls, he will take it, and the creditor who initially owned it does not have any right upon it.

2360. It was narrated that Ibn Khaldah, who was a judge in Al-Madina, said: We came to Abu Hurairah and asked him about a companion of ours who had become bankrupt. He said: "This is what the Prophet ﷺ ruled: 'Any man who dies or becomes bankrupt, the owner of the product has more right to it, if he finds the exact thing.'" (Hasan)

2361. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Any man who dies and has the property of another man, whether he paid something towards it or not, (the owner of those goods) is like any other creditor." (Hasan)

Comments:
If a person borrowed some cash from someone, and the borrower dies before using the cash; the lender cannot claim the whole amount of cash to be repaid to him only; for example: he claims that these are the same notes borrowed from him. This creditor will be just like the other creditors. If the other creditors are repaid fully then he will be repaid fully; otherwise if the
debt is more than the debtor's inheritance, the lender of cash will be paid a lesser amount in proportion to the amount paid to the other creditors. So, in this matter, the cash and other things are not treated equally; as in the case of goods, the creditor may take his goods back. As mentioned in Hadith 2359, comment c.
The Chapters On Testimonies

Comments:
Testimony is that a person tells an account about something accurately as he/she sees and hears.

* Only those things should be informed of as testimony which have been seen by the eyes or heard by the ears. Uncertain testimony must not be given.

* Two trustworthy persons should testify to the honesty and trustworthiness of the witness.

* A false witness should be given some sort of punishment in order to make an example of him for other people in the future.

Chapter 27. To Give Testimony When One Has Not Been Asked To Do So Is Disliked

2362. 'Abdullāh bin Mas'ūd said: “The Messenger of Allāh ﷺ was asked, ‘Which of the people are best?’ He said: ‘My generation, then those that follow them, then those that follow them. Then there will come people whose testimony precedes their oath and whose oath precedes their testimony.’” (Sahih)

Comments:

a. Qarn (era) means the people of an era; i.e., people of a generation. Here the first Qarn (era) means the first generation of Islam, who were the noble Companions of the noble Prophet ﷺ; and those who succeeded them are the Tibi'in (the successors) and those who succeeded the Tibi'in are the Tabū' Tibi'in (the successor of the successors); (i.e., first, second and third generations of Islam).

b. The noble Companions are the most virtuous generation of the Muslim
Nation; a Companion who is smallest in status is more virtuous than the most righteous Tābi‘ī (successor).

c. Hastening to take an oath before witnessing, and to bear witness before an oath means they will not understand the value, importance and consequences of it. So, they will take false oaths without any hesitation, and particularly, when testifying, to something, they will have no fear of taking a false oath. It is an awfully bad habit.

2363. It was narrated that Jābir bin Samurah said: ‘Umar bin Khattāb addressed us at Jābiyah and said: “The Messenger of Allāh ﷺ stood up among us as I stand among you, and said: ‘Honor my Companions for my sake, then those who come after them, then those who come after them. Then lying will prevail until a man will give testimony without being asked to do so, and he will swear an oath without being asked to do so.’” (Sahih)

Comments:

a. In the time of Companions, Tābi‘īn and the Taba‘ Tābi‘īn, in the society, good was overwhelming, whereas the evil was overwhelmed. The general people did not have the moral and behavioural corruption which appeared later; the mistakes that occurred in the earlier era were not that severe and damaging as ones those occurring among the later generations.

b. The meaning of an oath not to be demanded, is that the witness will be determined to bear witness, but due to corruption and weakness of morality they will be unreliable; therefore they will not be accepted as a witness, and even their oaths will be regarded unreliable.
Chapter 28. A Man Who Has Testimony To Give, When The Person To Whom It Pertains Is Unaware Of That

2364. Zaid bin Khālid Al-Juhani said that he heard the Messenger of Allāh ﷺ say: “The best of witnesses is the one who gives his testimony before he is asked for it.” (Sahih)

Comments:
It means a true witness, if he does not testify, then someone’s right is at risk; this is because perhaps there are no other witnesses, or there is a witness, but he is unreliable.

Chapter 29. Witnessing Loans

2365. It was narrated that Abu Sa‘eed Al-Khudri recited this Verse: “O you who believe! When you contract a debt for a fixed period...” until: “then if one of you entrusts the other.”[1] Then

he said: "This abrogates what came before."[1] (Hasan)

Comments:

This 'abrogation' does not mean the Terminological Abrogation. It is a partial abrogation that the first Verse commands for documenting any type of loan.

Chapter 30. The One Whose Testimony Is Not Permitted

2366. It was narrated from 'Amr bin Shu'aib from his father that his grandfather said that the Messenger of Allâh ﷺ said: "The testimony of a man or woman who is treacherous, or of one who has been subjected to one of the Hadd punishments of Islam, or of one who bears a grudge against his brother, is not permissible." (Da'if)

[1] Ibn Kathir said: "Abu Sa'eed, Sha'bi, Rabi' bin Anas, Hasan, Ibn Juraij, and Ibn Zaid said that recording such transactions was necessary before, but was then abrogated by Allâh's Statement," and he cited this portion of Al-Baqarah 2:283. See the Tafsir of Ibn Kathir, Al-Baqarah 2:283.
Comments:

a. A person behaving treacherously with a trust is not reliable. So, his testimony is unacceptable in the court.

b. If it is proven that the witness already has unpleasant terms against whom he is testifying, it makes the testimony doubtful. It is possible that due to enmity, he wants to take revenge by testifying against the opponent.

2367. It was narrated from Abu Hurairah that he heard the Messenger of Allâh ﷺ say: "The testimony of a Bedouin against a town-dweller is not permissible." (Sahih)

Comments:

a. The fact of it is that the Bedouins are generally at a low level in religion, morals and character; because they do not have the opportunity to sit in the company of the scholars and to learn about the religion. Therefore, there is more possibility they will not testify accurately.

b. It is necessary that the witness is a trustworthy person.

Chapter 31. Passing Judgment On The Basis Of A Witness And An Oath

2368. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ passed judgment on the basis of an oath (from the claimant) along with a (single) witness. [This is in the absence of two witnesses.] (Sahih)
2369. It was narrated from Jābir that the Prophet passed judgment on the basis of an oath (from the claimant) along with a (single) witness. (Sahih)

2370. It was narrated that Ibn 'Abbās said: “The Messenger of Allāh passed judgment on the basis of a witness along with an oath (by the claimant).” (Sahih)

2371. It was narrated from Surraq that the Prophet allowed the testimony of a man along with the oath of the claimant. (Sahih)

Comments:

a. Two trustworthy witnesses are compulsory to prove a claim to be true.

b. If the claimant has one witness only, he will then take one oath along with the witness, and thus the claim of the claimant will be proven.
Chapter 32. False Witness

2372. It was narrated that Khuraim bin Fātik Al-Asadi said that the Prophet ﷺ prayed the Morning prayer, and when he had finished, he stood up and said: “Bearing false witness is equivalent to associating others with Allāh,” three times. Then he recited this Verse: “And shun lying speech (false statements), Hunafā’ Lillāh (i.e., worshiping none but Allāh), not associating partners (in worship) to Him.”[1] (Da’īf)

Comments:

Bearing false witness is a major sin. There are several authentic Ahādīth concerning this issue. The three sins that the noble Prophet ﷺ declared ‘the worst of the major sins’ are: “Associating partners with Allāh, disobeying parents and bearing false witness.” (See Sahih Al-Bukhārī, The Testimonies, Chapter: What is mentioned concerning the false oath)

2373. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: ‘The one who bears false witness will not move away (on the Day of Resurrection) until Allāh condemns him to Hell.’” (Da’īf)

Chapter 33. The Testimony
Of The People Of The Book
Against One Another

2374. It was narrated from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ allowed the People of the Book to testify against one another. (Da’īf)
The Chapters On Gifts

In the Name of Allah, the Most Beneficent, the Most Merciful

14. The Chapters On Gifts

Hibah is that a person, willingly, gives his wealth or property to someone as a gift without asking for anything in exchange. Religiously, giving a gift is desirable because it is such a good deed that Allah urged His slaves for it.

If a father wants to give something to his children, he should necessarily treat all his children equally.

It is Haram (illegal) to take the gift back.

A father is allowed to take his gift back.

It is wrong even to hope for an exchange for a gift.

Chapter 1. A Man Giving A Gift To His Son

2375. It was narrated that Nu‘mān bin Bāshir said that his father took him to the Prophet ﷺ and said: “Bear witness that I have given Nu‘mān such and such from my wealth.” He said: “Have you given all your children something like that which you have given to Nu‘mān?” He said: “No.” He said: “Then let someone other than me bear witness to that.” And he said: “Would you not like all your children to honor you equally?” He said: “Of course.” He said: “Then do not do this.” (Sahih)
2376. It was narrated from Nu‘mān bin Bashir that his father gave him a gift of a slave, and he came to the Prophet so that he could witness the gift. He said: “Have you given something to all of your children?” He said: “No.” He said: “Then take back (your gift).” (Sahih)

Comments:

a. Children should be treated equally. Equal treatment in daily needs is that everybody should be given according to one’s needs; for example: if a child needs clothes, he should be provided with the clothes; whoever needs medical treatment he/she should be provided with it; moreover, the equality of giving gifts to children is also necessary.

b. The parents may take back the gift given to the children.

Chapter 2. One Who Gives His Child A Gift Then Takes It Back

2377. It was narrated from Ibn ‘Abbās and Ibn ‘Umar, who attributed the Hadith to the Prophet , that he said: “It is not permissible for a man to give a gift then take it back, except what a father gives to his child.” (Sahih)
2378. It was narrated from 'Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet of Allâh ﷺ said: "None of you should take back his gift, except a father (taking it back) from his son." (Sahih)

Comments:

a. It is not right to take back something given to someone as gift, whether the gift is something ordinary or precious.
b. A father may take back something that he has given to his children.
c. The same rule of taking a gift back from a child applies to the mother as well.
d. Some scholars even included the maternal grandfather and grandmother, paternal grandfather and grandmother in the same rule.

Chapter 3. Lifelong Grant

2379. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is no lifelong grant. Whoever is given something as a lifelong grant, it is his." (Hasan)

Comments:

a. The Arab would sometimes say when doing a favor to someone: 'I give you the permission to reside in my house for your whole life.' It means "this house will be mine or it will be inherited by my heirs after your death," it is called 'Umrâ.
b. The Messenger of Allâh ﷺ stated the 'Umrâ as a general charity. Now according to the Shari‘ah, something given to someone as 'Umrâ will belong to whom it is given. It is wrong to stipulate the condition that 'it will come back to me after your death.'
2380. It was narrated that Jābir said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever gives a lifelong grant to a man, it belongs to him (the recipient) and to his heirs. His (the giver’s) words put an end to his right to it, and it belongs to the one to whom it was given for life and to his heirs.’” (Sahih)

Comments:
Whatever is given to someone for one’s whole life, after the recipient’s death, it will not be returned to the giver; instead it will be shared by the deceased’s heirs, just like his/her remaining inheritance is divided among the heirs, according to their shares, because it has the status of Hibah according to the Islamic law. Therefore it will be regarded legal property of the recipient.

2381. It was narrated from Zaid bin Thābit that the Prophet ﷺ ruled that a gift given for life belongs to the heirs (of the recipient). (Sahih)

Tafsir: [إسناد صحيح] أخرجه أبو داود، البيوع، باب في الرقي، ح: 3559 من حديث عمو بن دينار، باب في الرقي، وهو منخرج في مسند الحميدي، ح: 399 تحقيقي.

Chapter 4. The Ruqba

2382. It was narrated from Ib’n Umar that the Messenger of Allāh ﷺ said: “There is no Ruqba. Whoever is given a gift on the basis of Ruqba, it belongs to him, whether he lives or dies.” (Sahih)

He (the narrator) said: “Ruqba is when one man says to another: ‘When either of us dies.’”

(المعجم 4) - باب الرَّقْبِ (التحفة 77)
The Chapters On Gifts

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2383. It was narrated from Jābir bin ʿAbdullāḥ that the Messenger of Allāh ﷺ said: "'Umra belongs to the one to whom it is given, and Ruqba belongs to the one to whom it is given." (Sahih)

Comments:

a. The difference between 'Umra and Ruqba is that in the matter of 'Umra, the life of the recipient is considered, he will reside in the house as long he is alive, whether he dies before the giver or after. Whenever the recipient dies, the house is reversed to the giver or to his heirs. But Ruqba has a condition that the giver will take it back only if the recipient dies before; if the giver dies before the recipient, then the house will belong to the recipient.

b. If someone wants to help a poor person, and he also wants the house to remain the property of the owner, he should then lend the house to the poor for a certain period; this period may be extended at the end of the previous period if the need is realized.

Chapter 5. Taking Back A Gift

2384. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The likeness of one who takes back his gift is that of a dog that eats until it is full and vomits; then it goes back to its vomit and eats it again." (Sahih)
2385. It was narrated from Ibn 'Abbás that the Messenger of Allâh ﷺ said: “The one who takes back his gift is like the one who goes back to his vomit.” (Sahîh)

Comments:

Hibah is to give something to someone without any exchange for it. Its objective is only and solely to gain Allâh’s pleasure, and fair treatment to a believer. So taking it back is to spoil one’s good deed, and it is a very bad habit to spoil a good deed deliberately.

Chapter 6. One Who Gives A Gift Hoping To Get Something Back In Return

2387. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “A man has more right to his gift so long as he has...
Chapter 7. A Woman Giving Something Without Her Husband's Permission

2388. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah said, in a sermon that he delivered: "It is not permissible for a woman to dispose of her wealth except with her husband's permission, once he has married her." (Sahih)

2389. It was narrated from 'Abdullâh bin Yahya, one of the sons of Ka'b bin Mâlik, from his father, from his grandfather, that his grandmother Khaïrah, the wife of Ka'b bin Mâlik, came to the Messenger of Allah with some jewelry belonging to her, and said, I am giving this in charity. The Messenger of Allah said to her: "It is not permissible for a woman to dispose of her wealth without her husband's permission. Did you not gotten something in return for it." (Sahih)
ask Ka‘b’s permission?’ She said: “Yes.” So the Messenger of Allâh ﷺ sent for Ka‘b bin Mâlik, her husband, and said, “Did you give Khairah permission to give her jewelery in charity?” He said: “Yes.” So the Messenger of Allâh ﷺ accepted it from her. (Da‘if)

**Comments:**

a. If a woman intends to give charity from her own wealth, it is better to ask the husband’s permission.

b. Imam Buhûrî said that if a woman is wise enough, she may give charity to someone, even if her husband is at home, but this permission applies when a woman knows that her husband will have no objection against her giving it away, or he will not object for such and such amount; and she normally gives away the amount which her husband has no objection too.
Chapter 1. Taking Back One's Charity

2390. It was narrated from 'Umar bin Khattāb that the Messenger of Allāh ﷺ said: "Do not take back your charity." (Sahih)

Comments:
Charity is a great virtuous deed. It is not good to take charity back once it is given. Taking it back is to annul the good of it. Annulling a virtuous deed is a great loss. Giving the example of a dog that vomits then goes back and eats its vomit shows that taking back charity is a most abhorrent deed and one should avoid it.
Chapter 2. One Who Gives Charity Then Finds His Gift Being Sold - Should He Buy It?

2392. It was narrated from 'Umar bin 'Abdullâh bin 'Umar, meaning, from his father, from his grandfather 'Umar, that he gave a horse in charity at the time of the Messenger of Allah, then he saw its owner selling it for a low price. He went to the Prophet and asked him about that, and he said: "Do not buy what you gave in charity." (Sahih)

Comments:
To give a thing in charity, and the desire to buy it back, shows that its attachment and love is still in the heart, which is wrong and against the basic philosophy of charity. Giving a dear thing in the Name of Allah is only to seek His pleasure and approval, and keeping a desire for that thing in the heart is to undo the virtuous deed.

2393. It was narrated from Zubârâ bin 'Awwâm that he gave a horse called Chamr or Chamrah to someone, then he saw one of its colts or fillies attributed to his horse being sold, but he refrained from (buging) it.[1] (Sahih)

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[1] He would not buy it because it was the offspring of what he gave in charity, this was stated in Injâlul-Hâjjâh.
Chapter 3. One Who Gives Something In Charity Then Inherits It

2394. It was narrated from 'Abdullāh bin Buraidah that his father said: "A woman came to the Prophet ﷺ and said: 'O Messenger of Allāh, I gave my mother a slave girl of mine, and she has died.' The Messenger of Allāh ﷺ said: 'Allāh has rewarded you, and returned to you your inheritance (without your seeking that).''" (Sahih)

2395. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "A man came to the Prophet ﷺ and said: 'I gave my mother a garden of mine, and she has died and has no other heir but me.' The Messenger of Allāh ﷺ said: 'Your charity is valid and your garden has been returned to you.'" (Sahih)

Comments:

a. Charity can be given to parents.

b. If anything is given to parents in charity, and it comes back in inheritance, it is not the same as taking back charity; it is just the share of inheritance that is the right of the heir.
In this situation, the reward of the virtuous deed of giving charity is not invalidated.

Chapter 4. One Who Establishes A Waqf (An Endowment)

2396. It was narrated that Ibn 'Umar said: "Umar bin Khattab acquired some land at Khaibar, and he came to the Prophet and consulted him. He said: 'O Messenger of Allah, I have been given some wealth at Khaibar and I have never been given any wealth that is more precious to me than it. What do you command me to do with it?' He said: 'If you wish, you can make it an endowment and give (its produce) in charity.' So 'Umar gave it on the basis that it would not be sold, given away or inherited, and (its produce) was to be given to the poor, to relatives, for freeing slaves, in the cause of Allah, to wayfarers and to guests; and there was nothing wrong if a person appointed to be in charge of it consumed from it on a reasonable basis or feeding a friend, without accumulating it for himself.' (Sahih)

Comments:

a. Making a trust is lawful and permitted.

b. An endowment is not property of anyone, but the person who makes the endowment has the right to manage it.

c. 'Without accumulating it for himself' means not to make it a source of income for himself. The person appointed in charge can use endowment money only for his basic needs without being extravagant.
It was narrated that Ibn 'Umar said: "Umar bin Khattāb said: 'O Messenger of Allāh, the one hundred shares of the Khai bar I have never been given any wealth that is more beloved to me than them, and I wanted to give them in charity.' The Prophet ﷺ said: 'Make it an endowment and give its produce in the cause of Allāh.'" (Sahih)

(One of the narrators) Ibn Abu 'Umar (who narrated it from Sufyān, from 'Ubadullah bin 'Umar) said: "I found this Ḥadīth in another location in my book from Sufyān, from 'Abdullāh, from Nāṣir, from Ibn 'Umar who said: 'Umar said.' And he mentioned similarly." (Sahih)

Chapter 5. Borrowed Items

Shurahbil bin Muslim said: "I heard Abu Umāmah say: "I heard the Messenger of Allāh ﷺ say: 'Borrowed items are to be returned and an animal borrowed for milking is to be returned.'" (Hasan)

2399. It was narrated that Anas bin Malik said: “I heard the Messenger of Allâh  say: ‘Borrowed items are to be returned and an animal borrowed for milking is to be returned.’” (Sahîh)

2400. It was narrated from Samurah that the Messenger of Allâh  said: “The hand that takes is responsible for what it has taken until it returns it.” (Da‘îf)

Comments:
Debt, something borrowed, and entrusted things, must be returned after use. Their return is an obligation. Orders to return these things are there in the Noble Qur‘ân and Sound Traditions. It is mentioned in the Noble Qur‘ân, Surah Al-Mu‘minun, Verse 8: “Those who are faithfully true to their trusts and to their covenants.” (Those are indeed successful.)

Chapter 6. Items Placed In Trust
2401. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The Messenger of Allâh  said:
'Whoever is entrusted with an item for safekeeping, is not responsible for it (so long as he is not negligent).’’ (Da‘if)

Comments:

a. Safeguarding an entrusted thing, and not breaking the trust, is the true character of a Muslim.

b. If an entrusted thing is damaged or lost, its same substitute should be returned, and if it is damaged or lost by some mishap, and there is no negligence or carelessness from the trustee, then there is no replacement for it.

Chapter 7. When The One Who Is Entrusted With Something Engages In Trade With It And Makes A Profit

2402. It was narrated from ‘Urwah Al-Bariqi that the Prophet gave him a Dinár to buy him a sheep, and he bought two sheep for him, then sold one of them for a Dinár, and brought a Dinár and a sheep to the Prophet. The Messenger of Allah prayed for blessing for him. (Sahih)

He (one of the narrators) said: “If he had bought dust, he would have made a profit from it.”

(Another chain) from ‘Urwah bin Abu ja’d Al-Bariqi who said: “Some trade arrived, so the Prophet gave me a Dinár.” And he mentioned similarly. (Hasan)
Chapter 8. Transferring Debt

2403. It was narrated from Abu Hurairah that the Messenger of Allâh، ﷺ said: "(Wrongdoing) is when a rich man takes a long time to repay a debt, and if one of you is referred to a rich man (to collect a debt), he should accept that referral." (Sahîh)

Comments:
a. If one has enough sources to return the debt, it is a sin and moral crime to make a delay in return of debt.
b. ‘Should accept that referral’ means if the debtor refers the lender to a wealthy man having good reputation to receive his money from him, he should accept this reference and contact him regarding his loan return. The lender can again make a demand from the debtor if he does not receive his money from the referred person.

2404. It was narrated from Ibn 'Umar that the Messenger of Allâh، ﷺ said: "When a rich man takes too long to repay a debt, this is wrongdoing, and if the
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Chapter 9. Guaranty

2405. Shurahbil bin Muslim Al-Khawlání said: I heard Abu Umâmah Al-Bâhilî say: “I heard the Messenger of Allâh ﷺ say: ‘The guarantor is responsible and the debt must be repaid.’”[1] (Hasan)

Comments:

a. If a person act as a guarantor for guarantee to another person, saying that he will return the debt in time, or on demand, and the debtor fails to return it, the guarantor is responsible to return it. He should pay the debt from his own pocket and receive it later from the debtor.

b. Payment of a debt is a must even if the debtor dies. It should be paid from his legacy, and if the legacy is not enough to cover the amount of debt, his heirs are responsible to pay off the debt.

2406. It was narrated from Ibn ʿAbbâs that during the time of the Messenger of Allâh ﷺ, a man pursued a debtor who owed him ten Dinâr, and he said: “I do not have anything to give you.” He (the creditor) said: “No, by Allâh, I will not leave you until you pay the debt or you bring me a guarantor.” Then he dragged him to the Prophet ﷺ and the Prophet ﷺ


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وعله أن يعمر لم يسمع من نافع شيء، فالمسلم منقطع كما قال البصيري، ولكن له شواهد صحية، وبها صح الحديث.

(المعجم 9) - باب الكفالة (التحفة 49)

2405 - حَلَّتْنَا حَدِيثًا بِنَبِيِّ عِلَامَ وَالَّذِيْنَ
ابن عَرَفَةَ قَالَ: حَلَّتْنَا إِسْمَاعِيلَ بْنَ عُبَيْشَةَ
حَدَّثَنَا شُعَيْبُ بْنُ مُسْلِمَ الخوَلَانِيُّ. قَالَ: 
سَمَعْتُ أَنَّ آمَنَهَا الْبَيْهَلِيُّ يَقُولُ: سَمَعْتُ
رَسُولَ اللَّهِ ﷺ يَكُونُ: «الرَّزَعُ غَمَّرَهُ، وَالذِّينَ
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تخريج: [حسن] تقدم، ح: 2398 بعضه، وهذا طرف منه.

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(المعجم 9) - باب الكفالة (التحفة 49)
said to him: “How long will you wait?” He said: “One month.” The Messenger of Allah said: “I will be a guarantor for him.” Then he came to him at the time the Prophet had said, and the Prophet said to him: “Where did you get this from?” He said: “From a mine.” He said: “There is nothing good in it,” and he paid the debt for him. *(Hasan)*

**Comments:**

a. A lender can press the debtor to pay back the loan taken.

b. To keep the wealth found from the mine is legal, but for him it was better to earn by working.

c. If the guarantor pays the amount of the debt on behalf of the debtor, it is requited and the debtor is free from the obligation.

2407. It was narrated that ‘Uthmân bin ‘Abdullâh bin Mawhab said: “I heard ‘Abdullâh bin Abu Qatâdah narrate from his father that a corpse was brought to the Prophet for him to offer the funeral prayer, and he said: ‘Pray for your companion, for he owes a debt.’ Abu Qatâdah said: ‘I will stand surety for him.’ The Prophet said: ‘In full?’ He said: ‘In full.’ And the debt he owed was eighteen or nineteen Dirham.” *(Sahih)*

**Comments:**

a. The funeral prayer should be offered for a person who committed a sin; and should not be buried without the prayer.
Chapter 10. One Who Takes A Loan With The Intention Of Repaying It

2408. It was narrated that the Mother of the Believers Maimunah used to take out loans frequently, and some of her family said: "Do not do that," and they denounced her for that. She said: "No, I heard my Prophet ﷺ and my close friend say: 'There is no Muslim who takes out a loan and Allâh knows that he intends to pay it back, but Allâh will pay it back for him in this world.'" (Hasan)

Comments:
a. To borrow at the time of need is allowed and legal but it is better to avoid it.
b. At the time of borrowing it should be the sincere intention to pay back the loan as soon as possible.
c. Allâh ﷺ helps those who sincerely intend and try to repay the debt.

2409. It was narrated from ‘Abdullâh bin Ja’far that the Messenger of Allâh ﷺ said: "Allâh will be with the borrower until he pays off his debt, so long as it (the loan) is not for something that Allâh dislikes." (Hasan)

He (the narrator) said: "Abdullâh bin Ja’far used to say to his store keeper (i.e., the one entrusted with his wealth): 'Go and take out a loan for me, for I..."
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would hate to spend the night without Allâh being with me, after I heard that from the Messenger of Allâh  ﷺ.

"(Hasan)

Comments:
If there is a dire need of money for some good deed, one can borrow it, but one should not borrow for extravagant and worthless rites and customs, like un-Islamic customs in marriage and food parties after the burial etc. Such parties are innovations in Islam.

Chapter 11. One Who Takes A Loan With No Intention Of Repaying It

2410. Suhaib Al-Khair narrated that the Messenger of Allâh  ﷺ said: "Any man who takes out a loan, having resolved not to pay it back, will meet Allâh as a thief." (Hasan)

Another chain with similar wording. (Hasan)
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Comments:
a. A person who borrows and purposely delays returning a debt, and desires not to pay it back, such a person, though in the eyes of law cannot be proved a thief, is an offender, and will be punished in the Hereafter.
b. Allāh is All-Knowing, and knows what is in the hearts of His slaves; therefore, Muslims should not cheat each other. It is possible to cheat each other, but it is not possible to cheat Allāh.

2411. It was narrated from Abu Hurairah that the Prophet ﷺ said:
"Whoever takes people’s wealth with the intention of destroying it, Allāh will destroy him.” (Sahih)

Comments:
‘With the intention of destroying it’ means that he does not want to return it. For the lender it is destroyed because he will not get it back.

Chapter 12. Stern Warning Concerning Debt

2412. It was narrated from Thawbān, the freed slave of the Messenger of Allāh ﷺ, that the Messenger of Allāh ﷺ said:
“Anyone whose soul leaves his body and he is free of three things, will enter Paradise: Arrogance, stealing from the spoils of war, and debt.” (Sahih)
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Comments:

a. Spoils of war is a common property of all the Muslims of a state prior to its distribution. As it is a mortal sin to steal it, in the same way making an embezzlement in the common property of Muslims is a mortal sin. As wealth of public treasury cannot be used for personal needs, in the same way, funds collected for mosques and religious schools, or for other welfare organizations, cannot be spent for personal needs. These funds should be used only for the purposes collected. Any officeholder of the welfare organization cannot spend it for any other purpose. Doing so is sure embezzlement.

b. Intentionally not returning the debt is a mortal sin, and it is an obligation on every Muslim to avoid such a great sin.

2413. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The soul of the believer is attached to his debt until it is paid off." (Hasan)

2414. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever dies owing a Dinâr or a Dirham, it will..."
be paid back from his good deeds, because then there will be no Dinâr or Dirham.” (Sahih)

Comments:
a. If the heirs of the deceased do not pay his debt, it remains the responsibility of the dead, and this debt will be paid off from his virtues on the Day of Resurrection, and it will be a big cause of trouble for him.
b. Rights of human beings have great importance in religious affairs, and the settlements on the Day of Resurrection, regarding the dealings among the people in this world, will depend on their behavior with each other.
c. Barter of virtues and sins will settle the matters of debt on the Day of Resurrection. The lender will get the virtues of the debtor equal to his debt. If the debtor does not have enough virtues to pay the debt, the sins of the lender will be transferred to the debtor’s account.
d. Rewards of virtuous deeds should be saved from being wasted. Bad deeds like oppression, tyranny, malice, doing some favor to someone, and then placing him under obligation, are negators of virtues, therefore, these should be avoided.

Chapter 13. If A Man Leaves Behind A Debt Or Children, Then Allâh And His Messenger Are Responsible For Them

2415. It was narrated from Abu Hurairah that if a believer died at the time of the Messenger of Allâh ﷺ and he had debts, the Messenger of Allâh ﷺ would ask: “Did he leave anything with which to pay off his debt?” If they said yes, then he would offer the funeral prayer for him, but if they said no, then he would say: “Pray for your companion.” When Allâh granted His Prophet the conquests, he said: “I am nearer to the believers than their own selves. Whoever dies owing a
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debt, I will pay it off for him, and whoever leaves behind wealth, it will be for his heirs.” (Sahih)

Comments:
a. The Noble Prophet’s declining from offering a debtor’s funeral prayer was a sort of warning for the people and showing the gravity of this sin.
b. If someone dies as debtor and his heirs are poor and cannot pay his debt, it should be paid by the State from the public treasury.

2416. It was narrated from Jâbir that the Messenger of Allah ﷺ said: “Whoever leaves behind money, it is for his heirs, and whoever leaves behind a debt or children, I am responsible for them, and I am nearer to the believers.”[1] (Sahih)

Comments:
The Arabic word Dayâ’ includes those individuals who need care, like children, old people and the handicapped. They need someone to take care of them for survival.

Chapter 14. Giving Respite To One Who Is In Difficulty

2417. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: Whoever is easy with (a debtor) who is in difficulty, Allâh will be easy with him in this world and in the Hereafter.” (Sahih)

Comments:

[1] See no. 45.
Comments:

'Who is in difficulty' means the debtor who is poor and not in a position to pay back the debt. Such a person should be given more time to pay back his debt or it should be waived.

2418. It was narrated from Buraidah Al-Aslami that the Prophet ﷺ said: "Whoever gives respite to one in difficulty, he will have (the reward of) an act of charity for each day. Whoever gives him respite after payment becomes due, will have (the reward of) an act of charity equal to (the amount of the loan) for each day." (Sahih)

Comments:

a. Giving respite means to fix a reasonable time for the repayment that is suitable and easy for the debtor to pay back the debt.

b. After the expiry of the determined time, instead of pressing for repayment, giving more time is a good deed and brings reward from Allāh ﷻ.

2419. It was narrated from Abu Yasar, the Companion of the Prophet ﷺ that the Messenger of Allāh ﷺ said: "Whoever would like Allāh to shade him with His shade, let him give respite to one in difficulty, or waive repayment of the loan." (Sahih)

Comments:

[Sahih]: أخرجه أحمد: 5/351 عن عبيد الله بن نمير. وصححه الحاكم على شرط الشيخين: 2/229، ووافقه الذهبي، وإسناده صحيح على شرط مسلم فقط.

[Sahih]: عن أخته أن يظلله الله في ظلله ـ فلينظر مشرفاً، أو ليضيق له. 

[Sahih]: أخرجه أحمد: 3/427 عن إسماعيل بن إبراهيم به، وأصله في صحيح مسلم، مرفوع: باب حديث جابر الطويل وقصة أبي السر، ح: 303 من طريق آخر عن أبي السر به، وكما صح الحديث (أني عبد الرحمن بن معاوية الزرقي ضعيف على الراجح).
Comments:

a. On the Day of Resurrection some people will be under the shade of Allah's Throne. Shade of Allah means the shade of Allah's Throne.

b. Getting a place under the shade of Allah's Throne is a matter of great honor, as there will be no shade except the shade of Allah's Throne. Everyone will feel the scorching heat of the sun according to one's sins, and comfort will only be found in the shade of Allah's Throne.

c. Waiving the debt is a great act of getting reward from Allah. If one cannot waive the debt, it is easy to give more time for the repayment of the loan.

2420. It was narrated from Hudhaifah that the Prophet ﷺ said: “A man died and it was said to him: ‘What did you do?’ Either he remembered or was reminded and said: ‘I used to be easy going in coins and cash concerning collecting debts due, and I used to give respite to (the debtor) who was in difficulty. So, Allah forgave him.’”

Abu Mas'ud said: “I heard that from the Messenger of Allah ﷺ.”

(Sahih)

Comments:

a. Allah loves those who are easy with the people in recovering loans.

b. Easy going in coin means not caring about the petty damages done to the coin and accepting such coins without any hesitation. People used to reject such coins at the time of the Noble Prophet ﷺ, as today people may refuse to accept currency with some damage.

Chapter 15. Asking In A Polite Manner And Taking One's Rights Without Behaving In An Indecent Manner

2421. It was narrated from Ibn 'Umar and 'Aishah that the
Messenger of Allâh ﷺ said:
"Whoever demands his rights let him do so in a decent manner as much as he can." (Hasan)

Comments:
a. It is natural to be concerned when the loan is not returned in time, even after giving more time, more than once, but to control one's anger is a great deed before Allâh.
b. 'Afîf (to keep away from the sin, 'Afîf also means decent manners), in this case, means to ask the return of loan in a decent manner. One should not be hard and harsh in asking for the return of loan. The lender should receive only what is his due.

Chapter 16. Paying Off Debts
In A Good Manner

It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The best of you — or among the best of you — are those who pay off their debts in the best manner." (Sahîh)
2424. Ismā‘il bin Ibrāhīm bin ‘Abdullāh bin Abi Rabi‘ah Al-Makhzumi narrated from his father, from his grandfather, that the Prophet borrowed thirty or forty thousand from him, when he fought at Hunain. When he came back he paid back the loan, then the Prophet said to him: “May Allāh bless your family and your wealth for you. The reward for lending is repayment and words of praise.” (Hasan)

Comments:

a. It is allowed and legal to borrow at the time of need.

b. Making the repayment with the best manners, means to make the repayment in time, and according to the promise.

c. Giving a better thing in repayment is a sign of decent manners, it is legal and allowed, but to decide it before taking, or giving the loan is usury, which is a great sin.
2426. It was narrated that Abu Sa’eed Al-Khudri said: “A Bedouin came to the Prophet ﷺ to ask him to pay back a debt that he owed him, and he spoke harshly, saying: ‘I will make things difficult for you unless you repay me.’ His Companions rebuked him and said: ‘Woe to you, do you know who you are speaking to?’ He said: ‘I am only asking for my rights.’ The Prophet ﷺ said: ‘Why do you not support the one who has a right?’ Then he sent word to Khawlah bint Qais, saying to her: ‘If you have dates, lend them to us until our dates come, then we will pay you back.’ She said: ‘Yes, may my father be ransomed for you, O Messenger of Allâh!’ So she gave him a loan, and he paid back the Bedouin and fed him. He (the Bedouin) said: ‘You have paid me in full, may Allâh pay you in full.’ He (the Prophet ﷺ) said: ‘Those are the best of people. May that nation...
not be cleansed (of sin) among whom the weak cannot get their rights without trouble." (Hasan)

Comments:
a. A lender has the right to press the debtor for return, but it is recommended to be easy with him, and give him enough time to repay the loan. (See Hadith 2417 and 2421)
b. Unversed and rough creditors should be treated kindly, and their harshness should be tolerated.

Chapter 18. Imprisonment Because Of Debts And Pursuing Debtors

2427. It was narrated from 'Amr bin Sharid that his father said that the Messenger of Allah said:
"If one who can afford it delays repayment, his honor and punishment become permissible." (Hasan)

(One of the narrators) 'Ali At-Tanafisi said: 'Honor' means that it is permissible to make a complaint, and 'punishment' means that he may be imprisoned.

Comments:
a. Repayment of the loan in time is necessary, and delay without a genuine cause must be avoided.
b. If the debtor does not return the loan on time, a complaint can be lodged.
against him with a Qāzi or the ruler of the time, and it is the duty of the
ruler or Qāzi to provide justice to the claimant.

2428. Hirūṣ bin Habīb narrated from his father that his
grandfather said: "I came to the
Prophet ﷺ with a man who owed
me money, and he said to me:
‘Keep him.’ Then he passed by me
at the end of the day and said:
‘What did your prisoner do, O
brother of Banu Tamīm?’" (Da‘īf)

2429. It was narrated from
‘Abdullāh bin Ka‘b bin Mālik
from his father that he demanded
payment owed by Ibn Abī
Hadrad in the mosque. Their
voices became so loud that the
Messenger of Allāh ﷺ heard
them when he was in his house.
He came out and called Ka‘b who
said: "Here I am, O Messenger of
Allāh!" He said: "Waive this
much of your loan," and gestured
with his hand to indicate half. He
said: "I will do that," and he said:
"Get up and repay it." (Sahih)

Comments:
a. A lender can press the debtor to repay his loan.
b. If the claimant waives a part of the loan, it is a matter of great reward from
Allāh ﷺ.
Chapter 19. Lending

2430. It was narrated that Qais bin Rumi said: "Sulaimān bin Udhunān lent 'Alqamah one thousand Dirham until he got his salary. When he got his salary, he demanded that he pay him back and treated him harshly. He paid him back, and it was as if 'Alqamah was angry. Several months passed, then he came to him and said: 'Lend me one thousand Dirham until my salary comes.' He said: 'Yes, it would be an honor. O Umm 'Utbah! Bring me that sealed leather bag that you have.' He said: 'By Allāh, these are your Dirham that you paid back to me; I did not touch a single Dirham. What made you do what you did to me (i.e., treat me so harshly)?' He said: 'What I heard from you.' He said: 'What did you hear from me?' He said: 'I heard you narrated from Ibn Mas'ud that the Prophet said: "There is no Muslim who lends something to another Muslim twice, but it will be like giving charity once."'

He said: 'That is what Ibn Mas'ud told me.'" (Sahih)
Comments:
A reward is in store for lending to a person that is well off, but to lend a poor man and give him extra time for repayment is a cause of increase in reward. (See Chapter 14, Alâdhîth 2417 to 2420)

2431. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "On the night on which I was taken on the Night Journey (Isra), I saw written at the gate of Paradise: ‘Charity brings a tenfold reward and a loan brings an eighteen fold reward.’ I said: ‘O Jibrîl! Why is a loan better than charity?’ He said: ‘Because the beggar asks when he has something, but the one who asks for a loan does so only because he is in need.’" (Da‘îf)

2432. It was narrated that Yahyâ bin Abu Ishâq Al-Hunâ‘î said: "I asked Anas bin Mâlik: ‘What if a man gives his brother a loan, then (the borrower) gives him a gift?’ The Messenger of Allâh ﷺ said: ‘If anyone of you borrows something then he gives (the lender) a gift or gives him a ride on his riding-beast, he should not accept the gift or the ride, unless they used to treat each other in that manner beforehand.’” (Da‘îf)
Chapter 20. Paying A Debt
On Behalf Of The Deceased

2433. It was narrated from Sa‘d bin Atwal that his brother died, leaving behind three hundred Dirham and dependents, “I wanted to spend (the money) on his dependents, but the Prophet (ﷺ) said: ‘Your brother is being detained by his debt, so pay it off for him.’” He said: “O Messenger of Allâh, I have paid it off apart from two Dinâr, which a woman is claiming but she has no proof.” He said: “Give them to her for she is telling the truth.” (Hasan).

Comments:

a. An inheritance is distributed after paying off the debt of the deceased.

b. The woman claimed that the deceased owed her two Dinâr, and Sa‘d bin Atwal was asking for proof or for witnesses for his own satisfaction, but she had no witness or proof to produce before Sa‘d. To avoid such troublesome situations the matter of debt should be written before witnesses.

c. The Noble Prophet knew, through revelation, that the claim of the woman was genuine, therefore, he ordered Sa‘d to pay her.

2434. It was narrated from Jâbir bin ‘Abdullâh that his father died owing thirty Wisaq to a Jewish man. Jâbir bin ‘Abdullâh asked him for respite but he refused. Jâbir asked the Messenger of Allâh (ﷺ) to intercede for him with him, so the Messenger of Allâh (ﷺ)
went and spoke to the Jew, asking him to accept dates in lieu of what was owed, but he refused. Then the Messenger of Allâh ﷺ spoke to him but he refused to give respite. Then the Messenger of Allâh ﷺ went among the date-palm trees and walked among them. Then he said to Jâbir: "Pick (dates) for him and pay off what is owed to him in full." So he picked thirty Wasq of dates after the Messenger of Allâh ﷺ came back, and there were twelve Wasq more (than what was owed). Jâbir came to the Messenger of Allâh ﷺ to tell him what had happened, and he found that the Messenger of Allâh ﷺ was absent. When the Messenger of Allâh ﷺ came back he came to him and told him that he had paid off the debt in full, and he told him about the extra dates. The Messenger of Allâh ﷺ said: "Tell ’Umar bin Khaṭṭâb about that." So Jâbir went to ’Umar and told him, and ’Umar said to him: "I knew when the Messenger of Allâh ﷺ walked amongst them that Allâh would bless them for us." (Sâhiḥ)

Comments:

a. Increase in food stuff is a miracle of the Noble Prophet, which occurred at different places and in various incidents.

b. ’Umar’s faith was so firm that he believed that this incident will end up in such and such manner as it did. This incident also shows the greatness of ’Umar bin Khaṭṭâb.

c. A Wasq is equal to sixty Sa’ which equal to four Mudd of weight or about 180 kilog.
Chapter 21. Three Things Which, If A Person Takes Out A Loan Because Of Them, Allāh Will Pay It Off For Him

2435. It was narrated from ʿAbdullāh bin ʿAmr that the Messenger of Allāh ﷺ said: "A debt will be settled on the Day of Resurrection if the one who owes it dies, apart from three: A man who lost his strength fighting in the cause of Allāh, so he borrows in order to become strong again to fight the enemy of Allāh and his enemy. A man who sees a Muslim die and he cannot find anything with which to shroud him except by taking a loan. A man who fears Allāh if he stays single, so he gets married for fear of (losing) his religious commitment. Allāh will pay off the debt for these people on the Day of Resurrection." (Daʿīf)
Comments:
The act of pawning is to deposit something in pledge or as security or guaranty against a loan obtained, so that if the loan is not returned on time, the lender could make recovery of his money from that property.
The legitimacy of the pledge is proven in the Noble Qur'an and the Traditions of the Noble Prophet. In the Noble Qur'an there is: "And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)."[1] "Every person is a pledge for what he has earned."[2] It means he is a pledge against his deeds. This also applies to that thing which is surrendered to the lender as surety and security of his loan.

Chapter 1. [Abu Bakr Bin Abi Shaibah Narrated To Us][3]

2436. It was narrated from ‘Aishah that the Prophet ﷺ bought some food from a Jew with payment to be made later, and he pawned his armor for that. (Sahih)

2437. It was narrated that Anas said: "The Messenger of Allah ﷺ pawned his armor to a Jew in Al-Madinah, and took barley for his
family in return.” (Sahih)

2438. It was narrated from Asma' bint Yazid that the Prophet died while his armor was pawned to a Jew for food. (Hasan)

2439. It was narrated from Ibn Abba's that the Messenger of Allah died while his armor was pawned to a Jew for thirty Sa's of barley. (Hasan)

Chapter 2. The Pawned Animal May Be Ridden And Milked

2440. It was narrated from Abu Hurairah that the Messenger of Allah said: “A mount may be ridden when it is pawned, and its milk may be drunk when it is pawned, but the one who rides it or milks it must pay for its upkeep.” (Sahih)

Comments:

a. Pawned animal needs to be looked after. It has to be fed, otherwise it can
die or become sick or weak. In this way it will be a form of cruelty to the animal.

b. If a car or any kind of conveyance is pawned, whoever takes the benefit from it will bear the expenditure of maintenance and fuel etc.

Chapter 3. Pawned Items Are Not To Be Forfeited

2441. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Do not forfeit items held in pledge.” (Dâ’il)

Comments:

Before the advent of Islam, it was customary that if the loan was not returned on time, the pawned property would become the property of the lender, and even the delayed payment of the loan would not allow the borrower to take back his property. There is no logic to become the owner of the pledged property when the loan has been returned, though delayed.

Chapter 4. Wages Of Workers

2442. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: [1] (Allâh says:) “I am the opponent of three on the Day of Resurrection, and if I am someone’s opponent I will defeat him: A man who makes promises in My Name, then proves

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[1] This narration is a Hadith Qudsi, as clearly narrated by Ahmad (2:358) and Bukhâri (2227 and 2270) in which it says: “Allâh said: ‘I am...’”
treacherous; a man who sells a  
free man and consumes his price;  
and a man who hires a worker,  
makes use of him, then does not  
give him his wages." (Sahih)

Comments:

a. The three sins mentioned in the narration belong to the category of 'Rights  
of human beings' and they are ranked in the class of Major Sins.

b. To escape from the humiliation and punishment on the Day of Resurrection,  
it is necessary to escape from these major sins.

c. In an Islamic society, great importance has been given to justice and equity,  
rather than the base and foundation of an Islamic society is justice and equity.

d. All Muslims, collectively and individually, should exert themselves to create  
a true Muslim society, and they should do so as their religious obligation.

2443. It was narrated from  
'Abdullāh bin 'Umar that the  
Messenger of Allah ﷺ said: "Give  
the worker his wages before his  
wage dries." (Sahih)

Comments:

a. Wages of the laborer should be paid as soon as he finishes his work.

b. Without a genuine cause, delaying payment of wages for labor is a great  
sin.

Chapter 5. Hiring A Worker
In Return For Food

2444. It was narrated that 'Ali  
bin Rabāh said: "I heard 'Utbah  
bin Nuddar say: 'We were with
the Messenger of Allâh ﷺ and he recited Ta-Šin.[1] When he reached the story of Musa, he said: ‘Musa ﷺ hired himself out for eight years, or ten, in return for his chastity and food in his stomach.’” (Da‘îf)

Comments:

‘In return for his chastity’ means the promise of marriage as it has been given in the Noble Qur’ân (An-Nûr 24:32-33).

2445. Salim bin Hayyân said: I heard my father say: I heard Abu Hurairah say: “I grew up an orphan, and I emigrated as a poor man, and I was hired by the daughter of Ghazwân in return for food and a turn riding the camel. I would gather firewood for them when they stopped to camp and urge their camels along for them by singing when they rode. Praise is to Allâh Who has caused His religion to prevail and has made Abu Hurairah an Imâm.” (Saḥîh)

Chapter 6. A Man Who Draws A Bucket Of Water In Return For A Date And Stipulates That They Must Be Good Quality Dried Dates

2446. It was narrated that Ibn 'Abbâs said: “The Prophet of Allâh ﷺ was in need of food, and news of that reached ‘Ali. He went out seeking work so that he could earn something to give to the Messenger of Allâh ﷺ. He came to a garden belonging to a Jewish man, and he drew seventeen buckets of water for him, each bucket for a date. The Jew gave him the option to take seventeen of his ‘Ajwah dates (a high quality of dates) and he brought them to the Prophet of Allâh ﷺ.” (Da‘if)

2447. It was narrated that ‘Ali said: “I used to draw water, one bucket for a date, and I stipulated that they should be good quality, dried dates.” (Da‘if)

2448. It was narrated that Abu Hurairah said: “A man from among the Ansâr came and said: ‘O Messenger of Allâh, why do I see that your color has changed?’ He said: ‘Hunger.’ So the Ansâr
went to his dwelling, but he did not find anything in his dwelling, so he went out looking, and he found a Jew watering his date-palm trees. The Ansārī said to the Jew: ‘Shall I water your trees?’ He said: ‘Yes.’ He said: ‘Every bucket for one date.’ And the Ansārī stipulated that he would not take any dates that were black (rotten), hard and dried out or inferior, and he would only take good quality dates. He earned nearly two Sā’s (of dates), and he brought it to the Prophet ﷺ.‘” (Da‘if)

Chapter 7. Lending Land In Return For One Third Or One Quarter (Of The Crop)

2449. It was narrated that Rāfi’ bin Khadij said: “The Messenger of Allāh ﷺ forbade Muhāqalah and Muzābanah, and said: ‘Only three may cultivate: A man who has land which he cultivates; a man who was given some land and cultivates what he was given; and a man who takes land on lease for gold or silver.’” (Hasan)

Comments:
a. For the explanation of Muhāqalah and Muzābanah see Hadith no. 2265; note b.
b. As cash can be given to help a poor man for earning his livelihood, similarly a piece of land can be given to a poor farmer for his use, to make a permanent source of lawful earnings.
c. Taking and giving a piece of land on the basis of division of produce between the cultivator and the landlord is lawful, but it is necessary to determine the terms and conditions beforehand to avoid the eruption of disputes.

d. Gold and silver are the symbols of currency, because in the times of the Noble Prophet ﷺ, gold and silver Dinár and Dirham, respectively were in use.

2450. It was narrated that ‘Amr bin Dinár said: “I heard Ibn ‘Umar say: ‘We used to lend land for cultivation in return for a share of the harvest, and we did not see anything wrong with that, until we heard Râfi’ bin Khadij say: ‘The Messenger of Allâh ﷺ forbade it.’’ Then we stopped because of what he said.’”

(Sâhih)

Comments:

Mukhâbahar a means division of produce between the cultivator and the landlord. For example the produce is divided between the two, half and half or one third and two thirds, or as agreed upon. It is lawful and permitted. But the division of the produce on the basis of particular parts of land is unlawful. It is prohibited to divide the produce such that the produce of this part of land will go to the landlord, and produce from the other part of the land will go to the tiller. (See Hadîth no.2458)

2451. ‘Atâ’ said: “I heard Jâbir bin ‘Abdullâh say: Some men among us had extra land which they would rent out for one third or one quarter (of the crop). The Prophet ﷺ said: ‘Whoever has extra land, let him cultivate it (himself) or let him give it to his brother (for free, to cultivate it), and if he does not want to do that, let him keep his land.’”

(Sahîh)

تخريج: أخرجه مسلم، البیوع، باب کرای الأرض، ح: 1027 من حدیث سفیان به.

تخريج: أخرجه البخاری، الحرف والمزارعة، باب ما كان من أصحاب النبي ﷺ، بعدهم بعضاً في الزراعه والثمر، ح: 2340، ومسلم، البیوع، باب کرای الأرض،
Chapter 8. Leasing Out Land

2453. It was narrated from Ibn 'Umar that he used to lease out some land that belonged to him, for cultivation. Then someone came to him and told him that Râfi' bin Khadij said that the Messenger of Allâh ﷺ had forbidden leasing out land for cultivation. Ibn 'Umar went, and I went with him, until he met him in Balâṭ, and asked him about that, and he told him that the Messenger of Allâh ﷺ had forbidden leasing out land for cultivation. So 'Abdullâh stopped leasing out land. (Sahih)

Comments:

a. 'Leasing out land' means that the tiller will cultivate the land of the landlord according to a set treaty. The tiller, after collecting the produce will give a certain agreed upon amount of money to the landlord, and will keep the rest.

b. Giving the land for free to cultivate is a better deed than leasing it out. The Noble Prophet prohibited leasing out land, only to encourage the better gesture towards Muslim brothers, otherwise leasing out the land is lawful.

(See Hadith no. 2456.)

2454. It was narrated that Jābir bin 'Abdullāh said: "The Messenger of Allāh addressed us and said: 'Whoever has land, let him cultivate it or allow someone else to cultivate it, and not rent it out.'" (Sahih)

2455. It was narrated from Abu Sufyān, the freed slave of Ibn Abu Ahmad, that he told him that he heard Abu Sa'eed Al-Khudri say: "The Messenger of Allāh forbade Muhāqalāh." (Sahih)

Muhāqalāh means leasing out land.
Chapter 9. Concession
Allowing Leasing Out Barren Land For Gold And Silver

2456. It was narrated from Ibn ‘Abbâs that he heard that people were leasing out land more. He said: “Subhân-Allâh, the Messenger of Allâh ﷺ said: ‘Why does not one of you lend it to his brother’? But he did not forbid leasing it out.’” (Sahîh)

2457. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “If one of you were to lend his brother his land, it would be better for him than taking such and such rent for it.” (Sahîh)

Ibn ‘Abbâs said: “It is Haql (i.e., leasing land for cultivation), and in the dialect of the Ansâr it is called Muhâqalah.”

2458. It was narrated that Hanzalah bin Qais said: “I asked Râfî’ bin Khadij and he said: ‘We used to lease out land on the basis that you would have what is produced by this piece of land, and I would have what is produced by this (other) piece of land.”
land, and we were forbidden to lease it out on the basis of crop-sharing but he did not forbid us to rent out land for silver.'" (Sahih)

Chapter 10. Kinds Of Cultivation That Are Disliked

2459. Râfî' bin Khadij narrated that his paternal uncle Zuhair said: "The Messenger of Allâh forbade us from doing something that was convenient for us." I said: "What the Messenger of Allâh said is true." He said that the Messenger of Allâh said: "Do not do that; cultivate them or let others cultivate them." (Sahih)

2460. It was narrated from Usaid bin Zuhair, the paternal nephew of Râfî' bin Khadij, that Râfî' bin Khadij said: "If one of us did not need his land, he would give it (to someone else to cultivate) in return for one third, or one quarter, or one half of the yield, and he would stipulate (that he should receive) the produce.
grown on the banks of three streams, and the grains that remain in the ear after threshing, and the produce irrigated by a stream. Life at that time was hard, and he would work (the land) with iron and whatever Allāh willed, and he would benefit from it. Then Rāfī’ bin Khadij came to us and said: “The Messenger of Allāh ﷺ forbade you to do something that may seem beneficial to you, but obedience to Allāh and obedience to His Messenger are more beneficial for you. The Messenger of Allāh ﷺ forbade Ḥaq[1] for you, and he said: “Whoever has no need of his land, let him give it to his brother (to cultivate) or let him leave it (uncultivated).” (Sahih)

Comments:

a. The narration clears the concept of leasing out the land. Leasing out the land on one half or on one quarter is prohibited only on the conditional division of the produce, on the basis of particular parts of land. Usually the landlord keeps the produce of the piece of land which is more fertile, and is more productive. Since this is not fair, therefore, this kind of division is prohibited.

b. Leasing out the land on one half or on one quarter is allowed, on the basis of the total produce gained from the land.

2461. Zaid bin Thābit said: “May Allāh forgive Rāfī’ bin Khadij. By Allāh! I have more knowledge of Ahādīth than he does. Two men who had quarreled came to the Prophet ﷺ and he said: ‘If this is
your situation, do not lease farms,’ and what Râfî’ bin Khadij heard was ‘Do not lease farms.’” (Hasan)

Chapter 11. Concession
Allowing Cultivation For One Third And One Quarter (Of The Crop)

2462. It was narrated that ‘Amr bin Dinâr said: I said to Tâwus: “O Abu ‘Abdur-Rahmân, why do you not give up this Mukhâbarah because they claim that the Messenger of Allâh ﷺ forbade it.” He said: “O ‘Amr, I help them by taking their land and cultivating it, and giving them something in return, and Mu’âdh bin Jabal allowed people here to do that. The most knowledgeable of them - meaning Ibn ‘Abbâs - told me that the Messenger of Allâh ﷺ did not forbid it, rather he said: ‘For one of you to give (land) to his brother is better for him than if he were to take a set amount in rent for it.’” (Sahîh)
Comments:

a. It is the duty of the scholars to explain the issues and satisfy the common public. In support of their point of view, they can give the references of other great scholars as Tawus quoted the two Companions, Mu’adh bin Jabal and Ibn Abbás. These kind of references prove more affective and satisfy the common man.

b. ‘Set amount’ means an agreement for a fixed amount.

2463. It was narrated from Tawus that Mu’adh bin Jabal leased some land during the time of the Messenger of Allah, Abu Bakr, ‘Umar and ‘Uthmān, in return for one third or one fourth (of the yield), and he was still doing that until this day of yours. (Da’if)


2464. It was narrated from Tawus that Ibn ‘Abbās told that the Messenger of Allah merely said: “For one of you to give (land) to his brother is better for him than if he were to take a set amount in rent for it.” (Sahih)

تخريج: وانظر، ح: 2464-2465.

Chapter 12. Renting Out Land In Return For Food

2465. It was narrated that Rāfi’ bin Khadij said: We used to give land in return for food at the time of the Messenger of Allah, and some of my paternal uncles came...
to them and said: "The Messenger of Allâh ﷺ said: 'Whoever has land, he should not rent it out for a set amount of food.'" (Sahîh)

Comments:

‘Set amount of food’ may mean one third or one fourth of the produce, or it may mean a certain fixed quantity of food stuff, like ten or twenty mounds of grain etc. Leasing out the land against a set amount of food instead of a certain amount of money is legal, as it has been discussed in detail in a previous chapter.

Chapter 13. Whoever Cultivates People’s Land Without Their Permission

2466. It was narrated that Râfî’ bin Khadij said: "The Messenger of Allâh ﷺ said: 'Whoever cultivates people’s land without their permission, he has no right to any of the produce, but he should be recompensed for his expenditure.'" (Da’îf)

Comments:

In the situation mentioned in the narration, the cultivator will only get the expenditure which he has spent on seeds, manure, or hiring a tractor etc., but he will not get anything for his labor of tilling. This will be his punishment for not seeking permission in advance.

Chapter 14. Dealing With People Who Have Date-Palm Trees And Grape Vines

2467. It was narrated from Ibn...
The Chapters On Pawning

‘Umar that the Messenger of Allah ﷺ entered into a contract with the people of Khaibar for one half of the fruits or crops yielded. (Sahih)

\[\text{Comments:}
\]

a. This type of agreement regarding gardens is called \textit{Musâqât}. Whatever is the total produce of the garden, one half or one third, it is given to the person who is taking care of the garden and the rest is for the owner. Such an agreement regarding cultivation of land is called \textit{Muzârâ ah}.

b. The land of a non-Muslim country that comes under the control and possession of the Muslim victorious army, becomes the property of the Muslim State. For the development and settlement of this land, a contract can be made both with Muslim subjects or non-Muslim subjects of the country, but the land remains the property of the state. The tiller, according to the contract, has to submit the produce to the government, and then he
will receive his share from the state. If the tiller is a Muslim and receives the produce for which Zakāt becomes due, he will have to pay one tenth as Zakāt.

Chapter 15. Pollinating Palm Trees

2470. It was narrated from Simāk that he heard Musa bin Talhah bin 'Ubaiddullāh narrating that his father said: ‘I passed by some palm trees with the Messenger of Allāh and he saw some people pollinating the trees. He said: ‘What are these people doing?’ They said: ‘They are taking something from the male part of the plant and putting it in the female part.’ He said: ‘I do not think that this will do any good.’ News of that reached them, so they stopped doing it, and their yield declined. News of that reached the Prophet and he said: ‘That was only my thought. If it will do any good, then do it. I am only a human being like you, and what I think may be right or wrong. But when I tell you: “Allāh says,” I will never tell lies about Allāh.’” (Sahih)

Comments:

a. In worldly matters everything is permitted accept those things that have been prohibited, but regarding worship, only that thing is permitted which has been taught by the Prophet. Self-made rites and customs should not be made part of worship. These self-made rites are innovations in the religion. The Prophets were also human beings, therefore, in worldly matters, they did not give any importance to things of personal opinion.

b. It is not necessary that a Prophet is always aware of the specific details of every profession, but in the matters of religion, Allāh guides His Prophets.
2471. It was narrated from 'Āishah that the Prophet ⌇ heard some sounds and said: “What is this noise?” They said: “Palm trees that are being pollinated.” He said: “If they did not do that it would be better.” So they did not pollinate them that year, and the dates did not mature properly. They mentioned that to the Prophet ⌇ and he said: “If it is one of your worldly matters then it is your affair, but if it is one of the matters of your religion, then refer to me.” (Sahih)

Chapter 16. The Muslims Are Partners In Three Things

2472. It was narrated from Ibn 'Abbās that the Messenger of Allāh ⌇ said: “The Muslims are partners in three things: water, pasture and fire, and their price is unlawful.” (Da'īf)

Abu Sa'eed said: “This means flowing water.”

Comments:
a. Here, water means running water, like the water of a river or fountain. Everyone has the right to use the water according to his needs, and it must be unrestrained for others to use. If someone has constructed a pond or dug a well or installed a water hand pump for his personal use, it is better for him to let other people use it. It is obvious that he has the first right over its use.
b. Everyone has the right to use wild grass for his animals and other uses, and similarly, everyone can use the wood of wild plants for fuel. After cutting the wild plant the cut wood becomes the property of the cutter, so he can sell it as well.

2473. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Three things cannot be denied to anyone: water, pasture and fire." (Sahîh)

2474. It was narrated that 'Âishah said: "O Messenger of Allâh, what are the things which are not permissible to withhold?"
He said: "Water, salt and fire."
She said: I said: 'O Messenger of Allâh, we know what water is, but what about salt and fire?" He said: "O Humaira, whoever gives fire (to another), it is as if he has given in charity all the food that is cooked on that fire. And whoever gives salt, it is as if he has given in charity all that the salt makes good. And whoever gives a Muslim water to drink when water is available, it is as if he freed a slave; and whoever gives a Muslim water to drink when there is no water available, it is as if he brought him back to life." (Da'if)

تخريج: [إسناده ضعيف] وضعه البصري، وانظر، ح: 116 لضعف ابن جدعان، وتلميذه. مجهول (تقرير) وعلي بن غزاب مالیس، وله شاهدان ضعیفان جدیاً.
Chapter 17. Giving Rivers And Springs To People

2475. It was narrated from Abyad bin Hammāl that he asked for a salt flat called the salt flat of the Ma’rib Dam to be given to him, and it was given to him. Then Aqra’ bin Hābis At-Tamīmī came to the Messenger of Allāh ﷺ and said: “O Messenger of Allāh, I used to come to the salt flat during the Ignorance period and it was in a land in which there was no water, and whoever came to it took from it. It was (plentiful) like flowing water.” So the Messenger of Allāh ﷺ asked Abyad bin Hammāl to give back his share of the salt flat. He said: “I give it to you on the basis that you make it charity given by me.” The Messenger of Allāh ﷺ said: “It is a charity from you, and it is like flowing water, whoever comes to it may take from it.”

(One of the narrators) Faraj said: “That is how it is today, whoever comes to it takes from it.”

He said: “The Prophet ﷺ gave him land and palm trees in Jurf Murād instead, when he took back the salt flat from him.”

(Hasan)

Comments:

- The head of an Islamic State can give a piece of land to any Muslim as a gift. It is known as estate.
b. A thing that is in common use by the community should not be given as an estate.

c. An endowment is not anyone’s property but every member of the society has the right to take benefit from it.

Chapter 18. The Prohibition Of Selling Water

2476. It was narrated that Abu Minhâl said: “I heard ‘Iyâs bin ‘Abd Muzani say – when he saw people selling water: ‘Do not sell water, for I heard the Messenger of Allâh forbidding selling of water.’” (Sahîh)

2477. It was narrated that Jâbir said: “The Messenger of Allâh forbade selling surplus water.” (Sahîh)

Comments:

a. First come, first served is the basic principle of running water. Whose land comes first, in the way of flowing water, he has the first right to watering his fields and garden, and the water flow for use of others is made clear in chapter twenty.

b. When water is transported from one place to another place, it can be sold at a reasonable price, just as the wood of wild plants and trees can be sold.
Chapter 19. The Prohibition Of Withholding Surplus Water From Common Pastureland

2478. It was narrated from Abu Hurairah that the Prophet ﷺ said: “No one of you should withhold surplus water from common pastureland.” (Sahih)

2479. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “Surplus water should not be withheld, and neither should surplus water from a well.” (Hasan)

Comments:

a. The fields and gardens which come first in the flow of water, have the first right to use the water.

b. The Prophet’s first decision gave Zubair his due right, at the same time needs of the second party were also given due consideration. It was suggested to Zubair to let the water flow for the second party’s use. This type of reconciliation is legal.

c. The second decision of the Prophet ﷺ was according to the principles of justice. The favor given to the Ansârî was taken back as punishment, and the decision was made according to the demand of justice.

d. As it is a must to obey the Qur’ânic commands, similarly it is a must to obey the orders of the Prophet ﷺ.
Chapter 20. Irrigation From Rivers And How Much Water May Be Retained

2480. It was narrated from 'Abdullāh bin Zubair that a man from among the Ansār had a dispute with Zubair in the presence of the Messenger of Allāh ﷺ concerning the streams of the Harrah with which he irrigated his palm trees. The Ansārī said: “Let the water flow,” but he refused. So they referred their dispute to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: “Irrigate (your trees) O Zubair, then let the water flow to your neighbor.” The Ansārī became angry and said: “O Messenger of Allāh ﷺ, is it because he is your cousin (son of your paternal aunt)?” The expression of the Messenger of Allāh ﷺ changed, then he said: “O Zubair, irrigate (your trees) then retain the water until it reaches the walls.” Zubair said: “I think this Verse was revealed concerning that: “But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.””[1] (Ṣaḥīḥ)

2481. It was narrated that

Tha’labah bin Abu Mālik said: “The Messenger of Allāh defined concerning the stream of Mahzur that the higher ground took precedence over the lower, so the higher ground should be irrigated until the water reached the ankles, then it should be released to those who were lower. (Hasan)

Comments:

‘Higher ground’ means where fields or gardens come first in the flow of water, and ‘lower ground’ means where water reaches later. The owner of the higher ground can stop the water from going to others’ fields until it reaches an ankle’s height in his fields, and then he must release the water for others, and has no right to stop it.

2482. It was narrated from ‘Amr bin Shu’āib, from his father, from his grandfather, that the Messenger of Allāh defined concerning the stream of Mahzur that the water should be retained until it reached the ankles, then released. (Hasan)

2483. It was narrated from ‘Ubadah bin Sāmit that the Messenger of Allāh defined concerning the irrigation of palm trees from streams, that the higher
ground should be irrigated before the lower, and that the water should be allowed to reach the ankles, then released to flow the nearest lower ground, and so on, until all the fields were watered or until the water ran out. (Da’if)

Chapter 21. Distribution Of Water

2484. It was narrated from Kathir bin ‘Abdullāh bin ‘Amar bin ‘Awf Al-Muzani, from his father, that his grandfather said: “The Messenger of Allāh ﷺ said: ‘Start with the horses on the day that you bring (the animals to drink).‘’” (Da’if)

2485. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “Every division that was allocated according to (the rules of) the Ignorance days, stands as it is, and every division that was allocated according to (the rules of) Islam, stands according to the rules of Islam.” (Hasan)
Comments:

a. All sinful and wicked dealings regarding business and financial matters before embracing Islam are pardoned, and possession is considered legal.

b. A common property that has been distributed before accepting Islam need not be redistributed among the heirs.

Chapter 22. The Land Around A Well (Which Belongs Only To The Well Owner)

2486. It was narrated from 'Abdullāh bin Mughaffal that the Prophet (ﷺ) said: “Whoever digs a well, is entitled to forty forearms’ length surrounding it as a resting place for his flocks.” (Hasan)

Comments:

a. When camels are watered, they drink the water and sit down near the well, after a short while they drink again, that is why the adjoining place of the well is reserved for animals, and for this reason, this place is considered the property of the person who owns the well.

b. If someone digs up a well at a place which is no one’s land, he is deemed to be the owner of that well, in addition to forty fore-arms’ length of the surrounding area.
2487. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allah ﷺ said: “The land around a well (that is considered to be part of it) is the length of the well rope (in all directions).” (Da‘if)

تخريج: [إسناده ضعيف] وقال البصيري: هذا إسناد ضعيف، ثابت بن محمد القلب على ابن ماجه، وصابه محمد بن ثابت كما ذكره الذهبي في الكاشف، وقد ضعفه، ومنصور بن صقير متفق على ضعفه، وانظر الحديث الآتي، ح: 2489.

Comments:
‘Length of the well rope’ means the rope which is dropped down in the well for pulling up water. This length is the measure for the place around the well for his flocks. This is a Weak narration.

Chapter 23. The Precincts Of Trees

2488. It was narrated from ‘Ubādah bin Sāmit that the Messenger of Allah ﷺ ruled concerning one, two or three date palms belonging to a man among other palm trees — when they differ concerning entitlement to the surrounding land. He ruled that the land around each of those trees, as far as their leaves reach, measured from the bottom of the tree, belongs to the owner of the tree. (Hasan)

تخريج: [حسن] وضعه البصيري، وانظر، ح: 2483 لعله، والمحدث شهاب عند أبي داود، ح: 2440 وغيره.

2489. It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “The land around a date-palm tree, as far as its branches reach, belongs to the
Chapter 24. One Who Sells Property And Does Not Use The Money For Something Similar

2490. It was narrated that Sa’eed bin Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever sells a house or property and does not use the money for something similar, deserves not to be blessed therein.’” (Da’if)

Another chain with similar wording.

2491. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: “Whoever sells a house and does not use the money for something
similar will not be blessed therein.” (Da’if)

The Chapters On Pawning 425

أبواب الزهون

unn أبى عيَّنـَة بن حذيفة، أًبـى مـن حذيفة بن
البُهـْـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ&
The Chapters On Preemption

Comments:

Preemption has been defined as the right of one partner to buy the share of the other partner or partners.

Preemption is proven in the Sunnah of the Prophet ﷺ and the consensus of the scholars of the Muslim nation. Jābir narrates that the Prophet ﷺ allowed the right of preemption in an undistributed property, but when the property is distributed, and the path is separate then there is no right of preemption. All the scholars agree that the right of preemption is legal.

All the Islamic commands and principles have reason and wisdom behind them. Rights and duties of all Muslims as individuals and as a community have been fixed by Islamic law, so that people may live with love and harmony among themselves. Among these wise instructions is the right of preemption. If one of the two shareholders of a property wishes to sell his share, he must consult his co-shareholder about it and give him an offer to buy his share. This friendly gesture will create an atmosphere of understanding between them, and save them from unwanted conflict. If the other shareholder buys the property, well and good, otherwise it can be sold to a third party and it will be legal.

Chapter 1. One Who Sells A Property Should Notify His Partner (Of His Intention)

2492. It was narrated that Jābir said: “The Messenger of Allah ﷺ said: ‘Whoever has a date-palm tree or land, should not sell it until he has offered it to his partner.’” (Sahih)
2493. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said:
"Whoever has land and wants to sell it, let him offer it to his
neighbor." (Sahih)

Comments:
If there are two owners of a property and one of them wishes to sell his
share, he must inform his co-shareholder and give him a chance to buy his
share. They are supposed to cooperate each other in this matter. The
neighbors also have the right of preemption, therefore, the neighbors should
also be informed before any buying and selling occurs.

Chapter 2. Preemption By
Virtue Of Being Neighbors

2494. It was narrated from Jâbir that the Messenger of Allâh ﷺ said:
"The neighbor has more right to preemption of his
neighbor, so let him wait for him
even if he is absent, if they share a
path." (Da'îf)
2496. It was narrated that Sharid bin Suwaid said: “I said: ‘O Messenger of Allâh, (what do you think of) land owned by only one person but this land has neighbors?’ He said: ‘The neighbor has more right to property that is near.’” (Sahih)

Comments:

a. The neighbor who has a common path to the property has more right of preemption than others.

b. If at the time of selling a house or piece of land, the neighbor is absent or out of the town or village, the other party should wait for his arrival to give his right of preemption to him.

Chapter 3. If The Boundaries Have Been Fixed Then There Is No Preemption

2497. It was narrated from Abu Hurairah that the Messenger of Allâh ruled concerning preemption of land that has not been divided; if the boundaries have been set then there is no preemption. (Sahih)

Another chain with similar wording.

Abu ‘Âsim said: (The chain of) Sa’eed bin Musayyab is Mursal (i.e., having a break after the successor Sa’eed). (The chain of) Abu Salamah from Abu Hurairah is Muttasil (i.e., unbroken & connected).
The Chapters On Preemption

2498. It was narrated from Abu Râfi' that the Messenger of Allâh ﷺ said: "The partner has more right to what is near him, so long as he is still a partner." (Sahîh)

2499. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ ruled that preemption takes effect in all cases where land has not been divided. But if the boundaries have been set and the roads laid out, then there is no preemption.” (Sahîh)

Comments:

Ahâdîth mentioned above show that only that neighbor who has a common path to the property has the right of preemption, and those neighbors who have nothing common in property have no right to preemption. It was made clear by mentioning that when property is divided and paths are separate then there is no right to preemption. Division of property and separation of paths makes them ordinary neighbors, and not allowed to enter in each other's deals.

Chapter 4. Requesting Preemption

2500. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Preemption is like undoing the 'Iqâl."[1] (Da'îf)
The Chapters On Preemption

2501. It was narrated from Ibn 'Umar that the Messenger of Allah said: "There is no preemption for a partner when his co-partner has beaten him to it (in another deal before), nor for a minor nor one who is absent." (Da‘if)

Comments:

‘When a partner has beaten his co-partner’ means that if there are three co-sharers of a property and one of them buys the share of his co-shareholder, the third has no right to preemption. This narration is Weak.
18. The Chapters On Lost Property

Chapter 1. Lost Camels, Cattle And Sheep

2502. It was narrated from Mutarrif bin 'Abdullâh bin Shikhkhir that his father said:

"The Messenger of Allâh ﷺ said:

'The lost animal of the Muslim may lead to the burning flame of Hell.'" (Sahih)

Comments:
a. Zâllâh is an animal that is separated from the herd, and lost, and its ownership is not known.
b. Inanimate or lifeless thing are called Luqath; details of such lost and found things will be discussed in the next chapter.
said: ‘I heard the Messenger of Allah ﷺ say: “No one gives refuge to a stray animal but one who is also astray.”’ (Sahih)

Comments:

This reproach is for the person who takes the animal with the intention of keeping it. But if he takes it with the intention to pronounce it and search for the owner, there is no harm in keeping it until the owner is found. In Sahih Muslim this narration is with these words: “Whoever gives refuge to a stray animal, he is also astray.”

2504. It was narrated from Zaid bin Khālid that the Prophet ﷺ was asked about a lost camel. He became angry and his cheeks turned red, and he said: “What does it have to do with you? It has its feet and its water supply, it can go and drink water and eat from the trees until its owner finds it.” And he was asked about lost sheep, and he said: “Take it, for it will be for you or for your brother or for the wolf.” And he was asked about lost property and he said: “Remember the features of its leather bag and strap, and announce it for one year, then if someone claims it, describing it to you with those features (give it to him), otherwise incorporate it into your own wealth.” (Sahih)
Comments:
a. Catching a lost camel and keeping it in one's custody is not legal because a camel needs no one to take care of it.
b. A sheep or goat cannot survive without care, so if you do not take the sheep or goat, someone else will take it, or a wolf will eat it. It is better to take it to save it from wild animals, and it is also possible that the owner will be found.
c. Lost property means those precious things that are lost by the carelessness of the owner, like a large amount of currency, gold, precious ornaments etc.
d. It is necessary to announce about the lost things up to one year, and one should try to find the owner during this period. After one year's search, things can be used. If later on the real owner is found, his property should be returned to him, or he should be given the price of that thing.

Chapter 2. Lost Property

2505. It was narrated from 'Iyād bin Himār that the Messenger of Allāh  said: "Whoever finds lost property, let him ask one or two men of good character to witness it, then he should not alter it nor conceal it. If its owner comes along, then he has more right to it, otherwise it belongs to Allāh, Who gives it to whomsoever He wills." (Sahih)

Comments:
Making a witness is beneficial and helpful. Later on if the claimant of the bag or thing is found, and he objects about the contents of the bag or the amount or other defalcation with his lost thing, then the witness can confute his claim.

2506. It was narrated that Suwaid bin Ghafalah said: "I went out with Zaid bin Suhān and Salmān bin Rabī‘ah, and when we were at 'Udhaib, I found a whip. They said to me:
'Throw it away,' but I refused. When we came to Al-Madinah I went to Ubayy bin Ka'b and told him about that. He said: 'You did the right thing. I found one hundred Dinár that had been lost at the time of the Messenger of Allâh ﷺ, and I asked him about it. He said, “Announce it for a year.” So I announced it, and I did not find anyone who recognized it. I asked him (again) and he said: “Announce it,” but I did not find anyone who recognized it. He said: “Remember the features of its bag and strap, and how many it contains, then announce it for a year. If someone comes who describes it with those features, (give it to him), otherwise it is like your own property.”' (Sahih)

Comments:

a. Average precious thing needs to be announced up to one year but extra precious things should be announced for more than one year.

b. Ordinary things need not to be announced.

c. Now a days the announcement of lost things can be made on radio, TV and in newspapers. If the owner is found, claiming and receiving the expenditure of announcement from him is legal.

2507. It was narrated from Zaid bin Khâlid Al-Juhani that the Messenger of Allâh ﷺ was asked about lost property. He said: “Announce it for a year, then if someone describes it with its features, return it to him. If no one claims it, then remember the features of its leather bag and...
strap, and consume it (use it). Then if its owner comes along, give it to him." (Sahih)

Chapter 3. Picking Up What A Rat Brings Out

2508. It was narrated from Miqdād bin Amr that he went out one day to Al-Baqi', which is the graveyard, to relieve himself. People used to go out to relieve themselves only every two or three days, and their feces was like that of a camel (because of hunger and rough food). Then he entered a ruin and while he was squatting to relieve himself, he saw a rat bringing a Dinār out of a hole, then it went in and brought out another, until it had brought out seventeen Dinārs. Then it brought out a piece of red rag.

Miqdād said: 'I picked up the rag and found another Dinār inside it, thus completing eighteen Dinārs. I took them out and brought them to the Messenger of Allāh ﷺ, and told him what had happened. I said, 'Take its Sadaqah (charity), O Messenger of Allāh.' He said: 'Take them back, for no Sadaqah is due on them. May Allāh bless them for you.' Then he said: 'Perhaps you put your
hand in the hole?' I said: 'No, by the One Who has honored you with the Truth.'" (Da‘īf)

He (the narrator) said: "And they did not run out before he died."

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Chapter 4. One Who Finds Buried Treasure

2509. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "One fifth is due on buried treasure." (Sahih)

2510. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: "One fifth is due on buried treasure." (Sahih)

Comment:

Rikâz is buried treasure whose ownership and burial period is not known. Immediate payment of one fifth is due on such treasure, and the rest is the property of the founder.

2511. Sulaim bin Hayyân said: "I heard my father narrate from Abu Hurairah that the Prophet ﷺ said: 'Among those who came before you there was a man who bought..."
some property and found therein a jar of gold. He said: "I bought land from you, but I did not buy the gold from you." The man said: "Rather I sold you the land with whatever is in it." They referred their case to (a third) man who said: "Do you have children?" One of them said: "I have a boy." The other said: "I have a girl." He said: "Marry the boy to the girl, and let them spend on themselves from it and give in charity." (Hasan)

Comments:
a. Buried treasure is the property of the person who found it, provided its ownership is not known.
b. The total amount of the found treasure should not be used by the founder. Twenty percent of the total amount should be given as Zākat.
19. The Chapters On Manumission (Of Slaves)

Comments:

‘Al-Itq’ means ‘cease to be personal property and emancipation.’ Imam Azhari says ‘Ataqa’ is derived from ‘Ataqal-Fars: This phrase is used when a horse wins a race or when a young bird learns to fly and flies away. Young birds, when they learn to fly, are free to go anywhere and they are not dependent on their parents. The word ‘Itq’ is used for a slave who is granted freedom, and allowed to go anywhere with his own free will.

‘Manumission of slaves’ means to emancipate a slave and free him from the disgrace and indignity of slavery.

There are three kinds of freedom enumerated below.

1. Tadbir or Policy: If a master promises his slave that he would be free after his death it is known as Tadbir.

2. Mukâtabat or Written Agreement: If a master writes an agreement with a slave to free him for a certain price, and the slave pays the agreed installments, then he is free. This known as Mukâtabât.

3. Umm Walad or Mother of a Son: A master who has sexual intercourse with his slave girl, and she gives birth to a son or daughter. This is known as Umm Walad.

Chapter 1. The Mudabbar

2512. It was narrated from Jâbir that the Messenger of Allah ﷺ sold a Mudabbar. (Sahîh)

A slave promised his freedom after his master’s death.
2513. It was narrated that Jābir bin ‘Abdullāh said: “A man among us promised freedom to a slave after his death, and he did not have any property other than him (this slave). So the Prophet ﷺ sold him, and Ibn (Nahhām), a man from Banu ‘Adi, bought him.”

Comments:

* Mudabbar means a slave who’s master promised freedom after his death (Fathul-Bari, Hadith 2230)

2514. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The Mudabbar is part of the one third of the estate.”[1] (Da’if)

Ibn Mājah said: I heard ‘Uthmān – meaning Ibn Abī Shaibah – say: “This is a mistake,” meaning the Hadith: “The Mudabbar is part of the one third of the estate.”

Abu ‘Abdullāh (Ibn Mājah) said: “There is no basis for it.”

Chapter 2. Umahātul-Awliād[2]

2515. It was narrated from Ibn

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[1] One third of the estate: i.e., the one third concerning which a person may leave instructions as to how it is to be disposed of after his death.

‘Abdūs that the Messenger of Allāh صلی الله علیه وآله وسلم said: “Any man whose slave woman bears him a child, she will be free after he dies.” (Da‘īf)

It was narrated that Ibn ‘Abdullāh was heard to say: “We used to sell our slave women and the mothers of our children (Umayhāt Awlādīn) when the Prophet ﷺ was still living among us, and we did not see anything wrong with that.” (Sahīh)

Comments:
When the master copulates with his slave girl, a baby born as result of this copulation is free.
Chapter 3. The Mukātab[^1]

2518. It was narrated from Abu Hurairah that the Messenger of Allāh mentioned: "There are three who are all entitled to Allāh's help: the one who fights in the cause of Allāh; the Mukātab who wants to pay (the price of his freedom); and the one who gets married seeking chastity." (Sahih)

Comments:
a. If there is a written agreement between a slave and his master that the slave, in an agreed period, will pay the master a fixed and agreed upon price, then when this price is paid the slave becomes free.
b. Fīhād in the cause of Allāh depends on the sincerity of intention. If the Divine law is observed strictly while fighting, Allāh helps the warrior.
c. Chastity is a remarkable characteristic of Islamic society and marriage is a vital and powerful source to maintain a pious and pure society.

2519. It was narrated from `Amr bin Shu‘aib, from his father, from his grandfather that the Messenger of Allāh mentioned: "Any slave who has made a contract to buy his freedom for one hundred Uqiyyah and pays it all except ten Uqiyyah; he is still a slave." (One Uqiyyah is equal to 40 Dirham.) (Hasan)

[^1]: A slave with a written contract of manumission, according to which he will buy his freedom from his master.
Islamic law is different for a slave and a free person. A slave who has not attained full freedom will be tried and judged under the law for slaves.

2520. It was narrated from Umm Salamah that the Prophet ﷺ said: "If anyone of you (women) has a Mukātabah, and he has enough (wealth) to pay off (his contract of manumission), she must veil herself from him." (Hasan)

Comments:
In a previous narration it has been mentioned that a slave does not attain the manumission until he makes the full payment. Only having the required amount does not make it obligatory to veil herself from him.

2521. It was narrated from Hishām bin ‘Urwah, from his father, about ‘Āishah, the wife of the Prophet ﷺ – that Barirah came to her when she was Mukātabah, and her masters had written a contract of manumission for nine Uqiyah. She (‘Āishah) said: “If your masters wish I will pay them that in one sum, and the right of inheritance will belong to me.”

He said: “So she went to her masters and told them about that, but they insisted that the right of inheritance should belong to
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them. 'Aishah mentioned that to the Prophet ﷺ and he said: 'Do it.' Then the Prophet ﷺ stood up and addressed the people. He praised and glorified Allâh, then he said: 'What is the matter with some people who stipulated conditions that are not in the Book of Allâh? Every condition that is not in the Book of Allâh is invalid, even if there are one hundred conditions. The Book of Allâh is more deserving of being followed and the conditions of Allâh are more binding. And the *Wâlâ* belongs to the one who manumits (the slave).’” (Sahih)

Comments:

a. The Noble Prophet ﷺ asked 'Aishah to accept their illegal and undue conditions, so that they may not back out of their promise of manumission.

b. Even if the parties agree upon illegal terms the deal remains unlawful.

c. Here the Book of Allâh means the orders revealed by Allâh. It includes the orders of the Noble Qur’ân and the orders prescribed by the Noble Prophet ﷺ based on revelation.

d. ‘Wâlâ’ is the relationship between a slave and the one who manumits. By this relationship, the freed-slave is considered the family member of the one who freed them. If he dies without having any legal heir, his property goes to one who freed him.

Chapter 4. Manumission

2522. It was narrated that Shurahbil bin Simt said: I said to Ka‘b: O Ka‘b bin Murrah, tell us a Hadîth from the Messenger of Allâh ﷺ, but be careful. He said: I heard the Messenger of Allâh ﷺ say: “Whoever frees a Muslim man, he will be his ransom from
the Fire; each of his bones will suffice (as a ransom) for each of his bones. Whoever frees two Muslim women, they will be his ransom from the Fire; each of their two bones will suffice (as a ransom) for each of his bones.’’

(‘Da‘if’)

Comments:

a. Shurahbil did not remain for a long period in the presence of the Noble Prophet ﷺ, so he acquired the knowledge of Ahādīth from other Companions.

b. Manumission of a slave saves one from the Hell-fire.

c. Manumission of a slave girl is also a tremendous virtuous deed.

2523. It was narrated that Abu Dharr said: ‘I said: ‘O Messenger of Allāh, which slave is best?’ He said: ‘The one who is most precious to his master and most valuable in price.’’ (Sahih)

Comments:

a. Giving a precious thing in the way of Allāh is most virtuous and superior deed. In the same way, manumission of a precious and valuable slave girl is one of the best deeds.

b. A precious and healthy animal given as charity brings more reward.
Chapter 5. If A Person Becomes The Master Of A Mahram, Then He Becomes Free

2524. It was narrated from Samurah bin Jundub that the Prophet ﷺ said: “Whoever becomes the master of a Mahram relative (with whom marriage is not lawful), he becomes free.” (Hasan)

2525. It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “Whoever becomes the master of a Mahram relative, he becomes free.” (Hasan)

Comments:

a. An example of a Mahram relative becoming master is explained in the following example: Suppose there were two slave brothers, one of them was freed and later on he bought his brother. The second one will be freed because he is a Mahram relative. A Mahram relative cannot become a master.

b. Right of property is through any mean - by payment, by way of gift, or inheritance - a slave or slave girl will be freed.
Chapter 6. Whoever Frees A Slave But Stipulates That He Should Serve Him

2526. It was narrated that Safinah – Abu 'Abdur-Rahmân — said: “Umm Salamah freed me, but stipulated that I should serve the Prophet as long as he lived.” (Hasan)

 Comments:

a. Apparently putting a condition is against the spirit of manumission. Manumission means free from all conditions. In this case, putting a special condition was an honor for Safinah.

b. Putting a condition on a slave at the time of his manumission to do some virtuous deed, is not against the spirit of manumission, rather it is an opportunity for him to do a righteous deed.

c. Maybe ‘stipulated’ here means only a promise taken at the time of manumission.

Chapter 7. Whoever Frees His Share Of A Slave

2527. It was narrated from Abu Hurairah that the Messenger of Allâh said: “Whoever frees his share of a slave or part of his share, must pay from his wealth if he has any wealth (in order to buy the rest of the slave’s freedom). If he does not have wealth, then the slave should be asked to work for the price (of his freedom), without that causing him too much hardship.’” (Sahih)
Comments:

a. A slave can belong to more than one person. For example, a person is the father of two sons and has a slave. If he dies, the slave will be inherited by his two sons. Another example is that some persons contribute equal shares of money and buy a slave, then the slave is common property of all the shareholders.

b. If one master of a common slave frees his share, the slave will still remain a slave for the rest of the co-owners.

c. In such cases, one who frees his share should buy the shares of other co-owners with a fairly evaluated price, and free the slave to complete the manumission.

d. Another way out is that the slave should work and earn money to pay other owners to be freed.

e. A slave should not be forced to pay soon, he should be given proper time to pay the price, just as a debtor is given a chance to return the debt. It would be better if the slave is treated more sympathetically and given more time.

2528. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever frees his share of a slave, the price of the slave should be fairly evaluated, and he (the partner who initiated this process) should free him (in full, by giving the rest of his price to the other co-owners), if he has enough wealth to do so. Otherwise, he will have freed whatever he freed." (Sahîh)

Comments:

a. 'Fair evaluation' means that the price of a slave should be evaluated according to the local customs and circumstances. For instance, if one person is a master of half a share viz., 1/2, and the price is evaluated as one hundred Dinâr, he should pay fifty Dinâr to his co-owner/owners and buy the second half and free him.

b. In the foregoing example, if one, who frees his share of a slave does not have the ability to pay the co-owners their share, in this situation the slave will be considered half free. If he is murdered, the blood money to be paid for him will be half, and half a share of the price of the slave will also be
charged, and in a case where distribution is not possible, he will be considered a slave as in the case of the Mukātib. (Allāh knows better)

Chapter 8. One Who Frees A Slave Who Has Some Wealth

2529. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: “Whoever frees a slave who has some wealth, the slave’s wealth belongs to him, unless the master stipulates that it will belong to him.” (Sahih)

(One of the narrators) Ibn Lahi'ah said (in his narration): “Unless the master makes an exception for that.”

Comments:
a. Usually, the things in use of a slave belong to the master, since they were given to him for use in fulfillment of his services. When the slave is freed, all things in his use go back to his master.
b. There may be a case that a master allows his slave to work and earn money, on the condition to pay him a part of this earned money, and allows him to use the rest of it for his own needs. In this case, the saved money will belong to the slave, and if he is freed he will keep the saved money. Manumission can also be conditional, the master can ask the slave to give him all his belongings and money before his manumission takes place.

2530. It was narrated from Ishâq bin Ibrāhīm, from his grandfather 'Umair, who was the freed slave of Ibn Mas'ud, that 'Abdullāh said to him: “O ‘Umair, I have set you free in a good way. I heard the Messenger of Allāh ﷺ say: ‘Any man who frees a slave and
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does not say anything about his (the slave's) wealth, it belongs to him (the slave). So tell me, how much wealth do you have?" (Da'if)

Another chain with similar wording.

Chapter 9. Freeing Illegitimate Children

2531. It was narrated from Maimunah bint Sa'd, the freed slave woman of the Prophet, that the Messenger of Allah was asked about illegitimate children. He said: "Two sandals in which I wage jihād are better than freeing an illegitimate child." (Da'if)

Chapter 10. If One Wants To Free A Man Along With His Wife, He Should Start With The Man

2532. It was narrated that 'Āishah had a male slave and a female slave who were married. She said: "O Messenger of Allah, I want to free them both."
Messenger of Allâh ﷺ said: "If you free them, then start with the man before the woman." (Hasan)
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Comments:

Literal meaning of Hudud is Limits of Preventives. That is why punishments of crimes are called Hudud, because they stop perpetration of crimes, whereas the actual meaning of Hadd is standing in between two things. A thing which differentiates something from another is called Hadd, as in boundaries of land or boundaries of the house etc.

In Islamic law, punishment for transgression and violation of the orders of Allah is called Hadd. Allah has described different punishments for different crimes in the Noble Qur’ân. Some of them are murder, theft, adultery and robbery.

Chapter 1. It Is Not Lawful To Shed The Blood Of A Muslim Except In Three Cases

2533. It was narrated from Abu Umâmah bin Sahl bin Hunaif that ‘Uthmân bin ‘Affân looked at them and heard them when they spoke of killing. He said: “Are they threatening to kill me? Why would they kill me? I heard the Messenger of Allah say: ‘It is not lawful to shed the blood of a Muslim except in one of three (cases): a man who commits adultery when he is a married person, then he should be stoned; a man who kills a soul not in retaliation for murder; and a man who apostatizes after becoming Muslim.’ By Allah, I never committed adultery either during Ignorance days nor in Islam, and I...
have never killed a Muslim soul, and I have not apostatized since I became Muslim.” (Sahih)

Comments:
a. Murder of a Muslim without a legal reason is a major crime.
b. Other than the causes mentioned above, murder of a Muslim is unlawful. Execution of the punishment for the abovementioned crimes is the right of the Islamic state or the Islamic courts. The general public cannot execute the punishment. Adultery is a heinous crime, despite all that, if an adulterer is unmarried he cannot be stoned to death. His punishment is one hundred lashes, and if the judge determines it best, he can add the punishment of sending into exile.
c. Punishment of a married person involved in adultery is to stone him/her to death.
d. A person who apostatizes after becoming a Muslim, his punishment is death. If he is sincerely penitent, and embraces Islam again, he will be forgiven.

2534. It was narrated from 'Abdullâh, who is Ibn Mas‘ud, that the Messenger of Allah said: “It is not lawful to shed the blood of a Muslim who bears witness that none has the right to be worshiped but Allah, and that I am the Messenger of Allah, except in one of the three cases: a soul for a soul; a married person who commits adultery, and one who leaves his religion and splits from the Jamâ‘ah.”[1] (Sahih)

The main body of the Muslims, and the meaning of this third case is the same as the meaning of the third case in the previous narration, i.e., he leaves the religion.
Comments:
Leaving the Jamā'ah means leaving the religion of Islam and accepting some other religion and joining disbelievers. Here Jamā'ah does not mean an organization of Muslims that is engaged in religious tasks like the missionary work of preaching. A person is a Muslim before joining such a Jamā'ah and after quitting remains a Muslim. Such a person cannot be treated a rebel because these organizations are only missionaries and cannot act as an Islamic state. Punishment of the rebel of an Islamic state is death.

Chapter 2. The Apostate Who Leaves His Religion

2535. It was narrated from Ibn `Abbās that the Messenger of Allāh ﷺ said: “Whoever changes his religion, execute him.” (Sahih)

2536. It was narrated from Bahz bin Hakim, from his father, from his grandfather that the Messenger of Allāh ﷺ said: “Allāh will not accept any good deed from a polytheist who committed polytheism after having become Muslim, until he leaves the polytheists and joins the Muslims.” (Hasan)

Comments:

a. Change of religion mean to leave Islam and accept another religion. If a Jew converts to Christianity or a Magus becomes a Jew it does not fall under the sense of change of religion.

b. If an apostate repents sincerely, and leaves the disbelievers, and embraces Islam, then there is no death penalty for him.

Chapter 3. Carrying Out The Hudud
‘Umar that the Messenger of Allâh ﷺ said: “Carrying out one of the legal punishments prescribed by Allâh is better than if it were to rain for forty nights in the land of Allâh, Glorified is He.” (Da’îf)

Comments:

a. *Hadd* means punishment ordained by Allâh for specific crimes. For example, punishment of theft is cutting off the hand and punishment of murder is payment of blood money. Legally, there is increase or decrease in these punishments. Punishment for other general crimes is called *Ta’zir* - penalization. It depends on the judgment of the Qâdi, he can punish according to the intensity of the crime.

b. A simile of rain has been used for the blessing of Allâh. Rain is considered a very special blessing in the Arabian peninsula.

2538. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “A legal punishment that is carried out in the land is better for the people of that land than if it were to rain for forty days.” (Da’îf)

تخريج: [إسناده ضعيف جداً] وضعه البوضيبي، قلت: سعيد بن سنان الحفصي الحمصي

معلوم، ورحمه الدارقطني وغيره بالوضع كما في الت قريب.

الويل من سبيل: حُذّرتٌ شعيبٌ بن سنان، عنٍ
أبي الزاهري، عن أبي مساجد كبير بن مزاح،
عن ابن عمر أن رسول الله ﷺ قال: “إِئَامُ
خَذِيُّ من حُدْوَدِ اللَّهِ، خَيْبِيُّ مِن مُطْرٍ أَرْبَعِينَ
لِيَلَةٍ، فِي بَلَادِ اللَّهِ عَزَّ وَجَلَّ”.

تخرج: [إسناده ضعيف جداً] وضعه البوضيبي، قلت: سعيد بن سنان الحفصي الحمصي

معلوم، ورحمه الدارقطني وغيره بالوضع كما في الت قريب.

الويل من سبيل: حُذّرتٌ شعيبٌ بن سنان، عنٍ
It was narrated from Ibn 'Abbas that the Messenger of Allah, said: “Whoever denies a Verse of the Qur’an, it is permissible to strike his neck (i.e., execute him). Whoever says, ‘La ilâha illallahu wuhdahu la sharika lahu, wa anna Muhammadan ‘abdulhu wa rasuluhu (None has the right to be worshiped but Allah alone, with no partner or associate, and Muhammad is His slave and Messenger), no one has any way of harming him, unless he (does something which) deserves a legal punishment, and it is carried out on him.” (Da’if)

It was narrated from 'Ubâdah bin Sâmît that the Messenger of Allah, said: “Carry out the legal punishments on relatives and strangers, and do not let the fear of blame stop you from carrying out the command of Allah.” (Hasan)
Comments:
a. In this narration, near and distant stand for relative and strangers. In this way all the factors like bribery, relation, post and position that save the criminals, are nullified in Islamic society.
b. While doing justice, the judge should be impartial and carry out the command of Allah only for the pleasure of Allah. He should not care for the blame and criticism of people.

Chapter 4. One Who May Be Exempt From The Legal Punishment

2541. It was narrated that ‘Abdul-Malik bin ‘Umair said: “I heard ‘Atiyyah Al-Qurazi say: ‘We were presented to the Messenger of Allah on the Day of Quraizah. Those whose pubic hair had grown were killed, and those whose pubic hair had not yet grown were let go. I was one of those whose pubic hair had not yet grown, so I was let go.”

(Sahih)

2542. It was narrated that ‘Abdul-Malik bin ‘Umair said: “I heard ‘Atiyyah Al-Qurazi say: ‘Here I am still among you.’”

(Sahih)

Comments:
a. Banu Quraizah had signed a treaty with Muslims that they would not help the Quraish of Makkah against the Muslims. Huyai bin Akhtab, a leader of Banu Quraizah, on the false temptations of Ka’b bin Sa’d, a leader of Banu Nadir broke this treaty.
b. When the battle of Al-Khandaq was over, the Noble Prophet besieged the quarter of Banu Quraizah.
c. Appearance of pubic hair is a mark of attaining adulthood.
d. Legal punishment is not imposed on minors but the judge can punish them according to the intensity of the crime.

2543. It was narrated that Ibn ‘Umar said: “I was presented to the Messenger of Allâh ﷺ on the day of Uhud, when I was fourteen years old, but he did not permit me (to fight). I was presented to him on the Day of Khandaq when I was fifteen years old, and he permitted me (to fight).” (Sahih)

Nâfi’ said: “I narrated this Hadith to ‘Umar bin ‘Abdul-Aziz during his caliphate and said: This is the dividing line between young and old.”

Comments:

a. On the basis of this narration many scholars have argued that the age of fifteen is the age of puberty, and a boy at this age should be considered an adult.

b. Normally puberty is judged from other signs, like appearance of pubic hair, wet dreams, menstrual course in girls etc. If these signs do not appear at the proper time in a boy or a girl then the age of fifteen should be considered the mark of adulthood.

Chapter 5. Covering (The Sin Of) The Believer And Warding Off Legal Punishments In The Case Of Doubt

2544. It was narrated from Abu Huraira that the Messenger of Allâh ﷺ said: “Whoever covers (the sin of) a Muslim, Allâh will cover him (his sin) in this world and in the Hereafter.” (Sahih)
The Chapters On Legal Punishments

Comments:

a. Covering means to conceal the faults of others.

b. To err is human; therefore, one should not expose the faults of others.

c. To cover in the Hereafter means forgiveness of sins.

d. Dealing with others with kindness pays in this world, as well as in the Hereafter.

2545. It was narrated from Abu Hurairah that the Messenger of Allâh said: “Ward off the legal punishments as much as you can.” (Da’if)

Comments:

Legal punishment should be awarded only after having complete and definite proofs of the crime committed. In case of doubt, legal punishment cannot be given.

2546. It was narrated from Ibn ‘Abbâs that the Prophet said: “Whoever conceals the (hidden) fault of his Muslim brother, Allâh will conceal his faults on the Day of Resurrection. Whoever exposes the fault of his Muslim brother, Allâh will expose his faults, until (so that) He shames him, due to it, in his (own) house.” (Da’if)

Comments:

Covering the nakedness of someone may mean to give him clothes to cover his body. It may also mean to conceal his faults to save him from humiliation.
Chapter 6. Intercession Concerning Legal Punishments

2547. It was narrated from 'Aishah that Quraish became concerned about the case of the Makhzumi woman who had stolen, and they said: "Who will speak to the Messenger of Allâh concerning her?" They said: "Who would dare to do that other than Usâmah bin Zaid, the beloved of the Messenger of Allâh?" So Usâmah spoke to him, and the Messenger of Allâh said, "Are you interceding concerning one of the legal punishments of Allâh?" Then he stood up and addressed (the people) and said: "O people! Those who came before you were only destroyed because when one of their nobles stole, they let him off, but when one of the weak people among them stole, they would carry out the punishment on him. By Allâh, if Fâtimah the daughter of Muhammad were to steal, I would cut off her hand." (Sahih)

(One of the narrators) Muhammad bin Rumh said: "I heard Laith bin Sa’d say: ‘Allâh protected her (Fâtimah) from stealing, and every Muslim should say this.’"

Comments:
a. The name of this woman of Banu Makhzum was Fitimah, the daughter of...
Aswad bin Abdul Asad. She was the niece of Abu Salamah who was the ex-husband of Mother of the Believers, Umm Salamah. (Fathul-Bâri 12/108)

b. Usâmah was chosen for intercession because of his young age and nearness to the Prophet ﷺ, and for the general view that if the request is not accepted, the Prophet ﷺ will not be angry with him due to his young age.

c. There is partiality of undue favor in enforcement of legal punishment.

2548. It was narrated from ’Âishah bint Mas’ûd bin Aswad, that her father said: "When the woman stole the Qatifah[1] from the house of the Messenger of Allâh ﷺ, we regarded that as a serious matter. She was a woman from Quraish. So we came to the Prophet ﷺ and spoke to him, and said: 'We will ransom her for forty Uqiyah.' The Messenger of Allâh ﷺ said: 'Purification is better for her.' When we heard the Messenger of Allâh ﷺ speak so kindly, we went to Usâmah and said: 'Speak to the Messenger of Allâh ﷺ.' When the Messenger of Allâh ﷺ saw that, he stood up to speak and said: 'How much do you intercede with me concerning one of the legal punishments of Allâh that has befallen one of the female slaves of Allâh! By the One in Whose Hand is the soul of Muhammad, if Fâtîmah the daughter of the Messenger of Allâh, were to do what she has done, Muhammad would cut off her hand.'" (Da’îff)

Chapter 7. The Legal Punishment For Adultery

2549. It was narrated that Abu Hurairah, Zaid bin Khaalid and Shibli said: “We were with the Messenger of Allah ﷺ and a man came to him and said: ‘I adjure you by Allah to judge between us according to the Book of Allah.’ His opponent, who was more knowledgeable than him, said: ‘Judge between us according to the Book of Allah, but let me speak first.’ He said: ‘Speak.’ He said: ‘My son was a servant of this man, and he committed adultery with his wife, and I ransomed him for one hundred sheep and a servant. I asked some men of knowledge and I was told that my son should be given one hundred lashes and exiled for a year, and that the wife of this man should be stoned.’ The Messenger of Allah ﷺ said: ‘By the One in Whose Hand is my soul, I will judge between you according to the Book of Allah. The one hundred sheep and the servant are to be returned to you, and your son is to be given one hundred lashes and exiled for a year. Go tomorrow, O Unais, to the wife of this man and if she admits it then stone her.’” (Sahih) 

Hisham said: “He went to her the following day, and she admitted it, so he stoned her.”
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عبئة، ومسلم، الحدود، باب من اعترف على نفسه بالزنى، ح: 1698 من حديث الزهري به.

Comments:
a. Here Book of Allâh means both the Qur’ân and Hadîth because both of are from Allâh.

b. In cases of murder, there is a possibility and permission of reconciliation, either by payment or blood money or by forgiving the murderer, but in cases of illegal sexual intercourse, legal punishment must be implemented.

2550. It was narrated from ‘Ubâdah bin Sâmit that the Messenger of Allâh ﷺ said: “Learn from me. Allâh has ordained for them (women[1]) another way. (If) a virgin (commits illegal sexual intercourse) with a virgin, (the punishment is) one hundred lashes and exile for one year. (If) a Thayyib (commits adultery) with a Thayyib, (the punishment is) one hundred lashes and stoning.”

(Sâhih)

تخريج: آخر جه مسلم، الحدود، باب حد الزنى، ح: 1690 من حديث حطان به.

Comments:
a. The Prophet ﷺ ordered the punishment of stoning to married adulterers. They were not given the punishment of lashes as has been mentioned in the narration no. 2549, it makes it clear that the punishment of lashes merges into stoning.

b. Punishment of an unmarried person is lashes and sending into exile for one year, so that the change in environment may bring a healthy change. Nowadays imprisonment can be an alternate of sending into exile. The environment of jails should be oriented toward character building and the reformation of criminals.

[1] This is a reference to the Verse: “And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e., women) to houses until death comes to them or Allâh ordains for them some (other) way” (An-Nisâ’ 4:15)

[2] A non-virgin who is legally married or was previously married, and has had sexual relations with another such from the other sex.
Chapter 8. One Who Has Intercourse With The Slave Woman Of His Wife

2551. It was narrated that Habib bin Sâlim said: "A man who had intercourse with the slave woman of his wife was brought to Nu‘mân bin Bashir. He said: 'I will pass no other judgement than that of the Messenger of Allâh ﷺ.' He said: 'If (his wife) had made her lawful for him, then I will give him one hundred lashes, but if she has not given permission, I will stone him.'" (Hasan)

2552. It was narrated from Salamah bin Muhabbiq that the case of a man who had intercourse with the slave woman of his wife was referred to the Messenger of Allâh ﷺ, and he did not stipulate any legal punishment for him. (Hasan)
Chapter 9. Stoning

2553. It was narrated from Ibn 'Abbâs that 'Umar bin Khattâb said: "I fear that after a long time has passed, some will say: 'I do not find (the sentence of) stoning in the Book of Allâh,' and they will go astray by abandoning one of the obligations enjoined by Allâh. Rather stoning is a must if a man is married (or previously married) and proof is established, or if pregnancy results or if he admits it. I have read it (in the Qur'ân). "And if an old man and an old woman commit adultery, stone them both." The Messenger of Allâh ﷺ stoned (adulterers) and we stoned (them) after him." (Sahih)

Comments:
a. If an adulterer or an adulteress is married he/she is to be killed by stoning.
b. Orders of stoning the adulterer were also in previously revealed Books. The present version of Bible still contains the orders of death for an adulterer.
c. There are some Verses of the Noble Qur'ân that have been abrogated, and their orders have also been abrogated. In the narration under discussion the Verse has been abrogated but the orders of stoning still exist.

2554. It was narrated that Abu Hurairah said: "Mâ'îz bin Mâlik came to the Prophet ﷺ and said: 'I have committed fornication,' and he (the Prophet ﷺ) turned away from him. He said: 'I have committed fornication,' and he turned away from him. He said: 'I have committed fornication,' and he turned away from him. Then, he said: I have committed..."
fornication, and he turned away from him, until when he had confessed four times, he ordered that he should be stoned. When he was being struck with the stones, he ran away, but a man caught up with him who had a camel's jawbone in his hand; he struck him and he fell down. The Prophet was told about how he fled when the stones hit him, and he said: 'Why did you not let him be?' \(\text{(Hasan)}\)

Comments:

- The crime of fornication is confirmed by confession.
- This incident proves the greatness of Māʿīz bin Mālik, since he accepted laying his life down only for the fear of Allāh.
- Legal punishments should be executed outside of the mosque premises. If some one confesses his crime of fornication and afterwards renounces his confession, he should not be punished. Imam Tirmidhi has inferred this conclusion from this incident. \(\text{(Jaami' Tirmidhi 1428)}\)

2555. It was narrated from ‘Imrān bin Husain that a woman came to the Prophet and confessed to committing fornication. He issued orders, and her garments were tightened around her (so that her private parts would not become uncovered) then he stoned her, then he offered the funeral prayer for her. \(\text{(Sahih)}\)


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Comments:

a. The clothes were tightened around her body to shield her from nudity.

b. One who has been given legal punishment, his funeral prayers should be offered and he should be buried in the Muslim graveyard.

Chapter 10. Stoning A Jewish Man And Jewish Woman

2556. It was narrated from Ibn 'Umar: “The Prophet ز制冷 stoned two Jews, and I was among those who stoned them. I saw (the man) trying to shield (the woman) from the stones.” (Sahih)

2557. It was narrated from Jâbir bin Samurah that the Prophet ز制冷 stoned a Jewish man and a Jewish woman. (Sahih)

Comments:

a. The punishment of stoning was present in previously revealed texts. This punishment exists in the Torah.

b. Some Islamic legal punishments in an Islamic state are applicable even on non-Muslims.
sent down the Tawrāh (Torah) to Musa! Is this the punishment for the adulterer that you find in your Book?” He said: ‘No; if you had not adjured me by Allāh, I would not have told you. The punishment for the adulterer that we find in our Book is stoning, but many of our nobles were being stoned (because of the prevalence of adultery among them), so if we caught one of our nobles (committing adultery), we would let him go; but if we caught one of the weak among us, we would carry out the punishment on him. We said: “Come, let us agree upon something that we may impose on both noble and weak alike.” So we agreed to blacken the face and whip them, instead of stoning.’ The Prophet ﷺ said: ‘O Allāh, I am the first of those who revive Your command which they had killed off,’ and he issued orders that (the man) be stoned.”

(Sahih)

Comments:

a. This is a deviation which the Jewish people strayed into; to make a law and attribute it to Allāh. Muslims are warned to restrain themselves from this wrongdoing.

b. Those customs which are in contradiction of Divine law, should be brought in confirmation of the Divine law.

c. The present version of the Bible contains the orders of death for an adulterer.

d. The law should be applied on nobles and weak alike.

Chapter 11. One Who Commits Immoral Actions

Openly

2559. It was narrated from Ibn
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‘Abbas that the Messenger of Allâh عَلَیهِمَا السَّمَاع said: “If I were to stone anyone without proof, I would have stoned so-and-so, for there is obviously doubt concerning her speech, her appearance and those who enter upon her.” (Sahih)

2560. It was narrated that Qâsim bin Muhammad said: “Ibn ‘Abbâs mentioned two people who had engaged in the process of Li‘ûn.[1] Ibn Shaddâd said to him: ‘Is this the one of whom the Messenger of Allâh عَلَیهِمَا السَّمَاع said: ‘If I were to stone anyone without proof I would have stoned so-and-so.’” Ibn ‘Abbâs said: ‘No, that was a woman who, (although she was a Muslim), used to expose herself.’”[2] (Sahih)

Comments:
a. Stoning to death is the severest physical punishment so it should not be executed until the validity of the crime is confirmed, or the crime is confessed.
b. Four male eyewitness are required as evidence to warrant the punishment of stoning.
c. A warning can be issued to the persons of doubtful and loose moral character. They can be tried under penalization.

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[1] See no. 2066 and those that follow it.
Chapter 12. Those Who Do The Action Of The People Of Lut

2561. It was narrated from Ibn 'Abbâs that the Messenger of Allah ﷺ said: "Whoever you find doing the action of the people of Lut, kill the one who does it, and the one to whom it is done." (Hasan)

Comments:

a. Sodomy is one of the most immoral actions and a mortal sin. Its punishment is more severe than the punishment of illegal sexual intercourse.

b. Mostly people call male to male sexual action *Liwiit,* in Arabic, which is totally wrong, because this word is derived from the name of a pious Prophet Lut, he used to warn his people from this mortal sin. He forbade and threatened his people with severe punishment but his people refused to listen to him.

In the Sunnah this act is called 'the act of the people of Lut.'

c. The punishment of this crime is death whether committed by married or unmarried persons.
2563. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “The thing that I most fear for my nation is the action of the people of Lut.” (Da‘īf)

Comments:

a. We as a Muslim nation should be more careful and abstain from the fears and dangers about which the Prophet ﷺ showed his concerns.

b. If anyone is tainted with this sin and his sin is still hidden from the people, he should think that till now Allāh has kept his secret, He can let it out at anytime. What will happen and how much humiliation he will have to bear if this thing were made open to all, how will he face such an ugly situation. He who is involved in this sin should sincerely repent and ask Allāh’s forgiveness.

Chapter 13. One Who Has Intercourse With A Mahram Relative And One Who Has Intercourse With An Animal

2564. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “Whoever has intercourse with a Mahram relative, kill him; and whoever has intercourse with an animal, kill him, and kill the animal.” (Sahih)
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Comments:
a. He who marries his step mother, his punishment is death. (See no. 2607). This principle applies to all other relationships which fall under *Mahram* relatives like sister, daughter, niece, daughter of sister and so on. *Mahram* means close relatives with whom marriage is illegal according to Divine law.
b. One who performs sexual intercourse with an animal, his punishment is also death.
c. If the animal is not the property of the criminal, it should also be killed and its price should be paid to the owner of the animal from the bequest of the criminal.

Chapter 14. Carrying Out Legal Punishment On Slave Women

2565. It was narrated that Abu Hurairah, Zaid bin Khâlid and Shibl said: “We were with the Prophet ἡ and a man asked him about a slave woman who commits fornication before she is married. He said: 'Whip her, and if she commits fornication (again), whip her (again).’ Then he said, on the third or fourth time: 'Then sell her, even if that is for a rope of hair.’” (Sahîh)

2566. 'Āishah narrated that the Messenger of Allâh ἡ said: “If a slave woman commits fornication then whip her, and if she commits fornication then whip her, and if she commits fornication then whip her, and if she commits fornication then whip her, then
sell her even if that is for a rope."

\textit{(Sahih)}

And \textit{Dafir} means: rope.

Comments:

a. If a slave or slave woman commits fornication, punishment of stoning to death cannot be given to them.

b. Punishment of a slave or slave woman for committing fornication is fifty lashes.

c. The reason behind the principle of not applying the punishment of death to a slave or slave woman, is to save the damages of the master because he is not involved in the crime. He/she cannot be sent on exile for the same reason. It is better to sell the slave to some other person to make a change in their environment for the purpose of saving them from sin.

Chapter 15. The Legal Punishment For Slander

2567. It was narrated that ‘Aishah said: “When my innocence was revealed, the Messenger of Allah \textcircled{2} stood on the pulpit and mentioned that, and he recited Qur’an. When he came down, he ordered that the legal punishment (of slandering) be carried out on two men and a woman.” \textit{(Hasan)}

تخريج: [إِسْتَهَادُ حَسْنٍ] أَخْرَجَهُ أَبُو دَاوْدُ، الْحَدُودُ، بَابُ: فِي حَدِيثِ الْقَاذِفِ، حُدُثَ: ٤٤٩٤ مِن حَدِيثِ أَبِي عَلِيٍّ بنِ عَبْدِ ابْنِ عُبَيْدِ اللهِ بْنِ بَكْرٍ، عَنْ عَائِشَةُ، عَنْ عُمَّرَةَ بْنَـيَةَ بْنَ عَائِشَةَ، عَنْ عَائِشَةَ، عَنْ عُمَّرَةَ، عَنْ عَائِشَةَ بْنَـيَةَ بْنَ عَائِشَةَ. قَالَتْ: لَمْ نَرَؤَ لَغُدُورٍ، فَأَمَّنَ رَسُولُ اللَّهِ ﷺ عَلَى الْمُحْتَرُمِ. فَذَاكُ ذِلْكَ وَلَّآ الْقُرْآنَ. فَلَمْ نَرَؤُ آمَرَ يُرِجَّحُانِ ٍ وَأَمَّرَ أَمَّهُ آتَيْتُوهَا حَدًّا هُمُّ.

Comments:

a. On return from the expedition of Banu Mustaliq, which is also known as the Muraisi expedition, some hypocrites made an allegation of adultery against ‘Aishah, the Mother of the Believers. According to the research of Maulana Safiur-Rahman Mubarakpuri, this incident happened on the 5th of
Sha'bân 5 AH. (Ar-Rahiqul-Makhfum) In this connection legal punishment was passed against some true Muslims. This punishment was terminated after the Revelation and they were pardoned. The hypocrites who made the allegation against 'Aishah were not punished due to lack of evidence against them, but they will meet their punishment in the Hereafter.

b. The two males and one female who were given the legal punishment were Hassan bin Thâbit, Mistah bin Uthâthah, and Hannah bint Jahsh.

c. The accusation of adultery against an innocent person is a great crime and its punishment is eighty lashes.

2568. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "If one man says to another: 'O effeminate one!' give him twenty lashes. And if one man says to another: 'O homosexual!' give him twenty lashes." (Da'îf)

Comments:

a. It is mentioned in Hadîth no. 2571, with reference of 'Ali bin Abu Tâlib, that the Prophet ﷺ gave the punishment of forty lashes. 'Ali did not consider it a fixed punishment. 'Umar increased this punishment and made it eighty lashes with the consultation of other Companions. 'Abdur Rahmân bin 'Awf suggested this increase and others did not differ in this matter. (Sahih Muslim, 1706)

Chapter 16. The Legal Punishment For Drunkenness

2569. 'Ali bin Abu Tâlib said: "I would not pay the blood money (Diayah) for those on whom I carried out the legal punishment, except for the wine-drinker. The Messenger of Allâh ﷺ did not institute anything in that case,

[1] This applies if the person dies as a result of the legal punishment.
rather it is something that we would do."[1] (Sahih)

النَّابِيُّ عَلَيْهِ السَّلامَ قَالَ: "إِنَّ الْبَنِيَّةَ مِنْ أَقْمَتٍ عَلَيْهِ الرَّحْمَةِ. إِلَّا شَارِبُ الْخَمْرِ فَإِنَّ رَسُولُ اللَّهِ ﷺ لَمْ يُبْنِّيَ فِيهِ مُهَادٍ. إِنَّمَا هُوَ شَيْءٌ جَعَلَهَا نَجْعَالًا.

تخريج: أخرج البخاري، الحدود، باب الضرب بالجريد والمال، ح:1777، ومسلم، الحدود، باب حج الخمر، ح:1707 من حديث أبي حكيم به.

2570. It was narrated that Anas bin Mâlik said: "The Messenger of Allah ﷺ used to beat (offenders) for drinking wine with sandals and date-palm stalks." (Sahih)

 Comments:

a. There is no fixed range of the maximum or minimum punishment for drinking wine, that is why there is the possibility of awarding a greater or lesser punishment. The range fixed by 'Umar with the consultation of the Companions is eighty lashes and there should be no change in it.

b. In other punishments the offender is whipped, but in this punishment he can be beaten with sandals or sticks.

c. The Companions of the Prophet ﷺ agreed upon the punishment of eighty lashes, so eighty lashes is the correct punishment.

2571. Hudain bin Mundhir said: "When Walid bin 'Uqbah was brought to 'Uthmân, they had testified against him. He said to

[1] The meaning of the narration is that they would not pay the blood money if someone died as a result of being administered the prescribed punishment, except in the case of the drinker who was to receive a number of lashes. If he died as a result of that punishment, then we would pay the blood money to his relatives, because his punishment was not prescribed by the Prophet ﷺ.
"Ali: 'You are close to your uncle's son, so carry out the legal punishment on him.' So 'Ali whipped him. He said: 'The Messenger of Allah gave forty lashes, and Abu Bakr gave forty lashes, and 'Umar gave eighty, and all are Sunnah.'" (Sahih)

Comments:

Acting in accordance with the Rightly-Guided Caliphs is Sunnah. The Prophet said, 'Follow me and the Sunnah of my the Rightly-Guided caliphs.' This can be quoted as proof. (Jami' Tirmidhi 2676)

Chapter 17. One Who Drinks Wine Repeatedly

2572. It was narrated from Abu Hurairah that the Messenger of Allah said: "If he gets drunk, then whip him. If he does it again, then whip him. If he does it again, then whip him.' And he said concerning the fourth time: 'If he does it again, then strike his neck (i.e., execute him)." (Sahih)

2573. It was narrated from Mu‘āwiyyah bin Abu Sufyān that the Messenger of Allāh ﷺ said: “If they drink wine, then whip them. If they drink (again), then whip them. If they drink (again), then whip them. If they drink (again), then kill them.” (Hasan)

Comments:
According to Imām Tirmidhi the order of killing a drunkard existed, but later on it was abrogated. Imām Muhammad bin Ishāq reported from Muhammad bin Munkadīr, and he from Jābir bin Abdullāh that he said, that the Prophet ﷺ said, “Whip him and if he drinks fourth time, kill him.” Afterwards a man was brought to him who had drunk a fourth time but the Prophet ﷺ did not order killing him. Zuhri also reported similarly from Qabish bin Zowaib from the Prophet ﷺ. Based on this account, the majority of the scholars affirm the orders of abrogation. There was no disagreement on this point among the scholars of the past and those who came after them. (Jāmi‘ Tirmidhī 1444.)

Chapter 18. The Legal Punishment Must Be Carried Out On The Old And The Sick (When They Deserve It)

2574. It was narrated that Sa‘eed bin Sa‘d bin ‘Ubādah said: “There was a man living among our dwellings who had a physical defect, and to our astonishment he was seen with one of the slave women of the dwellings, committing illegal sex with her. Sa‘d bin ‘Ubādah referred his case to the Messenger of Allāh ﷺ, who said: ‘Give him one hundred
lashes.’ They said: ‘O Prophet of Allah, he is too weak to bear that. If we give him one hundred lashes he will die.’ He said: ‘Then take a branch with a hundred twigs and hit him once.’” (Sahih)

Another chain with similar wording.

Comments:

a. If an offender is not given the punishment of death, but only the punishment of lashes, and there is the possibility of his death while executing the punishment, it can be lessened.

b. This concession is only for old and sick people who cannot bear the severity of the punishment, or there is no hope of them surviving.

c. In the case of a person whose sickness is curable, his punishment may be delayed until he gets well.

Chapter 19. One Who Brandishes His Weapon

2575. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Whoever bears weapons against us is not one of us.” (Sahih)
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2576. It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: "Whoever bears weapons against us is not one of us." (Sahih)

2577. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah ﷺ said: “Whoever brandishes weapons against us is not one of us.” (Sahih)

Comments:

a. Frightening or threatening to kill a Muslim is a great sin.

b. To attack a Muslim or fight with him is a great sin.

c. 'Is not one of us' means that this is not an Islamic attitude or such an action is against the prestige and status of a Muslim.
Chapter 20. Those Who Engage In Banditry And Spread Mischief In The Land

2578. Anas bin Mālik narrated that some people from (the tribe of) 'Urainah came to us (to Al-Madinah) during the time of the Messenger of Allāh ﷺ, but they did not want to stay in Al-Madinah because the climate did not suit them. He said: “Go out to the camels which belong to us, and drink their milk and urine.” So they did that (and recovered), then they apostatized from Islam and killed the herdsman of the Messenger of Allāh ﷺ and stole his camels. The Messenger of Allāh ﷺ sent people after them, and they were brought back. Then he cut off their hands and feet, branded their eyes and left them in Harrah until they died. (Sahih)

2579. It was narrated from ‘Āishah that some people raided the she-camels of the Messenger of Allāh ﷺ, so the Prophet ﷺ cut off their hands and feet (on opposite sides) and lanced (gouged out) their eyes. (Sahih)

Comments:

a. Poor and needy Muslims can benefit from the animals of *Baitul-māl*.

b. Urine of *Halāl* animals (lawful to be slaughtered and eaten), may be used for treatment.

c. The punishment of an apostate is death.

d. They were offenders of various crimes. They were apostates, they were involved in robbery and murder, and they gouged out the eyes of the shepherds, that is why they were treated likewise.

Chapter 21. One Who Is Killed Defending His Property Is A Martyr

2580. It was narrated from Sa‘eed bin Zaid bin ’Amr bin Nufail that the Prophet ﷺ said: “Whoever is killed defending his property, he is a martyr.” *(Sahih)*

2581. It was narrated from Ibn ’Umar that the Messenger of Allah ﷺ said: “If a man’s property is targeted, and he is fought and fights back and is killed, he is a martyr.” *(Hasan)*
2582. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'If a man's property is wrongfully targeted, and he is killed, he is a martyr.'"

Comments:

a. Every one has the right to safeguard his property, his life and his honour, so to defend against the plunderer is his basic right.
b. As fighting in defence of property is lawful, similarly, defending one's honor and life is more important, so is more recommended.
c. If someone is killed while defending himself, he is a martyr, but his status is less than the martyr who is martyred in the cause of Allah. He should be buried after being given a bath and shrouded. A martyr of jihad is buried without giving him a bath or shrouding him.

Chapter 22. The Legal Punishment For The Thief

2583. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "May Allah curse the thief! He steals an egg and his hand is cut off, and he steals a rope and his hand is cut off." (Sahih)

Comments:

a. This narration means that when a thief steals minor things like an egg or a rope and remains uncaught, he is encouraged to steal more precious things.
b. The punishment of cutting off the thief's hand is given in the Noble Qur'an. (See Al-Ma' idah 5: 38)
2584. It was narrated that Ibn 'Umar said: "The Prophet cut off (the hand of a thief) for a shield worth three Dirham." (Sahih)

2585. It was narrated from 'Aishah that the Messenger of Allah ﷺ said: "Do not cut off (the thief's hand) except for something worth one quarter of a Dinâr or more." (Sahih)

Comments:

a. In the times of the Prophet ﷺ coins of Dirham and Dinâr were in use. The silver coin was known as Dirham and the gold coin was called Dinâr. One Dinâr was equal to twelve Dirham. These two narrations give us the same standard for awarding punishment.

b. If the worth of the stolen thing is less than the criterion prescribed, the hand of the thief will not be cut off. The punishment of beating can be given or some fine can be imposed on him.

c. Today paper money is a substitute for gold. One quarter Dinâr is equal to hundred grams of gold. The punishment of cutting off the hand should not be enforced unless the stolen item's value is equal to one hundred grams of gold.

2586. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet ﷺ said: "The hand of the thief is to be cut off for the price of a shield." (Hasan)
Chapter 23. Hanging The Hand From The Neck

2587. It was narrated that Ibn Muhairiz said: "I asked Fadâlah bin 'Ubaid about hanging the hand (of the thief) from his neck, and he said: 'It is Sunnah. The Messenger of Allâh cut off a man’s hand then hung it from his neck.'" (Da‘if)

Comments:
This narration is Weak but the matter and the standard of punishment is correct as preceded in Hadith no. 2584.

Chapter 24. A Thief Who Confesses

2588. It was narrated from 'Abdur-Rahmân bin Tha‘labah Al-Ansâri, from his father, that 'Amr bin Samurah bin Habib bin 'Abd Shams came to the Messenger of Allâh and said: "O Messenger of Allâh! I stole a camel belonging to Banu so-and-so; purify me!" The Prophet sent word to them
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and they said: “(Yes), we have lost a camel of ours.” So the Prophet ﷺ ordered that his hand be cut off. Tha‘labah said: “I was looking at him when his hand fell and he said (to it): ‘Praise is to Allah Who has purified me of you; you wanted to cause my whole body to enter Hell.’”

(Da‘if)

Chapter 25. A Slave Who Steals

2589. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “If a slave steals, then sell him, even for half price.” (Hasan)

2590. It was narrated from Ibn ‘Abbâs that one of the slaves of Khumus stole something from the Khumus,[1] and the matter was referred to the Prophet ﷺ, but he did not cut off his hand, and he said: ‘The property of Allah, part of it stealing another part.’”

(Da‘if)

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(Da‘if)
Chapter 26. Those Who Betray Trusts, Robbers and Pilferers

2591. It was narrated from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said: "The hand of the one who betrays a trust, the robber and the pilferer is not to be cut off." [1] (Sahih)

2592. It was narrated from Ibrāhīm bin 'Abdur-Rahmān bin 'Awf that his father said: "I heard the Messenger of Allāh ﷺ say: 'The hand of the pilferer is not to be cut off.'" (Sahih)

Comments:

a. The punishment of cutting off the hand is only in the case of stealing. The abovementioned crimes do not come under the definition of stealing.

b. It does not mean that they are not punished, they are punished, but under other rules for punishment.

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[1] Khāín (one who betrays a trust) is a person who takes something that was entrusted to him; Mu'tahib (robber) is one who forcefully takes something in public view; and Mukhtālīs is one who pilfers or loots. The wisdom behind cutting the hand of the thief and not the hand of these, is that the thief steals in a hidden manner while all of these are visible. See explanation by Sindi.
Chapter 27. The Hand Is Not To Be Cut Off For (Stealing) Produce Or The Spadix (Marrow) Of Palm Trees

2593. It was narrated from Râfi' bin Khadijâ that the Messenger of Allâh (ﷺ) said: "The hand is not to be cut off for (stealing) produce or the spadix of palm trees." (Sahih)

2594. It was narrated from Abu Hurairâ that the Messenger of Allâh (ﷺ) said: "The hand is not to be cut off for (stealing) produce or the spadix of palm trees." (Sahih)

Comments:
a. Fruit means the fruit on the tree. If someone takes the fruit from the tree and eats it, his hand will not be cut off. See no. 2298.
b. The spadix of date palm is part of the palm tree which is soft and eaten by Arabs.

Chapter 28. One Who Steals Something That Is Guarded

2595. It was narrated from 'Abdullâh bin Safwân that his father slept in the mosque, using his upper wrap as a pillow, and it was taken from beneath his head. He brought the thief to the Prophet (ﷺ) and the Prophet (ﷺ) ordered that his hand be cut off.
Safwán said: “O Messenger of Allâh, I did not want this! I give my upper wrap to him in charity.” The Messenger of Allâh ﷺ said: “Why did you not give it to him before you brought him to me?” (Hasan)

Comments:

a. The owner has the right to forgive the thief.

b. If the matter is brought in notice of the judge, it cannot be taken back. In murder cases, heirs have the right to forgive the murderer before the execution of the punishment of death.

2596. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that a man from Muzainah asked the Prophet ﷺ about fruits. He said: “What is taken from the tree and carried away, its value and the like of it along with it (meaning double its price must be paid). What (is taken) from the place where dates are dried, (the penalty) is cutting off the hand if the amount taken is equal to the price of a shield. But if (the person) eats it and does not take it away, there is no penalty.” He said: “What about the sheep taken from the pasture, O Messenger of Allâh?” He said: “(The thief) must pay double its price and be punished, and if it was in the pen then his hand should be cut off, if what was taken was worth the price of a shield.” (Hasan)
Comments:

a. Though there is no punishment for this offence, it is not approved to take fruit away from someone’s garden.
b. Taking away the produce from the garden is a punishable crime.
c. If a stolen thing is less in price than the criterion fixed for the punishment, its penalty is double than its original price.
d. Punishment of lashes can be added according to the severity of the crime.
e. Punishment for a thing stolen from a secure and protected place is cutting off the hand, provided the price is one fourth of a Dinar. In this Hadith ‘shield’ has been mentioned because in the period of the Noble Prophet the average price of a shield was one fourth of a Dinar.

Chapter 29. Prompting A Thief

2597. It was narrated from Ishâq bin Abu Talhah: “I heard Abu Mundhir, the freed slave of Abu Dharr, say that Abu Umayyah narrated to him, that a thief was brought to the Messenger of Allâh, and he admitted his crime, although the stolen goods were not found with him. The Messenger of Allâh said: ‘I do not think that you stole them.’ He said: ‘Yes I did.’ Then he said (again): ‘I do not think that you stole them,’ and he said: ‘Yes I did.’ Then he ordered that his hand be cut off. The Prophet said: ‘Say: I seek Allâh’s forgiveness and I repent to Him.’ So he (the thief) said: ‘I seek Allâh’s forgiveness and I repent to Him’ He (the Prophet) said twice: ‘O Allâh! Accept his repentance.’” (Da’if)
Chapter 30. One Who Is Coerced

2598. It was narrated from 'Abdul-Jabbar bin Wail that his father said: "A woman was coerced (i.e., raped) during the time of the Messenger of Allah. He waived the legal punishment for her and carried it out on the one who had attacked her, but he (the narrator) did not say that he ruled that she should be given a bridal-money." (Da’if)

Chapter 31. Prohibition Of Carrying Out The Legal Punishments In The Mosques

2599. It was narrated from Ibn 'Abbâs that the Messenger of Allah said: "Do not carry out the legal punishments in the mosques." (Da’if)

2600. ‘Amr bin Shu’âib narrated from his father, from his
grandfather, that the Messenger of Allah forbade lashing for the legal punishment in the mosques. *(Da‘if)*

Comments:
a. Beating and punishing inside the mosque is not permitted. The dignity of the mosque does not allow such things to happen inside the mosque. The purpose of the mosque is to provide a tranquil atmosphere for prayers and remembrance of Allāh.

b. The environment of a mosque is quite calm and serene and best for remembrance of Allāh and offering prayers with all concentration. Execution of punishments inside the mosque will disturb this entire atmosphere. The spilling of blood and the hew and cry of onlookers during the execution of the punishment will also damage the dignity, cleanliness and virtuous atmosphere of the mosque.

Chapter 32. Penalty Or Discretionary Punishments *(Decided by The Judge)*

2601. It was narrated from Abu Burdah bin Niyār that the Messenger of Allāh used to say: “No one should be given more than ten lashes, except in the case of one of the legal punishments of Allāh.” *(Sahih)*

2602. It was narrated from Abu Hurairah that the Messenger of Allāh said: “Do not punish with more than ten whips.” *(Da‘if)*
There are two kinds of punishments:

a. *Hudud* punishment that has been prescribed by the Divine law, like the punishment of the murder, which is life for life or blood money; or the punishment of slandering, which is eighty lashes. This punishment is fixed and cannot be increased or decreased.

b. *Ta'zir* punishment is that for which there is no fixed criterion by Divine law. This depends on the discretionary powers of the judge. A judge can punish the offender by seeing the intensity of the crime. In a discretionary punishment, while giving the punishment of lashes, a judge cannot accede more than ten lashes, but he can add other punishments according to the intensity of the crime.

Chapter 33. The Legal Punishment Is Expiation

2603. It was narrated from ʻUbádah bin Sâmît that the Messenger of Allâh سwięks said: “Whoever among you undergoes a *Hadd*, his punishment has been brought forward, and it is an expiation for him, otherwise his case rests with Allâh.” (Sahîh)

Comments:

a. Any crime which has been punished in this world will be pardoned in the Hereafter.

b. There is a possibility that a person did a crime, but it always remained hidden from the people, or never was proved against him in the court, his exemption from the punishment in the Hereafter is not certain.

c. “His case rests with Allâh” means Allâh may forgive him in lieu of some

[1] In this world — as opposed to the Hereafter.
other great virtuous deed, or He may punish him for his crime to purify him for forgiveness.

2604. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: “Whoever commits a sin in this world and is punished for it, Allâh is too just to repeat the punishment for His slave (in the Hereafter). And whoever commits a sin in this world and Allâh conceals him, Allâh is too generous to go back to something that He has pardoned.” (Da‘îf)

Chapter 34. A Man Who Finds Another Man With His Wife

2605. It was narrated from Abu Hurairah that Sa‘d bin ‘Ubâdah Al-Ansâri said: “O Messenger of Allâh, if a man finds another man with his wife, should he kill him?” The Messenger of Allâh ﷺ said: “No.” Sa‘d said: “Yes he should, by the One Who honored you with the Truth!” The Messenger of Allâh ﷺ said: “Listen to what your leader says!” (Sahîh)

2606. It was narrated that Salamah bin Muhabbiq said: “When the Verse of legal
punishments was revealed, it was said to Abu Thabit, Sa’d bin ‘Ubādah, who was a jealous man: ‘If you found another man with your wife, what would you do?’ He said: ‘I would strike them both with the sword; do you think I should wait until I bring four (witnesses) and he has satisfied himself and gone away? Or should I say I saw such and such, and you will carry out the legal punishment punishment on me (for slander) and never accept my testimony thereafter?’ Mention of that was made to the Prophet ﷺ and he said: ‘The sword is sufficient as a witness.’[1] Then he said: ‘No, (on second thought) I am afraid that the drunkard and the jealous would pursue that.’”

(Da’if)

Abu ‘Abdullāh — meaning Ibn Mājah — said: “I heard Abu Zur’ah saying: ‘This is a Hadith of ‘Ali bin Muhammad At-Tanāfisī, I did not hear it from him.’”[2]

Comments:

a. If a person finds a couple performing sexual intercourse, and he catches them red-handed, even then he is not allowed to kill them.

b. He needs three more male persons to see them performing the action.

c. It is the right of the court to pass the judgment and punish them accordingly, stoning or whipping.

d. The wisdom behind producing witnesses is to stop the killing of innocent

[1] It means if the two bodies were found together in the bed, this would make it quite clear what had happened, namely that the husband had discovered the pair committing adultery and had taken action.

[2] ‘Ali bin Muhammad is the one who narrated it to Ibn Mājah.
people on the basis of personal enmity. If the condition of four eye witnesses is not there, anybody may kill anyone, and say that he found him engaged in illegal sex. This will open the way to killing innocent people. If anybody finds his wife involved in illegal sexual intercourse with someone, he can choose the way of Li'ān and divorce her, but taking the law in his own hands and killing her is not proper.

e. The words of Sa'd bin 'Ubādah show his sense of dignity and courage. The Noble Prophet ﷺ praised this, but did not allow him to take the law in his own hands.

Chapter 35. One Who Marries His Father's Wife After He Dies

2607. It was narrated that Bara' bin 'Āzib said: "My maternal uncle passed by me — (one of the narrators) Hushaim named him in his narration as Ḥārith bin 'Amr — and the Prophet ﷺ had given him a banner to carry.\(^1\) I said to him: 'Where are you going?' He said: 'The Messenger of Allāh ﷺ has sent me to a man who married his father's wife after he died, and has commanded me to strike his neck (i.e., execute him)."' (Sahih)

Comment:

a. To marry a Mahram woman is a great sin.
b. The punishment for this crime is death.
c. The punishment for illegal sexual intercourse and marrying a Mahram woman is not the same. The punishment for illegal sexual intercourse is stoning to death, and the punishment for marrying a Mahram is death.

2608. It was narrated from Mu'āwiyah bin Qurrah that his father said: "The Messenger of Allāh ﷺ sent me to a man who

\(^1\) To indicate that he was sent on this mission by the Prophet ﷺ. See 'Awul-Ma'bud.
had married his father’s wife after he died, to strike his neck (execute him) and confiscate his wealth.”

(Hasan)

Comments:
Killing is a form of the Hadd, and confiscating wealth is Ta’zir. It means that the Noble Prophet ﷺ gave him both of the punishments.

Chapter 36. One Who Claims To Belong To Someone Other Than His Father, Or (A Slave) Who Claims To Belong To Someone Other Than His Master

2609. It was narrated from Ibn ‘Abbás that the Messenger of Alläh ﷺ said: “Whoever claims to belong to someone other than his father, or (a freed slave) who claims that his Wałą[1] is for other than his real master, the curse of Alläh, the angels and all the people will be upon him.”[2]

(Sahih)

2610. It was narrated that Abu ‘Uthmān Nahdi said: “I heard Sa’d and Abu Bakrah both say that they heard directly from

[1] Referring to the relationship of inheritance between the freed slave and the one who freed him. In most cases the freed slave’s tribe name will be the same as that of the one who freed him.

[2] See also no. 2712.
Muhammad saying it and memorized: 'Whoever claims to belong to someone other than his father knowing that he is not his father, Paradise will be forbidden to him.' (Sahih)

Comments:
a. Many issues and matters depend on the proof of lineage. For example: a) identification of a Mahram. b) Distribution of inheritance etc. In Islamic law a great deal of importance has been given to lineage.
b. The relationship between a freed slave and the one who freed him is known as Walid, and some legal issues depend on it, for example issues of inheritance etc. in the absence of a legal bloodline.

2611. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh said: "Whoever claims to belong to someone other than his father will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of five hundred years." (Sahih)

Comments:
a. It is unlawful to claim to belong to someone other than one's own father.
b. 'Will not smell the fragrance of Paradise,' means that he will not enter Paradise and he will remain far away from it.
c. This means he will go to Hell. Allâh may forgive him, as He is All-Forgiving.
Chapter 37. One Who Says That A Man Does Not Belong To His Tribe

2612. Muslim bin Haisam narrated from Ash’ath bin Qais who said: “I came to the Messenger of Allāh ﷺ with a delegation from Kindah, and they thought that I was the best of them. I said: ‘O Messenger of Allāh, are you not from among us?’ He said: ‘We are the tribe of Banu Nadr bin Kinānah, and we do not attribute ourselves to our mother and we do not deny our forefathers.’”

He said: “Ash’ath bin Qais used to say: ‘If any man is brought to me who suggests that a man from Quraish does not belong to Nadr bin Kinānah, I would carry out the legal punishment (for slander) on him.’” (Hasan)

Comments:
a. The tribe of the Noble Prophet ﷺ is the Quraish. Quraish was an appellation (title) of Fihr bin Malik and only the bloodline of Fihr bin Malik is called Quraishi. The name of the father of Malik or grandfather of Fihr was Nadr bin Kinânah. (See Ar-Rahiq Al-Makhtum, p. 91)
b. When it is claimed that someone is not the son of the father who actually is his father, it means that his mother is slandered with the allegation of adultery. The slanderer should either prove it, or bear the punishment of eighty lashes.

Chapter 38. Effeminate Men

2613. Safwân bin Umayyah said:
"We were with the Messenger of Allah ﷺ and ‘Amr bin Murrah came and said: ‘O Messenger of Allah, Allah has decreed that I be doomed, and He has not guided me to earn a living except by beating my tambourine with my hand; give me permission to sing without doing anything immoral.’ The Messenger of Allah ﷺ said: ‘I will not give you permission, or honor you, nor give you what you want. You are lying. O enemy of Allah. Allah has granted you a good, lawful provision, but you have chosen the provision that Allah has forbidden to you instead of that which He has permitted. If I had warned you before, I would have done such and such to you. Get away from me and repent to Allah. If you do that again, after this warning, I will give you a painful beating and shave your head, to make an example of you, and I will banish you from among your people, and tell the young men of Al-Madinah to come and take your goods.’ ‘Amr stood up, suffering grief and humiliation that is known only to Allah.

When he went away, the Prophet ﷺ said: ‘Those sinners, whoever among them dies without having repented, Allah will gather him on the Day of Resurrection just as he was in this world, effeminate and naked, with not even a piece of cloth to conceal him from the people. Every time he gets up, he...
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will fall to the ground.'" (Maudū’)

Comments:

a. A eunuch is a person that is genderless and as man - woman, cannot lead a married life. Due to their resemblance to a male or female they can be considered either one of them accordingly.

b. In Arab culture an eunuch looks like a male, wears men’s clothes and works normally outdoors.

c. Women should veil themselves from the eunuch who is particularly more interested in female matters.

d. A eunuch who is not interested in female matters and his only interest is in other household matters or foods etc., to whom the Noble Qur’ān in Surat An-Nur 24: 31 refers as "male servants who lack vigor" can be counted among those who have no potency. Women are not required to wear Hijāb before them.

2614. It was narrated from Umm Salamah that the Prophet ﷺ entered upon her, and heard an effeminate man saying to ’Abdullāh bin Abu Umayyah: “If Allāh enables us to conquer Tā’if tomorrow, I will show you a woman who comes in on four (rolls of fat) and goes out on eight.” The Prophet ﷺ said: “Throw them out of your houses.” (Sahih)
21. The Chapters On Blood Money

Chapter 1. The Severity Of Killing A Muslim

2615. It was narrated from 'Abdullāh that the Messenger of Allāh ﷺ said: "The first matter concerning which judgment will be passed among the people on the Day of Resurrection will be bloodshed." (Sahih)

Comments:

a. The issue of bloodshed is among the most serious and grave issues regarding the rights of human beings. On the Day of Resurrection the first thing that will be accounted for is the issue of bloodshed.

b. Prayer is the first of physical acts of worship to be questioned about on the Day of Resurrection.

c. Killing of criminals on the orders of an Islamic state as punishment is not bloodshed, it is in compliance of orders by the executioner, and performing the duty according to the Islamic punishments is a virtuous deed.

2616. It was narrated from 'Abdullāh that the Messenger of Allāh ﷺ said: "No person is killed wrongfully, but a share of responsibility for his blood will be upon the first son of Ādam, because he was the first one to kill." (Sahih)
The Chapters On Blood Money

Comments:
Inventing a new way of tyranny is a source of loss for the inventor, as it brings the share of punishment and responsibility to the originator when others use this newly invented way of tyranny. Those who tyrannize innocents are accountable for the crime, as well as the one who initiated such behavior.

2617. It was narrated from 'Abdullāh that the Messenger of Allāh ﷺ said: "The first matter concerning which judgment will be passed among the people on the Day of Resurrection will be bloodshed." (Sahih)

2618. It was narrated from 'Uqbah bin 'Āmir Al-Juhani that the Messenger of Allāh ﷺ said: "Whoever meets Allāh not associating anything in worship with Him, and not having shed any blood unlawfully, will enter Paradise." (Sahih)

Comments:
a. Whosoever associates anything in worship with Allāh, he will remain in Hell forever.
b. The crime of murder is a cause to lead one to Hell.
c. If someone wishes to enter Paradise, it is necessary for him to avoid all such crimes that lead to Hell.

2619. It was narrated from Bara' bin 'Azib that the Messenger of Allah ﷺ said: "If this world were to be destroyed, that would be less significant before Allah than the unlawful killing of a believer." (Hasan)

Comments:
a. A true believer is very dear to Allah.
b. Usually the cause of murder is some worldly gain. One should not kill a believer for a small worldly gain because the life of the believer is more precious than all the treasures of the world to Allah.

2620. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Whoever helps to kill a believer, even with half a word, he will meet Allah with (the words) written between his eyes, ‘He has no hope of the mercy of Allah.’" (Da'if)

Chapter 2. Can The One Who Kills A Believer Repent?

2621. It was narrated that Sâlim bin Abu Ja'd said: "Ibn 'Abbâs
was asked about one who kills a believer deliberately, then repents, believes, does righteous deeds and follows true guidance. He said: 'Woe to him, can there be any guidance for him? I heard your Prophet ﷺ say: "The killer and his victim will be brought on the Day of Resurrection, with the slain holding onto the head of his killer, saying: 'O Lord, ask this one, why did he kill me?'" By Allâh, Allâh the Mighty and Sublime revealed[1] it to your Prophet, then He did not abrogate it after He revealed it.'" (Sahih)

Comments:
Forgiveness for the crime of murder is possible through various ways:

a. Payment of blood money, because legal punishment purifies from the sin. (See Hadith: 2603)

b. An heir can pardon the murderer by taking blood money, or for Allâh's sake, without taking blood money.

c. True and sincere repentance may save one from punishment. (See the next Hadith)

2622. It was narrated that Abu Sa'eed Khudri said: "Shall I not tell you what I heard directly from the Messenger of Allâh ﷺ? I heard it and memorized it: 'A man killed ninety-nine people, then the idea of repentance occurred to him. He asked who

[1] This is a reference to the Verse: "And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allâh are upon him, and a great punishment is prepared for him." (An-Nisâ' 4:93)
was the most knowledgeable of people on earth, and he was told of a man so he went to him and said: "I have killed ninety-nine people. Can I repent?" He said: "After ninety-nine people?" He said: 'So he drew his sword and killed him, thus completing one hundred. Then the idea of repentance occurred to him (again), so he asked who was the most knowledgeable of people, and he was told of a man (so he went to him) and said: "I have killed one hundred people. Can I repent?" He said: "Woe to you, what is stopping you from repenting? Leave the evil town where you are living and go to a good town, such and such town and worship your Lord there." So he went out, heading for the good town, but death came to him on the road. The angels of mercy and the angels of punishment argued over him. Iblis (Satan) said: "I have more right to him, for he never disobeyed me for a moment." But the angels of mercy said: "He went out repenting."

(One of the narrators) Hammâm said: "Humaid At-Tawil narrated to me from Bakr bin ‘Abdullâh, that Abu Râfî said: 'So Allâh sent an angel to whom they referred (the case). He said: "Look and see which of the two towns was he closer, and put him with its people.""

(One of the narrators) Qatâdah said: "Hasan narrated to us: 'When death came to him he
strove and drew closer to the good town, and farther away from the evil town, so they put him with the people of the good town.'" (Sahih)

Another chain from Hammâm, and he mentioned similarly.

Comments:

a. One who after committing a crime is afraid of Allâh's justice, he should not be disappointed by religious scholars from Allâh's mercy. They should encourage him to repent and ask Allâh's mercy. Anyone who takes undue leave of Allâh's mercy should be warned of severe punishment.

b. True and sincere repentance may induce the mercy of Allâh to pardon mortal sins like bloodshed.

c. One way of improvement of character is to leave the bad and impure environment and join the company of good people.

Chapter 3. If A Person's Relative Is Killed, He Has The Choice Of Three Things

2623. It was narrated from Abu Shuraih Al-Khuzâ'i that the Messenger of Allâh ﷺ said:

"Whoever suffers from killing or wounding, has the choice of three things, and if he wants the fourth then restrain him. He may kill (the killer), or forgive him, or take the blood money. Whoever accepts any of these (options), then kills (the killer) after that will have the fire of Hell to abide therein forever." (Da'îf)
The Chapters On Blood Money

Comments:

a. ’Whoever suffers from killing or wounding’ means that one of his relatives is killed or he himself is wounded. In both situations he can either have the killer killed for killing his relative, or take the blood money for his wound and he can forgive the offender. This issue is also proven by other arguments in other Ahâdith.

b. ‘The fourth’ means an unlawful demand, like first accepting the blood money and finishing the matter, but later on finding an opportunity and killing the killer. If he does so, he is a killer and should be punished according to the law. Doing one thing (accepting the blood money) and then doing the other (killing the killer) means the same as explained above.

2624. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “If a person’s relative is killed, he has the choice of two things: He may either have the killer killed, or he may demand the blood money.” (Sahih)

Comments:

a. Killing in retaliation, and blood money, have been mentioned as identical things, as the third thing, forgiveness has been designated a higher status than the other two.

b. Blood money is better than killing in retaliation, as there is also a segment of forgiveness in it. There is also a possibility of reduction in blood money by the heirs.

c. The decision of killing or taking blood money is the right of the heirs. The court has nothing to do with this decision.

d. Killing in retaliation is a punishment only for deliberate murder. The punishment for accidental murder is only blood money.
Chapter 4. One Who Is Killed Deliberately And His Heirs Accept The Blood Money

2625. It was narrated that Ziyād bin Sa’d bin Dumairah (said): “My father and my paternal uncle, who were present at Hunain with the Messenger of Allāh ﷺ, narrated to me: ‘The Prophet ﷺ prayed Zuhr, then he sat beneath a tree. Aqra’ bin Ḥabīs, who was the chief of Khindaf, came to him arguing in defense of Muḥallim bin Jaththāmah. ‘Uyainah bin Ḥisn came to him arguing in defense of ‘Amīr bin Adbat, who was from the tribe of Ashja’. The Prophet ﷺ said to them: ‘Will you accept the blood money?’ But they refused. Then a man from Banu Laith, whose name was Mukaital, stood up and said: ‘O Messenger of Allāh! By Allāh! This man who was killed in the early days of Islam is like sheep that come to drink but stones are thrown at them, so the last of them runs away (i.e., the murderer should be killed).’ The Prophet ﷺ said: ‘You will have fifty (camels) while we are travelling and fifty (camels) when we return.’ So they accepted the blood money.” (Hasan)
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Comments:
a. In the case of deliberate murder both the punishments, either taking blood money or killing in retaliation are lawful.
b. There can be reconciliation in the case of blood money. Reduction is possible only with the consent of heirs, but increase is not permitted.
c. There are only three types of situations in which a killing takes place: A) Deliberate killing. Meaning that the killer deliberately and intentionally attacks with a weapon and kills. In this situation the amount of blood money is fixed, as has been mentioned in the Hadith. B) Killing by mistake, in a manner that resembles intentionally killing. Meaning, to attack with such a weapon which usually does not kill, like a stick and rod etc. This situation is identical to deliberate killing, and the punishment is also the same. C) Killing by mistake or by accident. In this situation the intention is not to kill but it happens by accident, like one man fires at a deer and suddenly someone comes in the way and is killed, or as usually happens in road accidents. The punishment of this is blood money, which is one hundred young camels or their price. (See Hadith 2630)

2626. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Messenger of Allah said: “Whoever kills deliberately, he will be handed over to the heirs of the victim. If they want, they may kill him, or if they want, they may accept the blood money, which is thirty *Hiqah,*[1] thirty *jadhalah*[2] and forty *Khalifah.*[3] This is the blood money for deliberate slaying. Whatever is settled by reconciliation belongs to them, and that is a binding covenant.” (Hasan)


[3] Pregnant she-camels which are halfway through their pregnancy.
Chapter 5. The Blood Money
For What Appears To Be Intentional Due To Its Harshness

2627. It was narrated from 'Abdullāh bin 'Amr that the Prophet ﷺ said: "Killing by mistake that resembles intentionally, is killing with a whip or stick, for which the blood money is one hundred camels, of which forty should be pregnant she-camels in the middle of their pregnancies, with their young in their wombs." (Sahih)

Comments:

a. Killing by mistake that resembles intentionally killing is named so because in this killing, the purpose of the killer is not to kill but to hurt only.

b. 'With their young in their wombs' means pregnant she-camels. It has been repeated only for emphasis.

2628. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ stood up on the Day of the conquest of Makkah, on the
steps of the Ka'bah. He praised and glorified Allâh, then he said: “Praise is to Allâh Who has fulfilled His promise, granted victory to His slave and defeated the Confederates alone. The one who is killed by mistake is the one who is killed with a whip or a stick; for him the blood money is one hundred camels, of which forty should be pregnant she-camels with their youngs in their wombs. Every custom of Ignorance period, and every blood claim, is beneath these two feet of mine (i.e., is abolished), except for the custodianship of the Ka'bah and the provision of water for the pilgrims, which I confirm still belong to the people to whom they belonged before.” (Da'if)

**Comments:**

a. Allâh’s promise means the conquest of Makkah and victory of Islam which was fulfilled in the life of the Noble Prophet ﷺ.

b. Killing by mistake means the killing that resembles killing intentionally. It has been explained in this Hadîth by mentioning a stick or whip.

c. Before the conquest of Makkah different offices for public services related to the Sacred Ka’bah were with various tribes. All other offices were cancelled, but the office of the custodianship of Ka’bah and the office of provision of water for the pilgrims were not changed because there were no anti-Islamic beliefs or practices involved.

**Chapter 6. The Blood Money For Killing By Mistake**

2629. It was narrated from Ibn 'Abbâs that the Prophet ﷺ set the blood money at twelve thousand (Dirham). *(Hasan)*
It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: “Whoever is killed by mistake, his blood money in camels is thirty *Bint Makhâd* (a one-year-old she-camel), thirty *Bint Labun* (a two-year-old she-camel), thirty *Hiqqah* (a three-year-old she-camel) and ten *Bani Labun* (two-year-old male camels).” The Messenger of Allâh ﷺ used to fix the value (of the blood money for accidental killing) among town-dwellers at four hundred Dinâr or the equivalent value in silver. When he calculated the price in terms of camels (for Bedouins), it would vary from one time to another. When prices rose, the value (in Dinâr) would rise; and when prices fell, the value (in Dinâr) would fall. At the time of the Messenger of Allâh ﷺ the value was between four hundred and eight hundred Dinâr, or the equivalent value in silver, eight thousand Dirham. And the Messenger of Allâh ﷺ ruled that if a person’s blood money was paid in cattle, among those who kept cattle, the amount was two hundred cows; and if a person’s
blood money was paid in sheep, among those who kept sheep, the value was two thousand sheep.

(Hasan)

Comments:

a. Blood money is determined by the quantity of camels.
b. If it not possible to pay in the form of camels then cows or goats can be paid.
c. Payment is also possible in cash. Judge or the government are responsible to determine the price of one hundred camels.
d. Increase or decrease in the price of the camels may affect the price in cash.

2631. It was narrated from 'Abdullâh bin Mas'ûd that the Messenger of Allâh ﷺ said: "The blood money of one who is killed by mistake is twenty Hiqqah (three-year-old she-camels), twenty Jadha'ah (four-year-old she-camels), twenty Bint Makhdûd (one-year-old she-camel), twenty Bint Labun (two-year-old she-camels) and twenty Bani Makhdûd (one-year-old male camels)."

(Da'îf)

2632. It was narrated from 'Ikrimah, from Ibn 'Abbâs, that the Prophet ﷺ set the blood money at twelve thousand (Dirham). He said:[1] "This is what Allâh says: 'And they could not find any cause to do so except that Allâh and His Messenger had enriched them of His bounty.'"[2] He said: "By their taking the

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[1] The speaker is either 'Ikrimah, or Muhammad bin Sinân, and Allâh knows best.
blood money.”(Hasan)

Chapter 7. The Blood Money Must Be Paid By The ‘Āqilah; If there Is No ‘Āqilah, Then It Must Be Paid From The Treasury

2633. It was narrated that Mughirah bin Shu’bah said: “The Messenger of Allah (Sahih) ruled that the blood money must be paid by the ‘Āqilah.”

Comments:
a. ‘Āqilah’ means the near male relatives on the father’s side who are obliged to pay the blood money on behalf of any of the clan’s members who kills a person.
b. The first responsibility of the payment of blood money is with brothers and nephews, after them, the responsibility rests upon their son. Meaning the male members of one grandfather. After this, the responsibility goes to the brothers of the grandfather.
c. Making blood money the responsibility of the ‘Āqilah is to divide the due blood money into many easy shares, to lighten the burden of payment. In this way one person or one family is not overburdened.
d. Another reason for collecting the blood money from the relatives is that they usually help each other in fights and disputes, they also understand that in case of bloodshed, they will have to pay their share of blood money, so naturally they will not allow any member of their tribe to commit this type of crime, rather they will stop him from doing such a crime.

2634. It was narrated from Miqdām Ash-Shāmi that the

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The last phrase appears to be from Muhammad bin Sinān, one of the narrators. And Allah knows best. And most of the narrations of this Hadith mentioning the Ayah are from ‘Ilamah.
Messenger of Allāh ﷺ said: "I am the heir of the one who has no heir, and I will pay the blood money on his behalf and inherit from him, and the maternal uncle is the heir of the one who has no heir; he pays the blood money on his behalf and inherits from him." (Sahih)

Comments:
a. The priority and shares of the heirs have been determined in the Noble Qur'ān and the Sunnah of the Noble Prophet ﷺ. These heirs are called Ashāb al-Furūḍ, first responsibility holders. In the absence of these heirs, or after giving them their shares of inheritance, the rest of the property or wealth of the deceased goes to the Asābah, meaning those relatives of the deceased who are from the father’s side, like the brother, nephew (son of brother) father’s brother etc. In the absence of the Asābah, legacy goes to Dhul-Arḥām. Meaning relatives of the deceased through the mother, like the maternal uncle, the mother’s sister and the mother’s father etc.
b. As the priority is determined by the inheritance, the same priority remains in the payment of blood money.

Chapter 8. One Who Prevents The Next Of Kin Of The Slain From Exacting Retaliation Or Taking The Blood Money

2635. It was narrated from Ibn `Abbās, who attributed it to the Prophet ﷺ: "Whoever kills out of folly or for tribal motives, using a rock, a whip, or a stick; he must pay the blood money for killing by mistake. Whoever kills deliberately, he is to be killed in retaliation. Whoever tries to prevent that, upon him is the
curse of Allāh, the angels and all the people, and no change nor equitable exchange will be accepted from him."[1] (Sahih)

Comments:
a. Folly or tribal motives, means that two parties fight each other and they make use of stones, sticks clubs and whips etc. If someone is killed in this fight, it is very difficult to determine and pinpoint the killer, so no one can be killed in retaliation. In such cases blood money is the essential punishment.

b. Killing in retaliation is a punishment fixed by Allāh in the revealed Divine law, therefore, putting up any kind of hindrances to it is a harshly censured crime.

Chapter 9. Actions For Which There Is No Retaliation

2636. Nimrān bin Jāriyah narrated from his father that a man struck another man on the wrist with his sword and severed it, not at the joint. He appealed to the Prophet ﷺ who ordered that the Dīyāh be paid. The man said: "O Messenger of Allāh, I want retaliation." He said: "Take the compensation and may Allāh bless you therein." And he did not rule that he be allowed retaliation. (Da’īf)
2637. It was narrated from 'Abdās b. 'Abdu-Muttalib that the Messenger of Allāh ﷺ said:

“There is no retaliation for a head wound that does not reach the brain, a spear wound that does not penetrate deeply, or a wound that dislocates a bone.” (Da‘if)

Comments:

There is retaliation for cuts and wounds that cannot be made equally deep and damaging, when there is a chance of causing more damage than the damage done, so compensation is punishment which is decided according the severity of wound.

Chapter 10. One Who Inflicts A Wound May Ransom Himself By Paying The Compensatory Money

2638. It was narrated from 'Āishah that the Messenger of Allāh ﷺ sent Abu Jahm b. Hudhaifah to collect Sadaqah. A man disputed with him concerning his Sadaqah, and Abu Jahm struck him and wounded his head. They came to the Prophet ﷺ and said: “Compensatory money, O Messenger of Allāh!” The Prophet ﷺ said: “You will have such and such,” but they did not accept that. He said: “You will have such and such,” and they agreed. Then the Prophet ﷺ said: “I am going to address the people.
and tell them that you agreed." They said: "Yes." So the Prophet addressed (the people) and said: "These people of Laith came to me seeking the compensatory money, and I have offered them such and such. Do you agree?" They said: "No." The Emigrants wanted to attack them, but the Prophet told them not to, so they refrained. Then he called them and offered them more and said: "Do you agree?" They said: "Yes." He said: "I am going to address the people and tell them that you agreed." They said: "Yes." So the Prophet addressed (the people) then said: "Do you agree?" They said: "Yes." (Da’if)

Ibn Mâjah said: "I heard Muhammad bin Yahyâ saying: 'Ma’mar alone has narrated this Hadîth. I don’t know anyone else that has narrated it.'

Comments:

a. Retaliation is in order for cases involving wounds.

b. Compensatory money is a better option instead of retaliation, in cases of cuts and wounds.

c. In cases where the punishment is retaliation, the choice of taking blood money rests with the claimant.

d. In the decisions made by the leader, where there is a possibility of public criticism or protest from the general public, the leader should make the decision according to the law and at the same time in a manner acceptable to the public.
Chapter 11. The Blood Money For A Fetus

2639. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ ruled concerning a fetus that (the blood money) was a slave, male or female. The one against whom this verdict was passed said: ‘Should we pay blood money for one who neither ate, drank, shouted, nor cried (at the moment of birth)? One such as this should be overlooked.’ The Messenger of Allah ﷺ said: ‘This man speaks like a poet. (But the blood money for a fetus is) a slave, male or female.’"

Comments:
a. Fetus here means fully developed embryo or simply a baby still in the mother’s womb, and born later.
b. Sometimes it happens that a pregnant woman is hurt and the baby in her womb dies before birth. This is considered murder.
c. Blood money for a fetus (fully developed baby in the mother’s womb) is a slave, male or female. If the mother dies as well, the killer has to pay the full blood money.

2640. It was narrated that Miswar bin Makhramah said: “Umar bin Khattab consulted the people concerning a woman who had been caused to miscarry. Al-Mughirah bin Shu’bah said: ‘I saw the Messenger of Allah ﷺ rule that a slave, male or female, be given as blood money (for a fetus).’ ‘Umar said: ‘Bring me someone who will testify alongside you. So he brought..."
Muhammad bin Maslamah to testify alongside him." (Sahih)

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Comments:

‘Umar did not have any doubt about the narration of Mughirah, but he wanted to verify it because the issue was over a legal matter and it was necessary to confirm this point. The other reason behind this confirmation was to send a warning message to the general public, that if a statement of an eminent Companion can be questioned, the general public should be very careful and not quote any Hadith of the Noble Prophet without proper proof and investigation.

2641. It was narrated from ‘Umar bin Khattab that he asked the people about the ruling of the Prophet concerning that concerning a fetus. Hamal bin Malik bin Nabhagh stood up and said: "I was between my two wives and one of them struck the other with a tent-pole, killing her and her fetus. The Messenger of Allah ruled that the blood money for the fetus was a slave, and that she should be killed in retaliation." (Sahih)

Comments:

a. The Noble Qur’an and the word and practices of the Noble Prophet are the basis of Islamic law.

b. If any issue is not clear for judgment, it is necessary to seek the answer from the Noble Qur’an and from the Ahadith of the Prophet.

c. Killing a pregnant woman is a dual murder, killing of the mother and killing her baby, the punishment for killing a fully developed baby in mother’s womb is giving of a male or female slave, and the punishment for killing a mother is blood money, or killing in retaliation.
Chapter 12. Inheritance From The Blood Money

2642. It was narrated from Sa‘eed bin Musayyab that ‘Umar used to say: “The blood money is for the near male relatives from the father’s side and the wife does not inherit anything from the blood money of her husband,” until Ad-Dahhâk bin Su’fân wrote to him, and told him that the Prophet ruled that the wife of Ashyam bin Dibâbi should inherit from the blood money of her husband. (Sahih)

Comments:
a. Most probably ‘Umar’s opinion was based upon the principle that the blood money is to be paid by the killer’s male relatives from the father’s side, so it should be distributed among such relatives of the deceased, and the wife is not among such relatives, so she is a claimant of the blood money’s share.
b. Blood money is distributed among the heirs as the legacy is distributed among the heirs. There is no difference in the distribution of blood money and inheritance.
c. Companions can make a mistake in explaining or understanding a legal issue, similar is the position of the later scholars, they also can make a mistake in understanding or explaining an issue. The scholars of today are advised to adopt the same behavior of their predecessors.

2643. It was narrated from ‘Ubâdah bin Sâmit that the Prophet ruled that Hamal bin Mâlik Hudhali Al-Lihyâni should inherit from his wife who was killed by his other wife. (Da‘if)
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Comments: The blood money of a woman who is killed is also her legacy, that is why her husband gets a share from her inheritance, whereas the payment of blood money is made by killer’s male relatives from her father’s side, and the husband is not from the victim’s such relatives, but is from her heirs whose share is fixed.

Chapter 13. The Blood Money Of A Disbeliever

2644. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ ruled that the blood money for the People of the Book is half of that of the blood money for the Muslims, and they are the Jews and Christians. (Hasan)

Comments: If a Jew or a Christian is killed, the blood money due is half the blood money of Muslim.

Chapter 14. The Killer Does Not Inherit

2645. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The killer does not inherit.” (Hasan)

Comments:

A killer is deprived from the inheritance because many a time the intention behind the killing is to get the property of the victim. This law compels the killer to ponder over various aspects of murder. A) He will not get the share of the inheritance. B) There is a possibility of the punishment of death. C) If he escapes the sentence, he will have to pay his share of blood money. In this way he will be in a state of loss. Therefore, he may avoid committing the crime.

2646. It was narrated from ‘Amr bin Shu‘aib that Abu Qatadah, a man from Banu Mudlij, killed his son, and ‘Umar took one hundred camels from him, thirty Hiqaqah,[1] thirty Jadha‘ah[2] and forty Khalifah.[3] Then he said: “Where is the brother of the slain? I heard the Messenger of Allah ﷺ say: ‘The killer does not inherit.’” (Hasan)

2647. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The Messenger of Allah ﷺ ruled that a woman’s blood money (if she kills someone) should be paid by her male relatives on her father’s

Chapter 15. The Blood Money Of A Woman (Who Kills Someone) Must Be Paid By Her Male Relatives On Her Father’s Side, And Her Inheritance Goes To Her Children

[3] Pregnant she-camels that are halfway through their pregnancy.
side, whoever they are, and they should not inherit anything from her, except what is left over after her heirs have taken their shares. If she is killed then her blood money is to be shared among her heirs, since they are the ones who may kill the one who killed her.”

(Hasan)

2648. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ ruled that the blood money should be paid by the near male relations from the father’s side of the killer, and the such relatives of the slain woman said: ‘O Messenger of Allâh, her legacy is for us.’ He said: ‘No, her legacy is for her husband and children.’”

(Da’îf)

Chapter 16. The Retaliation
For A Tooth

2649. It was narrated that Anas said: “Rubâî’, the paternal aunt of Anas, broke the tooth of a girl and they (her family) asked (the girl’s family) to let her off, but they refused. They offered to pay compensatory money, but they refused. So they came to the Prophet ﷺ who ordered retaliation. Anas bin Nadr said: ‘O Messenger of Allâh, will the tooth of Rubâî’ be broken? By the One Who sent you with the Truth, it will not be broken!’ The Prophet ﷺ said: ‘O Anas, what
Allāh has decreed is retaliation.'
So the people accepted that and forgave her. The Messenger of Allāh ﷺ said: 'There are among the slaves of Allāh those who, if they swear by Allāh, Allāh fulfills their oath.'” (Sahih)

Comments:

1. Retaliation is due for breaking a tooth. One can forgive the offender or accept compensatory money.
2. Compensatory money for breaking a tooth is five camels.
3. Anas bin Nadr said, “It will not be broken.” This statement was not an expression of resentment against the decision, but it was an expression of strong confidence in Allāh’s blessing, that the other party will accept the compensatory money, or forgive his aunt.

Chapter 17. The Compensatory Money For Teeth

2650. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: “Teeth are all the same; the incisor and the molar are the same.” (Sahih)

2651. It was narrated from Ibn 'Abbās that the Prophet ﷺ ruled that (the compensatory money) for a tooth was five camels. (Sahih)
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Comments:

a. The punishment for breaking a tooth is the payment of five camels.

b. The punishment will increase according to the number of teeth broken. Meaning five camels for every broken tooth. This punishment may go up to a maximum limit in the case of all of the teeth.

c. In compensation of tooth breaking, number of teeth broken are counted and not the utility of the tooth.

Chapter 18. The Compensatory Money For Fingers

2652. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “This and this are the same” — meaning the pinky finger, ring finger and thumb. (Sahih)

2653. It was narrated from ‘Amr bin Shu‘ailb, from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “The fingers are all the same, and (the compensatory money) for each of them is ten camels.” (Sahih)

Comments:

a. Compensatory money for cutting a finger is ten camels.
b. Compensatory money for each severed finger is ten camels.

2654. It was narrated from Abu Musa Al-Ash’ari that the Messenger of Allah ﷺ said: “The fingers are the same.” (Sahih)

2655. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Prophet ﷺ said: “For a wound that exposes the bone, is five; (the compensation) is five camels.” (Hasan)

Comments:
Ibn Athir said, “Compensation of five camels is only for the wounds of the head and face, compensatory money for wounds on other parts of the body that expose the whiteness of the bone is determined by the judge, or by the government, according to the severity of the wound.” (An-Nihaya).

Chapter 10. If A Person Bites A Man And He Pulls Away His Hand And His Tooth Comes Out

2656. It was narrated that Ya’la and Salamah the sons of Umayyah said: “We went out with the
Messenger of Allâh ﷺ on the military expedition of Tabuk, and with us was a friend of ours. He fought with another man while we were on the road. The man bit the hand of his opponent, who pulled away his hand and the man’s tooth fell out. He came to the Messenger of Allâh ﷺ demanding compensatory money for his tooth, and the Messenger of Allâh ﷺ said: ‘Would anyone of you go and bite his brother like a stallion, then come demanding compensatory money? There is no compensatory money for this.’”

Hence, the Messenger of Allâh invalidated it (i.e. compensatory money in such a case). (Hasan)

Comments:
a. Everyone has the right to defend himself.
b. If someone is hurt during an attack, the defender will not pay any penalty.
Chapter 21. A Muslim Should Not Be Killed For A Disbeliever

2658. It was narrated that Abu Juhaifah said: “I said to ‘Ali bin Abu Tâlib: ‘Do you have any knowledge that the people do not have?’ He said: ‘No, by Allâh, we only know what the people know, except that Allâh may bless a man with understanding of the Qur’ân or what is in this sheet, in which are mentioned the rulings on blood money from the Messenger of Allâh ﷺ, and it says that a Muslim should not be killed in retaliation for the murder of a disbeliever.’” (Sahih)

Comments:

a. It is falsely claimed that ‘Ali bin Abu Tâlib had an extra internal secret knowledge of the metaphysical world which was additional to the existing knowledge of Shari’at (Divine law). Existing chains of Sufism or mysticism are based on this false concept. For the purification of mind and heart, whatever the Prophet ﷺ said is enough, and also available in the books of Ahâdîth. There is no extra hidden knowledge.

b. ‘Ilm Jafar is also attributed to ‘Ali bin Abu Tâlib by which people know their past and future. This is a baseless opinion. No one knows the future except Allâh. Believing that someone has complete knowledge of future, is a form of disbelief in many Verses of the Noble Qur’ân.

c. If a Muslim kills a non-Muslim, he will not be killed in retaliation for the murder of a disbeliever. His punishment is blood money only.

2659. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Messenger of Allâh ﷺ said: “A Muslim should not be killed in retaliation for the murder of a disbeliever.” (Sahih)
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2660. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said:
“A believer should not be killed in retaliation for the murder of a disbeliever, and a person who has a treaty should not be killed during the time of the treaty.”
(Sahih)

Comments:
a. Security of non-Muslim minorities living in an Islamic state is the duty of the state.
b. A non-Muslim living in a Muslim state under a treaty should not be killed, until and unless he commits a crime which breaks the treaty, like dishonoring the Noble Qur’ān or disgracing the Noble Prophet ﷺ. (Allāh forbid us)

Chapter 22. A Father Should Not Be Killed For His Son

2661. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “A father should not be killed for his son.” (Da’īf)

2662. It was narrated from ‘Amr bin Shu‘ailb, from his father, from his grandfather, that ‘Umar bin Khattāb said: “I heard the Messenger of Allāh ﷺ say: ‘A father should not be killed for his son.’” (Da’īf)
Chapter 23. Can A Free Person Be Killed For A Slave?

2663. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ said: “Whoever kills his slave, we will kill him, and whoever mutilates (his slave) we will mutilate him.” (Hasan)

2664. It was narrated from ‘Amr bin Shu’aib, from his father, that his grandfather said: “A man killed his slave deliberately and with malice aforethought, so the Messenger of Allâh ﷺ gave him one hundred lashes, banished him for one year, and cancelled his share from among the Muslims.” (Da’îf)

Comments:
If a son is killed by his father, he should not be killed in retaliation, he can be punished as has been mentioned in Hadith no. 2646.
Chapter 24. Retaliation Upon The Killer Will Be Carried Out In The Same Manner As He Killed (His Victim)

2665. It was narrated from Anas bin Mālik that a Jew crushed the head of a woman between two rocks and killed her, so the Messenger of Allāh ﷺ crushed his head between two rocks. (Sahih)

2666. It was narrated from Anas bin Mālik that a Jew killed a girl for her jewelry. He asked her (as she was dying): “Did so-and-so kill you?” and she gestured with her head to say no. Then he asked her again, and she gestured with her head to say no. He asked her a third time and she gestured with her head to say yes. So the Messenger of Allāh ﷺ killed him (by crushing his head) between two rocks. (Sahih)

Comments:
a. Killing between two rocks means putting the head on one rock and hitting it with another rock, by which she was severely wounded and died.
b. The killer should be killed in the same way as he killed.
Chapter 25. There Is No Retaliation Except With The Sword

2667. It was narrated from Nu‘mān bin Bashir that the Messenger of Allāh ﷺ said: “There is no retaliation except with the sword.” (Da‘if)

2668. It was narrated from Abu Bakrah that the Messenger of Allāh ﷺ said: “There is no retaliation except with the sword.” (Da‘if)

Chapter 26. No Criminal Can Bring Punishment Upon Anyone Else (For His Crime)

2669. It was narrated from Sulaimān bin ‘Amr bin Ahwas that his father said: I heard the Messenger of Allāh ﷺ saying during the Farewell pilgrimage: “No criminal commits a crime but he brings (the punishment for that) upon himself. No father can bring punishment upon his son by his crime, and no son can bring punishment upon his father.” (Hasan)
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2670. It was narrated that Tāriq Al-Muharrībi said: “I saw the Messenger of Allāh ﷺ raising his hands until I saw the whiteness of his armpits, saying: ‘No child should be punished because of his mother’s crime, no child should be punished because of his mother’s crime.’” *(Sahih)*

2671. It was narrated that Khashkhāsh Al-Anbari said: “I came to the Prophet ﷺ and my son was with me. He said: ‘You will not be punished because of his crime and he will not be punished because of yours.’” *(Sahih)*

2672. It was narrated from Usâmah bin Sharik that the Messenger of Allāh ﷺ said: “No person will be punished because of another’s crime.” *(Sahih)*
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Comments:

a. A criminal is responsible for his crime; other relatives like the father or brother cannot be punished in his place.
b. It is unlawful to pressure or torture the relatives of fugitives and criminals.
c. A suspect can only be forced to a limit to confess his crime.
d. A criminal or a suspect can be forced to a certain limit in order to get information about his companions. The suspect can only be pressed if some circumstantial evidences are available against him. (Allâh knows better.)

Chapter 27. Offences For Which There Is No Liability

2673. It was narrated from Abu Hurairah that Allâh’s Messenger ﷺ said: “The injuries caused by the beast are without liability,[1] and wells are without liability, and mines are without liability.” (Sahih)

2674. Kathir bin ‘Abdullah bin ‘Amr bin ‘Awf narrated from his father that his grandfather said: “I heard the Messenger of Allâh ﷺ say: ‘The injuries caused by the beast are without liability, and mines are without liability.’” (Sahih)

2675. It was narrated that ‘Ubâdah bin Sâmit said: “The Messenger of Allâh ﷺ ruled that there is no liability for injuries caused by falling into a mines or a well, nor those caused by a beast.” (Sahih)

[1] Meaning the owner of these is not liable for damages others suffer from them.
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Al-'Ajmi' are grazing live-stock (such as sheep, camels, cattle, goats), and others. Al-Jubair is bloodshed with impunity (i.e. without liability).

2676. It was narrated from Abu Hurairah that the Messenger of Allah said: "(The injuries caused by) a fire are without liability, and by falling into a well." (Sahih)

Comments:
a. Killing by an animal warrants no blood money. Meaning, if an animal unties itself from its peg and runs away out of the barn and hurts or kills someone, responsibility of hurting or killing will not fall on its owner, and he cannot be asked to pay the blood money.
b. If a miner is killed in a mine by a cave-in or by falling rocks, the owner of the mine should not be held responsible. He is not liable to pay blood money.
c. Similarly, if someone dies by falling in the well, the owner of the well is not held responsible for that mishap.
d. Damages caused by fire are not claimable. The person who lit the fire for his needs will not be held responsible for the damages caused by the fire, because it was not his intention to hurt someone or destroy someone’s property.

Chapter 28. Oaths

2677. It was narrated from Sahl bin Abu Hathmah from the elders of his people that 'Abdullah bin Sahl and Muhayyisah set out for Khaibar because of some problem that had arisen. Someone came to Muhayyisah, and he told him that 'Abdullah bin Sahl had been
killed and thrown into a pit or well in Khaibar. He came to the Jews and said: “By Allâh, you killed him.” They said: “By Allâh, we did not kill him.” Then he went back to his people and told them about that. Then he and his brother Huwayyisah, who was older than him, and ‘Abdur-Rahmân bin Sahl, came (to the Prophet ﷺ). Muhayyisah, who was the one who had been at Khaibar, went and he began to speak, but the Messenger of Allâh ﷺ said: “Let the elder speak first.” So Huwayyisah spoke, then Muhayyisah spoke. The Messenger of Allâh ﷺ said: “Either (the Jews) will pay the blood money for your companion, or war will be declared on them.” The Messenger of Allâh ﷺ sent a letter to that effect (to the Jews) and they wrote back saying: “By Allâh, we did not kill him.” The Messenger of Allâh ﷺ said to Huwayyisah, Muhayyisah and ‘Abdur-Rahmân: “Will you swear an oath establishing your claim to the blood money of your companion?” They said: “No.” He said: “Should the Jews swear an oath for you?” They said: “They are not Muslims.” So the Messenger of Allâh ﷺ paid the blood money himself, and he sent one hundred she-camels to them and some of them entered the house.

Sahl said: “A red she-camel from among them kicked me.” (Sahih)
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Comments:
a. If a person is killed, and it is not known who the killer is then fifty persons from the claimant tribe will swear about the suspect or suspects that they are murderers. If the claimants take an oath, the respondent will pay the blood money. If the claimant tribe does not take an oath, the defendant will swear that they have not killed him, and they are not aware of the killer, so they will be cleared from blame, and they will not have to pay the blood money. If the defendant tribe does not swear, they will have to present the murderer or pay the blood money.
b. The oath of women, children and insane persons is not acceptable. If fifty persons are not available for taking the oath, the number of persons present will suffice, but they will have to complete the number of fifty oaths.

(Footnote of Sunan Ibn Majah by Muhammad Pwâd Abdul-Baqî)

2678. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that Huwattas and Muhawwah, the sons of Mas'ud, and 'Abdullâh and 'Abdur-Rahmân the sons of Sahl, went out to search for food in Khairâr. 'Abdullâh was attacked and killed, and mention of that was made to the Messenger of Allâh. He said: "Will you swear an oath and establish your right to blood money?" They said: "O Messenger of Allâh, how can we swear an oath when we did not witness anything?" He said: "Do you want the Jews to swear that they are innocent?" They said: "O Messenger of Allâh, then they will kill us too." So the Messenger of Allâh paid the blood money himself. (Sahih)
Chapter 29. Whoever Mutilates His Slave, Then He (The Slave) Is Free

2679. It was narrated from Salamah bin Rawh bin Zinbá', that his grandfather came to the Prophet ☪ and he had castrated a slave of his. The Prophet ☪ manumitted the slave in compensation for having been mutilated. (Sahih)

2680. 'Amr bin Shu'aib narrated from his father that his grandfather said: "A man came to the Prophet ☪ screaming. The Messenger of Allâh ☪ said to him: 'What is the matter with you?' He said: 'My master saw me kissing a slave woman of his, so he cut off my penis.' The Prophet ☪ said: 'Take me to the man.' He was sought but could not be found, so the Messenger of Allâh ☪ said: 'Go, for you are free.' He said: 'Who will protect me, O Messenger of Allâh? What if my master enslaves me again?' The Messenger of Allâh ☪ said: 'Your protection will be (incumbent upon) every believer or Muslim.'" (Hasan)
Chapter 30. The Most Decent People In Killing Are The People Of Faith

2681. ‘Abdullāh said that the Messenger of Allāh ṣṣ.ṣ.ṣ. said: “The most decent of the people in killing are the people of faith.” (Da‘if)

2682. It was narrated that ‘Abdullāh that the Messenger of Allāh ṣṣ.ṣ.ṣ. said: “The most decent of the people in killing are the people of faith.” (Da‘if)

Comments:
The Noble Prophet ṣṣ.ṣ.ṣ. said, “When you kill or when you slaughter, do it in a decent way.” Whoever kills or slaughters, he should sharpen his knife to cause less pain to the animal. (See no. 3170)

Chapter 31. The Lives Of All Muslims Are Equal In Value

2683. It was narrated from Ibn ‘Abbās that the Prophet ṣṣ.ṣ.ṣ. said: “The blood of the Muslims is equal, they are one hand against others. The asylum offered by the lowest of them in status applies to them (all), and the return is

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(Al-Insān al-Mujāhid: 2681-2682)
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Comment:

a. "The blood of Muslims is equal." It means the killing in retaliation and blood money is equal for all Muslims. In this matter there is no difference at all between tribes, poor or rich, noble or common man, young or adult, all are equal in this regard, and the punishment is the same for everyone.

b. If the lowest of the Muslims in status gives asylum to a non-Muslim it applies to all Muslims. In other words, he is under the protection of all Muslims.

c. Whatever the quantity of booty a warrior collects, small or large, he cannot keep it in his custody. He must submit it to the leader of the army. He can claim only his share from the whole. He is bound to follow the principles of the spoils of war.

2684. It was narrated from Ma‘qil bin Yasăr that the Messenger of Allâh ﷺ said: "The Muslims are one hand against others, and their blood is equal." (Sahih)

2685. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Messenger of Allâh ﷺ said: "The hand of the Muslims is over others, and their blood and wealth is equal in value. The (asylum granted by) the lowest of them."

[1] They say it refers to the spoils of war, and that those captured by this army should be returned to it, or, that it deals with not discriminating between this group and that group when dividing the spoils of war. See explanation by Sindi.
them applies to the Muslims, and the Muslims return (the spoils of war) to the farthest of them.”
(Hussain)

Comments:
There will be a flag on the body of the offender on the Day of Resurrection who killed an asylum-granted non-Muslim. This flag will put him to shame and humiliation.

Chapter 32. One Who Kills A Mu‘a'id

2686. It was narrated from ‘Abdollah bin ‘Amr that the Messenger of Allâh ﷺ said: “Whoever kills a Mu‘a'id, will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of forty years.” (Sahih)

2687. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Whoever kills a Mu‘a'id who has the protection of Allâh and the protection of His Messenger, will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of seventy years.” (Sahih)

Comments:
a. Non-Muslim residents of an Islamic state are called Mu‘a'id, meaning protected, because the state is responsible for their rights and their lives.

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1) One whom there is a covenant with.
b. They get their rights with the orders of Allāh and His Messenger ﷺ.
c. ‘Will not smell the fragrance of Paradise’ means that the offender will be away from Paradise. In the Hereafter there are only two places, Paradise and Hell. This is a warning that the offenders will enter Hell.

Chapter 33. One Who Offers Protection To A Man Then Kills Him

2688. It was narrated that Rifa‘ah ibn Shaddād Al-Qitbānī said: “Were it not for a word that I heard from 'Amr ibn Hamiq Khuzā‘i, I would have separated the head of Al-Mukhtār from his body. I heard him saying: ‘The Messenger of Allāh ﷺ said: ‘If a man trusts someone with his life then he kills him, he will carry a banner of treachery on the Day of Resurrection.’” (Sahih)

Comments:
a. Killing after giving a promise of protection is a great sin.
b. Mukhtār ibn ‘Ubayd Thaqfi, after the martyrdom of Hussain ﷺ, stood up with a slogan of revenge. Through this slogan, he gained popularity and the sympathies of the people. He then claimed to be a prophet, and mislead the people. Mu‘āṣab ibn Zubayr killed him and ended his mischief.

2689. It was narrated that Rifa‘ah said: “I entered upon Mukhtār in his palace and he said: ‘Jibril has just left me.’ Nothing stopped me from striking his neck (i.e., killing him) but a Hadith that I heard from Sulaimān ibn Surad, according to which the Prophet ﷺ said: ‘If a man trusts you with
his life, then do not kill him." (Da‘if)

Chapter 34. Pardoning The Killer

2690. It was narrated that Abu Hurairah said: "A man killed (another) during the time of the Messenger of Allâh ﷺ, and that was referred to the Prophet ﷺ. He handed him over to the victim’s next of kin, but the killer said: ‘O Messenger of Allâh, by Allâh I did not mean to kill him.’ The Messenger of Allâh ﷺ said to the next of kin: ‘If he is telling the truth and you kill him, you will go to Hell.’ So he let him go. He had been tied with a rope, and he went out dragging his rope, so he became known as Dhan-Nis’âh (the one with the rope). (Sahih)

2691. It was narrated that Anas bin Mâlik said: "A man brought the killer of his relative to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: ‘Pardon him,’ but he refused. He
said: 'Take the blood money,' but he refused. He said: 'Go and kill him, but then you will be like him.' Someone caught up with him and reminded him that the Messenger of Allah had said: 'Go and kill him, but then you will be like him.' So he let him go. (Sahih)

He (the killer) was seen, dragging his rope (with which he had been tied), going to his family. It was as if he had been fettered (with his hands behind his back).

(One of the narrators) Abu 'Umair said in his narration: "Ibn Shawdhab said, narrating from 'Abdur-Rahmān bin Qāsim: 'No one has the right after the Prophet to say: "Go and kill him, but then you will be like him."' Ibn Mājah said: This is the narration of the Ramliyin, and is found only with them. (Meaning, the three who narrated this to Ibn Mājah were all from Ramla.)

Comments:

a. Killing in retaliation is not the correct decision in the case of killing by mistake. Taking blood money or forgiving is a better decision.

b. In the case of one killed by mistake, killing in retaliation is like murder, and liable to the same punishment as killing.

c. This is a narration of 'Ramliyin' means that all the narrators in this narration are of Ramla. This is not a matter of distrust, rather it shows the keen interest of scholars of Ahādith in investigation of narrations.
Chapter 35. Pardoning In Cases Of Retaliation

2692. It was narrated that 'Atâ' bin Abu Maimunah said: "I only know it from Anas bin Mâlik who said: 'No case involving retaliation was referred to the Messenger of Allâh, but he enjoined forgiveness.'" (Sahih)

**Commentary:**

a. Killing in retaliation is a lawful action, but forgiving is better, and appreciated.

b. The judge can give a suggestion of reconciliation or forgiveness to the parties but he cannot compel them to accept it. It's the right of the parties to accept or reject it.

2693. Abu Dardâ' said: "I heard the Messenger of Allâh say: 'There is no man who suffers some (injury) on his body and forgives (the perpetrator), but Allâh will raise him one degree in status thereby, or erase from him one sin.' My own ears heard it and my heart memorized it." (Da'if)

**Translation:**

2694. Mu'âdh bin Jabal, Abu...
'Ubaidah bin Jarrāh, Ubādah bin Sāmit and Shaddād bin Aws narrated that the Messenger of Allāh ﷺ said: "If a woman kills someone deliberately, she should not be killed until she delivers what is in her womb, if she is pregnant, and until the child’s sponsorship is guaranteed. And if a woman commits illegal sex, she should not be stoned until she delivers what is in her womb and until her child’s sponsorship is guaranteed." (Da‘īf)

Comments:
Ghamidiyah happened to commit the crime of illegal sex and she appeared before the Prophet ﷺ and confessed her offence and also informed that she was pregnant. The Noble Prophet ﷺ delayed the punishment till the birth of the baby. After the birth when an Ansārī Companion took the responsibility of upbringing the child, and she was stoned to death. (Sāhīh Muslim: 1695)
22. The Chapters On Wills

To make a will means to take a pledge from one that he, the testator, in his life or after death will do this and this. This can be applied to another person as well.

It is carried out by appointing someone after one’s death to gift one’s property to someone. It can be property, wealth or anything of benefit in any shape.

The kinds of Wills are:

1. **Wājib** (Compulsory): This kind of will is compulsory to follow—that is carrying out the obligations like payment of debt, the return of entrusted things, expiations etc.
2. **Mustahab** (Desirable): Making a will for relatives other than heirs is commended.
3. **Mubah** (Permissible): Making a will for relatives other than heirs who are already rich is permitted.
4. **Makruh Tahrimi** (Undesirable to the point of being forbidden): Making a will for sinners and disbelievers in Allāh is not approved. (Allāh knows better.)

Chapter 1. Did The Messenger Of Allāh ﷺ Make A Will?

2695. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ did not leave behind a Dinār nor a Dirham, nor a sheep nor a camel, and he did not make a will concerning anything.”” (Sahih)
Comments:

a. Allâh’s Messenger ﷺ said, “My heirs will not inherit a Dinár or Dirham (i.e., money) for whatever I have, excluding adequate support of wives and wages of my employees, is to be given in charity.” (Sahih Al-Bukhârî: 2776)

b. There is an opinion that the Noble Prophet ﷺ made some particular wills, especially in favor of his caliphate. This opinion is totally wrong and baseless as ‘Ali himself denied it. (See Ahâdîth 2652 & 2698)

2696. It was narrated from Mâlik bin Mighwal that Talhah bin Musarrîf said: “I said to ‘Abdullâh bin Abu Awfa: ‘Did the Messenger of Allâh ﷺ make a will concerning anything?’ He said: ‘No.’ I said: ‘How come he told the Muslims to make wills?’ He said: ‘He enjoined (them to adhere to) the Book of Allâh.’”

Mâlik said: “Talhah bin Musarrîf said: ‘Huzail bin Shurahbil said: ‘Abu Bakr was granted leadership according to the will of Allâh’s Messenger ﷺ?’ (Rather) Abu Bakr wished that he found a covenant (in that regard) from Allâh’s Messenger ﷺ, so he could fetter his nose with a (camel’s) nose ring.’”[1] (Sahih)

Comments:

a. The question was about the will of caliphate and Ibn Abu Awfa made it clear that the Prophet ﷺ never made such a will.

b. The second question was about the ambiguities as the Noble Prophet ﷺ

[1] Meaning, that there was no will, and that Abu Bakr did not accept the position of leadership happily, and if the claims of the Rawâfîd that there was a will ordering ‘Ali to be the leader were true, then Abu Bakr would have been pleased and ready to follow behind him. See Injîh Al-Hâ’îjah by ‘Abdul-Ghani Dehlavi.
ordered the Muslims to make will, he must have made one particularly about the caliphate, that 'so-and-so will be the caliph after me.' The answer to this ambiguity was that the Noble Prophet ordered acting upon the complete Qur'an. There is an order in the Noble Qur'an "Obey those who are in authority."

c. The most important and foremost feature of Abu Bakr's nature was to follow the Noble Prophet. Therefore, it was impossible that if the Prophet had appointed 'Ali as his caliph, he could have dared to deny the orders of the Prophet, rather he would have loved to go to any extent to obey the caliph appointed by the Prophet.

2697. It was narrated that Anas bin Malik said: "What the Messenger of Allah most enjoined when he was dying and breathing his last was: The prayer; and those whom your right hands possess." (Da'if)

2698. It was narrated that 'Ali bin Abu Talib said: "The last words of the Prophet were: The prayer; and those whom your right hands possess." (Da'if)

Comments:
a. Prayer on time is among the most important obligations in Islam, therefore, the Noble Prophet at the time of his departure from this world, emphasized offering prayers regularly and on time.
b. Slaves belong to the most destitute class of society, but Islam gave them respect and honor, and they held highly esteemed posts in Islamic society. Kingship of Slave Dynasty, in the subcontinent is a well-known example.

c. The last word which can be deemed the last will of the Noble Prophet was “O Allah (with) the highest companions.”

d. As we make wills regarding worldly matters, in the same way, we ought to make wills concerning duties of the faith.

e. The last words or last will of the Noble Prophet are equally concerned and relevant to this world and the Hereafter.

Chapter 2. Exhortation To Make A Will

2699. It was narrated from Ibn 'Umar that the Messenger of Allah said: “The Muslim man has no right to spend two nights, if he has something for which a will should be made, without having a written will with him.” (Sahih)

Comments:

a. The reward and benefits of the will begin after death, when the commands of the will are carried out.

b. No human knows the moment of his death, therefore, a will should always be kept ready. A Muslim should always be ready to welcome the moment of death.

c. One can make changes at times, according to the circumstances, in a will written earlier.

d. Written details of debt and matters entrusted to others should always be kept ready at hand.

2700. It was narrated from Anas bin Malik that the Messenger of Allah said: “The one who is deprived is the one who is deprived of a will.” (Da'if)
The Chapters On Wills

Comments:
The sense of the narration is that one who died without making a written will, remained deprived of the benefits he could have if he had written one. For example, if he had advised in the will to give charity to pay the debt etc., he could have availed the benefits after his death. The one who does not write the will, remains deprived of such blessing.

2701. It was narrated from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said: "Whoever dies leaving a will, he dies on the right path and Sunnah, and he dies with piety and witness, and he dies forgiven." (Da‘īf)

2702. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Muslim man has no right to spend two nights, if he has something for which a will should be made, without having a written will with him." (Sahīh)

Chapter 3. Injustice In Wills

2703. It was narrated from Anas
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bin Mālik that the Messenger of Allāh ﷺ said: “Whoever tries to avoid giving the inheritance to his heirs, Allāh will deprive him of his inheritance in Paradise on the Day of Resurrection.” (Da‘if)

2704. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “A man may do the deeds of the people of goodness for seventy years, then when he makes his will, he is unjust in his will, so he ends (his life) with evil deeds and enters Hell. And a man may do the deeds of the people of evil for seventy years, then he is just in his will, so he ends (his life) with good deeds and enters Paradise.”

Abu Hurairah said: “Recite, if you wish: ‘These are the limits (set by) Allāh up to His saying: ‘a disgraceful torment’” [1] (Hasan)

2705. It was narrated from Mu‘āwiyah bin Qurrah, from his father that the Messenger of Allāh ﷺ said: “Abū Kābir bin Ummar bin Ṣa‘īd...

said: "Whoever makes a will as death approaches, and his will is in accordance with the Book of Allāh, it will be an expiation for whatever he did not pay of his Zakāh during his lifetime." (Da‘īf)

Chapter 4: The Prohibition Of Withholding While Alive, Only To Squander Upon One's Death

2706. It was narrated that Abu Hurairah said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh, tell me, which of the people has most right to my good companionship?' He said: 'Yes, by your father, you will certainly be told.' He said: 'Your mother.' He said, 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your father.' He said: 'Tell me, O Messenger of Allāh, about my wealth - how should I give in charity?' He said: 'Yes, by Allāh, you will certainly be told. You should give in charity when

[1] The commentaries say that it was either the type of statement that comes upon the tongue without intending its actual meaning, or, that this was stated prior to the narrations which forbid swearing by one's father. And some of them said that narrations such as this prove that the prohibition for swearing by one's father are intended to censure, not to make it absolutely prohibited. The second view appears most likely, and is the safest view, and indeed Allāh knows best.
you are still healthy and greedy for wealth, hoping for a long life and fearing poverty. Do not tarry until your soul reaches here and you say: "My wealth is for so-and-so," and "My wealth is for so-and-so," and it will be for them even though you dislike that."

(Sahih)

Comments:

a. To emphasize one's point swearing by Allâh is legal.

b. Before answering the question, saying words as a start of the talk attracts the listener's attention, as the Noble Prophet ﷺ said, "Yes you will certainly be told."

c. An oath can only be taken by the Name of Allâh. It is not legal to take an oath over other than Allâh's Name, as in authentic Ahâdhâth it has been made clear. The Prophet ﷺ said; "Verily! Allâh ﷺ forbids you to swear by your fathers. If one has to take an oath he should swear by Allâh or keep quite." (Sahih Al-Buhi: 6108.) In this Hadith the oath taken by the father is either before the time when it was prohibited, or just a part of Arabian culture, as a habitual custom. It was common in Arabia that during conversation some additional words or phrases without any particular intention were added.

2707. It was narrated that Busr bin Jâshah Al-Qurashi that the Prophet ﷺ spat in his palm then pointed to it with his index finger and said: "Allâh says: 'Do you think you can escape from My punishment, O son of Adam, when I have created you from something like this? When your soul reaches here' — and (the Prophet ﷺ) pointed to his throat — 'You say: I give charity.' But it is too late for charity?'" (Sahih)
Comments:

a. Allâh is the Creator of man, and has all authority and control over His creation. Man, in all his needs and requirements stands in need of Allâh and cannot do anything without His guidance.

b. This is Allâh’s mercy and favor, that He created man from a clot (a petty thing) and made him most eminent of all creation.

Chapter 5. Making A Will
For One Third

2708. It was narrated from ‘Ámir bin Sa’d that his father said: “I became sick during the year of the Conquest, and was at death’s door. The Messenger of Allâh came to visit me and I said: ‘O Messenger of Allâh, I have a great deal of wealth and no one will inherit from me apart from my daughter. Can I give two thirds of my wealth in charity?’ He said: ‘No.’ I said: ‘Then half?’ He said: ‘No.’ I said: ‘One third?’ He said: ‘One third, and one third is a lot. If you leave your heirs rich that is better than leaving them destitute and begging from people.’” (Sahih)

Comments:

a. Visiting a sick person is a highly appreciated deed and it is a sick man’s right that people should visit him.

b. When one feels that his time of death is approaching near, he can make a will for giving alms from his wealth, but not more than one third.

c. It is better if the will is made for less than one third. The Noble Prophet, in spite of recommending one third deemed it ‘a lot’. According to ’Abdullâh bin Abbâs, one third is a large part, and will should be for less than one third.

2709. It was narrated from Abu Hurairah that the Messenger of Allâh said: “Allâh has been
charitable with you over the disposal of one third of your wealth at the time of your death, so that you may be able to add to the record of your good deeds." (Da’if)

2710. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “(Allâh says:) O son of Adam! I have given you two things which you do not deserve (except by the mercy of Allâh): I allow you to dispose of a share of your wealth when you are on your deathbed, in order to cleanse and purify you, and My slaves pray for you after your life is over.” (Da’if)

Comments:
- Divine laws of Islamic faith are equally beneficial for this world and the Hereafter.
- A dead person gets the rewards and benefits of his will when it is carried out after his death.

2711. It was narrated that Ibn ‘Abbâs said: “I would like the people to reduce (the will) from

Offering of funeral prayer for Muslims is an obligation and a blessing of Allâh on his deceased slave. Muslim brothers pray for him, and Allâh forgives His slave and elevates his status by accepting the prayers. ‘Prayer’ may mean the supplication which a Muslim makes for other Muslims brothers.
one third to one quarter, because the Messenger of Allâh ﷺ said:

“One third is a lot.” (Sahih)

Chapter 6. There Is No Bequest For An Heir

2712. It was narrated from ‘Amr bin Khârijah: “The Prophet ﷺ addressed them when he was on his camel. His camel was chewing its cud and its saliva was dripping between my shoulders. He said: ‘Allâh has allocated for each heir his share of the inheritance, so it is not permissible (to make) a bequest for an heir. The child belongs to the bed and the adulterer gets the stone. Whosoever claims to belong to someone other than his father, or (a freed slave) who claims that his Wallâh[1] is for other than his Mawâtli, upon him will be the curse of Allâh, the angels and all the people, and no change nor equitable exchange will be accepted from him.’”[2] Or he said: “No equitable exchange nor change.” [Hasan]

[1] Referring to the relationship of inheritance between the freed slave and the one who freed him. In most cases, the freed slave’s tribe name will be the same as that of the one who freed him. See no. 2099.

[2] No Surf – they say it means no repartance, which is changing from the state of disobedience to the state of obedience; and no ‘Adî – meaning no equity through ransom. And it is said to be for the purpose of stressing the gravity of the wrong. See explanation by Sindi. See no. 2635.
Comments:

a. The share of inheritance for the relatives which has been fixed by Allâh, they must get it accordingly.

b. In the case of the share of inheritance for relatives which have not been fixed by Allâh, making an adequate will for them is commanded.

c. By making an excuse for an orphan grandson, allegations are placed on the system of Islamic inheritance. For example one man has two sons, one is alive and the other has died, but the son who has died has a son who is alive. It means the deceased has an orphan grandson who, according to the law of inheritance, is not liable to inherit anything from the property of his grandfather, because in the presence of a close relative from the father's side, a distant relative is not liable of getting any share. In such a rare and uncommon situation, making change in Divine law is a great audacity, whereas a legal way out is available in the laws of inheritance. A person, before his death, can advise giving his orphan grandson an adequate share of his wealth, or the legal heirs can give him some share from their own shares, as they think proper.

d. To make a will in favor of legal heirs is not permitted, because if this will is in accordance with the law of inheritance, there is no need for it, as they get it automatically, and if this is not in accordance with the law of inheritance, it is not legal to carry out in and it will be dismissed by itself.

e. This narration that the child belongs to the bed has already been explained in Hadith no. 2004.

f. Bloodline relationship cannot be changed, that is why in Islam there is no concept of adoption. According to the Islamic point of view, to adopt someone as a son is a great sin.

g. The relationship of Walâ' is also unchangeable. One who has freed a slave is his Mawâli, and a freed slave cannot say anyone else is his Mawâli as it is a great sin.

2713. Shurahbil bin Muslim Al-Khawlâni narrated from Abu Umâmah Al-Bâhili that the heard the Messenger of Allâh say in his sermon, during the year of the Farewell pilgrimage: “Allâh has given each person who has rights his rights, and there is no bequest for an heir.” (Hasan)

It was narrated that Anas bin Malik said: "I was under the she-camel of the Messenger of Allah and its saliva was dripping between my shoulders, and I heard him say: 'Allah has given each person who has rights his rights, but there is no bequest for an heir.'" (Sahih)

Chapter 7. Debts Before The Will

It was narrated that 'Ali said: "The Messenger of Allah ruled that the debts should be paid off before the execution of the will. You recite: 'The distribution in all cases is after the payment of legacies he may have bequeathed or debts.' The sons of one mother (from the same father) inherit from one another, but not the sons from different mothers (but the same father)." (Da'iF)

2715. It was narrated that 'Ali said: "The Messenger of Allah ruled that the debts should be paid off before the execution of the will. You recite: 'The distribution in all cases is after the payment of legacies he may have bequeathed or debts.' The sons of one mother (from the same father) inherit from one another, but not the sons from different mothers (but the same father)." (Da'iF)
Comments:

a. The issue of debt is important and serious because it remains payable in life and after death as well, whereas the will is carried out after death. On the other hand, whatever the amount of debt is, it must be paid as a will is valid only up to one third of the total amount of legacy. The amount of debt may accede from one third of the legacy.

b. First of all, from the wealth of the deceased, expenditure of shrouding and burial rites are deducted. After making the payment of debt from the remaining property, whatever is left, one third or less than one third is paid according to the will, and then the remaining is distributed among the heirs.

c. The real brother and sister of the deceased are given priority over the step brothers and sisters.

Chapter 8. If A Person Dies Without Having Made A Will, Can Charity Be Given On His Behalf?

2716. It was narrated from Abu Hurairah that a man asked the Messenger of Allah ﷺ: “My father died and left behind wealth, but he did not make a will. Will it expiate for him if I give charity on his behalf?” He said: “Yes.” (Sahih)

2717. It was narrated from ‘Aishah that a man came to the Prophet ﷺ and said: “My mother died unexpectedly and she had not made a will. I think that if she could have spoken, she would have given in charity. Will she have a reward if I give in charity on her behalf, and will I have a reward?” He said: “Yes.” (Sahih)
The Chapters On Wills

Comments:

a. Nowadays banquets and feast parties are arranged in the name of sending reward to the dead person, this is not a correct Islamic way to send reward to the deceased. The amount spent on such parties and food should be given to the poor and needy.

b. As deputizing is possible in life for payment of debt, or other matters relating to property or wealth, similarly another person may make a payment of debt for a dead person and release him from his obligation.

Chapter 9. Allâh’s Saying:
"But if he is poor, let him have for himself what is just and reasonable."  

2718. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: “A man came to the Prophet and said: ‘I do not have anything and I have no wealth, but I have an orphan (under my care) who has wealth.” He said: “Eat from the wealth of your orphan, without being extravagant or use it for trade.” He (the narrator) said: “And I think he said: ‘Do not preserve your wealth using his instead.’” (Hasan)

Comments:

a. If the guardian of an orphan is extremely poor and has nothing to use, he is allowed to use the wealth of the orphan, but only for basic necessities without being extravagant.

b. Preserving one’s wealth means using the wealth of the orphan instead of
using his own wealth for personal gains or needs.

c. Using wealth of an orphan is permitted for trade upon the condition of giving him his due share of the profit. It is not lawful for a guardian to keep the entire profit, or spend it extravagantly for his personal needs.
English Translation of

Sunan Ibn Mâjah

Volume 4

Compiled by:
Imâm Muhammad Bin Yazeed
Ibn Majah Al-Qazwinî

Ahâdîth edited, researched and referenced by:
Hâfiz Abu Tâhir Zubair ‘Ali Za’î

Translated by:
Nasiruddin al-Khattab (Canada)

Edited by:
Huda Khattab (Canada)

Final review by:
Abu Khaliyl (USA)
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The Chapters On Shares Of Inheritance

(السماج 23) أبواب الفرائض
(التحفة 15)

23. The Chapters On Shares Of Inheritance

The Ahâdîth in these chapters give us that knowledge regarding who is an heir and who is not, and what is the right of every heir.

a. Grounds of inheritance are:

1. Bloodline relationship: As in father, grandfather, son, grandson, or brother etc.
2. Marriage: Through the tie of marriage, husband and wife become the heir of each other.
3. Wala: One who frees a slave becomes the heir of the freed slave.

b. Prohibitions:

1. Infidelity: A Muslim cannot become an heir of a disbeliever and similarly a disbeliever cannot become an heir of a Muslim.
2. Murder: A killer cannot become an heir of the one whom he killed.
4. Illegal sexual intercourse: A child born as a result of illegal sexual intercourse cannot become an heir.
5. Li'ân: Through Li'ân, a husband and wife cease to be the heir of each other.
6. A child born dead cannot be an heir.

c. Conditions:

1. There should be no prohibitions present as mentioned above.
2. An heir must be alive till the death of his progenitor from whom he is to inherit.
3. Firm confirmation of progenitor’s death.

Chapter 1. Encouragement To Learn About Inheritance

2719. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “O Abu Hurairah, Learn about inheritance and teach it, for it is half of knowledge, but it will be forgotten. This is the first thing that will be taken away from my nation.’” (Da’if)
Chapter 2. Shares For Descendants

2720. It was narrated that Jābir bin 'Abdullāh said: “The wife of Sa’d bin Rabi’ came with the two daughters of Sa’d to the Prophet ﷺ and said: ‘O Messenger of Allāh, these are the two daughters of Sa’d. He was killed with you on the day of Uhud, and their paternal uncle has taken all that their father left behind, and a woman is only married for her wealth.’ The Prophet ﷺ remained silent until the Verse of inheritance was revealed to him. Then the Messenger of Allāh ﷺ called the brother of Sa’d bin Rabi’ and said: ‘Give the two daughters of Sa’d two thirds of his wealth, and give his wife one eighth, and take what is left.’”

(Da’if)

Comments:

a. The Divine law of Islam has fixed the shares of certain heirs. These heirs are called Ashābul-Furudh. After giving them their due share, the rest of the legacy is distributed among the bloodline relatives of the deceased, and these are called Asabah.
b. If someone has only one daughter, she will get half of the total legacy, if daughters are more than one, then the total legacy will be divided into three parts, and two thirds will be divided among the daughters. (An-Nisāʾ 4:11)

c. If the deceased leaves behind sons and daughters among his heirs, then according to their numbers, every male will get two shares and every female one share. (An-Nisāʾ. 4: 11.)

d. If the deceased has no children, then one fourth of his total legacy will go to his wife, and if the deceased has children, as is mentioned in the narration, then the wife will get one eighth of the total legacy, and if there is more than one wife of the deceased, then one fourth or one eighth, according to the situation, will be distributed among the wives.

e. The brother of the deceased is one of his Asabah, therefore, after giving the shares of Ashābul-Furūdhi (wife and daughters) rest will be given to him.

f. According to the event referred to in this narration, twenty-four total shares were declared, and one eighth shares were given to the wife and sixteen shares, i.e., two thirds were given to two daughters (eight shares to each daughter) and the rest of the shares, i.e., five shares were given to the brother. (Three shares were given to the wife, sixteen shares were given to two daughters, and five shares were given to the brother, totaling twenty-four shares.)

2721. It was narrated that Huzail bin Shurahbil said: “A man came to Abu Musa Al-As̲h̲’ari and Salmān bin Rabī’ah Al-Bāhili and asked them about (the shares of) a daughter, a son’s daughter, a sister through one’s father and mother. They said: ‘The daughter gets one half, and what is left goes to the sister. Go to Ibn Mas’ud, for he will concur with what we say.’ So the man went to Ibn Mas’ud, and told him what they had said. ‘Abdullāh said: ‘I will go astray and will not be guided (if I say that I agree); but I will judge as the Messenger of Allah judged. The daughter gets one half, and the son’s daughter gets one-sixth. That makes two-thirds. And what is left goes to the sister.’” (Sahih)
Comments:

a. The opinion of the two Companions was most probably based on the principle that in the presence of a close relative, distant relatives do not get any share, therefore, in the presence of a daughter they took the share of the grand-daughter and they suggested to give the remainder to the sister.

b. 'Abdullah bin Mas'ud based his opinion on a principle that was not known to those two Companions.

c. If the heirs are only two daughters, their fixed share is two thirds and in the absence of daughters, the share goes to granddaughters. As the share of one daughter is one half; in the absence of a daughter the share will go to the grand-daughter. In the light of these principles, the share of one daughter is one half and the share of one daughter and one granddaughter is two thirds, therefore, after deducting half from the two thirds, one sixth remains, which goes to the granddaughter.

d. In this situation, the daughter and granddaughter do not get equal shares because their relationship with the deceased is not equal. In the presence of a daughter or daughters, the granddaughter or granddaughters' share stands as Asabah.

Chapter 3. The Shares Of The Grandfather

2722. It was narrated that Ma'qil bin Yas'ar Al-Muzani said: "I heard the Prophet ﷺ when a case was brought to him which involved the share of a grandfather. He gave him one third, or one sixth." (Da'if)

2723. It was narrated that Ma'qil bin Yas'ar said: "The Messenger of Allah ﷺ ruled concerning a grandfather who was among us, that he should receive one sixth." (Da'if)
Comments:
In the absence of the deceased’s father, one sixth share goes to the grandfather. If the father is alive, then this share will go to the father and the grandfather gets nothing.

Chapter 4. The Inheritance Of A Grandmother

2724. It was narrated that Ibn Dhu‘aib said: “A grandmother came to Abu Bakr Siddiq and asked him for her inheritance. Abu Bakr said to her: ‘You have nothing according to the Book of Allâh, and I don’t know of any thing for you according to the Sunnah of the Messenger of Allâh. Go back until I ask the people.’ So he asked the people and Al-Mughirah bin Shu‘bah said: ‘I was present with the Messenger of Allâh and he gave her (the grandmother) one sixth.’ Abu Bakr said: ‘Is there anyone else with you (who will corroborate what you say)?’ Muhammad bin Maslamah Al-Ansâri stood up and said something like what Mughirah bin Shu‘bah had said. So Abu Bakr applied it in her case.”

“Then the other grandmother, on the father’s side, came to ‘Umar and asked him for her inheritance. He said: ‘You have nothing according to the Book of Allâh. The ruling that was passed applied to someone other than you, and I will not make any addition to the shares of inheritance. But it is one sixth. If
there are two of you then it is to be shared between you, and if one of you is alone then it all belongs to her.’’ (Sahih)

Comments:

a. The Arabic word Jaddah is used for grandmothers, both the mother’s mother and the father’s mother. In this event the second lady was the father’s mother. It clarifies that first lady mentioned in this narration was the mother’s mother, and the second was the father’s mother.

b. The share from the legacy for both grandmothers, either from the side of father or from the side of mother, is fixed, and it is one sixth. If both are alive, this one sixth share is divided between these two ladies.

2725. It was narrated from Ibn ‘Abbás that the Messenger of Allâh ﷺ gave a grandmother one sixth of the inheritance. (Sahih)

Comments:

In the light of Hadith no. 2724, the decision taken on the issue is correct.

Chapter 5. One Who Leaves Behind No Heir

2726. It was narrated from Ma’dân bin Abu Talhah Al-Ya’murî that ‘Umar bin Khattâb stood up to deliver a sermon one Friday, or he addressed them one
Friday. He praised and glorified Allāh, and said: “By Allāh, I am not leaving behind any problem more difficult than the one who leaves behind no heir. I asked the Messenger of Allāh ﷺ, and he never spoke so harshly to me about anything as he spoke to me about this. He jabbed his finger into my side or my chest and said: ‘O ‘Umar, sufficient for you is the Verse that was revealed in summer, at the end of Surat An-Nisā’.” (Sahih)

**Comments:**

a. Those who leave behind neither descendent nor ascendant, their legacy is distributed among their brothers and sisters.

b. The Verse revealed in the summer is Verse no. 176 of Surat An-Nisā’. In this Verse, it is explained, that if a male dies and he has a sister from his mother and father i.e., real sister, or a sister from his father, i.e., stepsister, she will get one half of her brother’s legacy. If the deceased is a female and she has a brother the entire legacy will go to him.

c. It is also mentioned in this Verse, that if such a person has two real sisters, or two sisters from his father, but from another mother, they will get two thirds of the legacy.

d. If the person who leaves behind no heir has real brothers and sisters, and he also has brothers and sisters from his father, but from another mother, in this situation, the legacy will be distributed such that every brother will get two shares and every sister will get one share.

e. In the case where a person has one uterine brother or one uterine sister from the same mother but from different fathers, he/she will get one sixth of the legacy, and if he has two brothers or more, and two sisters or more, they will get one third of the total legacy, and this will be equally distributed among them. In this case, brothers and sisters get equal shares. The brother’s share is not double. *(An-Nisā’ 4:12)*

2727. ‘Umar bin Khattāb said: “There are three things, if the Messenger of Allāh ﷺ had clarified them, that would have been dearer to me than the world and everything in it: a person...
who leaves behind no heir, usury, and the caliphate." (Da‘īf)

Comments:
A person who leaves behind no heir, may have three types of brothers and sisters:

i. Real brothers and sisters (from the same mother and father).

ii. Stepbrothers and sisters (from the same father but from different mothers).

iii. Uterine brothers and sisters (from the same mother but different fathers).

The explanation of (i) and (ii) is in Verse 176 Surat An-Nisi’ and the explanation of (iii) is in Verse 12 Surat An-Nisi’.

2728. It was narrated from Muhammad bin Munkadhir that he heard Jābir bin ‘Abdullāh say: “I fell sick and the Messenger of Allāh ﷺ came to visit me, he and Abu Bakr with him, and they came walking. I had lost consciousness, so the Messenger of Allāh ﷺ performed ablution and poured some of the water of his ablution over me. I said: ‘O Messenger of Allāh, what should I do? How should I decide about my wealth?’ Until the Verse of inheritance was revealed at the end of An-Nisi’: “If the man or woman whose inheritance is in question has left neither ascendants nor descendants.”[1]

And: “They ask you for a legal verdict. Say: ‘Allāh directs (thus) about those who leave neither ascendants nor descendants.”

descendants nor ascendants as heirs.”[1] (Sahih)

Comments:
The Second Verse mentioned in the narration explains the shares of real and stepbrothers and sisters, whereas the first Verse mentioned in the narration explains the shares of uterine brothers and sisters. (See comments on Hadith 2726)

Chapter 6. The People Of Islam Inheriting From the People Of Polytheism

It was narrated from Usāmah bin Zaid, who attributed it to the Prophet ﷺ: “The Muslim does not inherit from a disbeliever and the disbeliever does not inherit from a Muslim.” (Sahih)

Comments:
A disbeliever means all non-Muslims like Hindus, Sikhs, Buddhists, Atheists, Qadianis, Baha’ists etc., even Jews and Christians are included in the category of non-Muslims.

It was narrated from Usāmah bin Zaid that he said: “O Messenger of Allâh, will you stay in your house in Makkah?” He said: “Has ‘Aqeel left us any houses?”

‘Aqeel had inherited from Abu Tâlib, he and Tâlib, but neither Ja’far nor ‘Ali had inherited anything, because they were Muslims, but ‘Aqeel and Tâlib were disbelievers.

Because of that, ‘Umar used to...

say: "The believer cannot inherit from a disbeliever."

And Usāmah said: "The Messenger of Allâh ﷺ said: 'The Muslim does not inherit from a disbeliever and the disbeliever does not inherit from a Muslim.'" (Sahih)

Comments:

a. This incident occurred at the occasion of the last Hajj (Sahih Buhârî: 3058) or when Abu Tâlib died. 'Aqeel by that time had not embraced Islam, therefore, he got a share from the legacy, because 'Ali and Ja'far had embraced Islam, so they were deprived of the share. 'Aqeel embraced Islam later.

b. Imam Buhârî inferred from this incident that if a person living in (Dârul-Harb) a non-Muslim country if embraces Islam, he can continue to keep his property as before.

c. Hâfiz Ibn Hajar says, ‘'Aqeel had sold that house.” (Fathul-Bînî, v. 3. pp. 571)

2731. It was narrated from 'Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "People of two different religions do not inherit from one another.” (Sahih)

Comments:

a. Two different religions mean Muslims and disbelievers.

b. A disbeliever is the heir of another even they are from different types of disbelieving sects.
Chapter 7. Inheritance Of 
Walā'[^1]

2732. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “Rabāb bin Hudhaifah (bin Sa‘eed) bin Sahrn married Umm Wā‘il bint Ma‘mar Al-Jumahiyah, and she bore him three sons. Their mother died and her sons inherited her houses and the Walā’ of her freed slaves. ‘Amr bin ‘As took them out to Shām, and they died of the plague of Amwās. ‘Amr inherited from them, and he was their ‘Asabah.[^2]

When ‘Amr bin ‘As came back, Banu Ma‘mar came to him and they referred their dispute with him concerning the Walā’ of their sister to ‘Umar. ‘Umar said: ‘I will judge between you according to what I heard from the Messenger of Allāh, s. I heard him say: “What the son or father acquires goes to his ‘Asabah, no matter who they are.”’ So he ruled in our favor and wrote a document to that effect, in which was the testimony of ‘Abdur-Rahmān bin ‘Awf, Zaid bin Thābit and someone else. Then when ‘Abdul-Malik bin Marwān was appointed caliph, a freed slave of hers (Umm Wā‘il’s) died, leaving behind two thousand Dinār. I heard that that ruling had been changed, so they referred the dispute to Hishām.

[^1]: See no. 2712.

[^2]: Normally ‘Asabah refers to the remaining male relatives of the deceased on the father’s side.
bin Ismā’īl. We referred the matter to ‘Abdul-Malik, and brought him the document of ‘Umar. He said: ‘I thought that this was a ruling concerning which there was no doubt. I never thought that the people of Al-Madinah would reach such a state that they would doubt this ruling. So he ruled in our favor, and it remained like that afterwards.’

(Hasan)

Comments:
a. Inheritance is first distributed among the Ashābul-Furudh according to their fixed shares, and whatever remains from the legacy is distributed among the ‘Asabah. If a freed slave does not have any ‘Asabah relatives then the one who has freed the slave becomes his ‘Asabah, and if the freed slave does not have ‘Ashabul-Furudh nor ‘Asabah, then the one who has freed the slave becomes the sole heir of the slave.
b. Wadā’ of Umm Wā’il was given to her sons. After the death of her sons, Wadā’ remained in the same bloodline family, meaning that it remained in Umm Wā’il’s in-laws’ family. Umm Wā’il’s family or her children’s maternal family’s law suit was rejected.
c. In the presence of ‘Asabah, relatives from the side of the wife do not become heirs.

2733. It was narrated from ‘Aishah that the freed slave of the Prophet fell from a palm tree and died. He left behind wealth but he had no child or close relative. The Prophet said: “Give his legacy to a man from his village.” (Hasan)
The Chapters On Shares Of Inheritance

Chapter 8. The Inheritance Of A Killer

2735. It was narrated from Abu Hurairah that the Messenger of Allah said: "The killer does not inherit." (Hasan)
Comments:

a. Killing deprives the killer from being a heir. If a killer is a relative of the one killed, by which he would have become the heir, then due to the crime of killing, he loses this right, and is deprived of the right of being heir.

b. This order is for every killer, whether he is from ‘Ashābul-Furūd or ‘Asābah. For example, a man has two sons; one of them kills his father, then deducting the share of ‘Ashābul-Furūd from the total legacy, the rest will be given to the son who was not involved in the crime of killing, the other son who was the killer gets nothing.

c. Usually the motive of such murder is to get the property sooner. The law given in this Hadith diminishes, or ends the cause of murder, and safeguards humanity from the crime based on greed.

2736. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ stood up, on the day of the conquest of Makkah, and said: “A woman inherits from the blood money and wealth of her husband, and he inherits from her blood money and wealth, so long as one of them did not kill the other. If one of them killed the other deliberately, then he or she inherits nothing from the blood money or wealth. If one of them killed the other by mistake, he or she inherits from the other’s wealth, but not from the blood money.” (Hasan)

تخريج: [حسن] تقدم، ح. ٢٦٤٥٠
Chapter 9. Relations Of The Womb

2737. It was narrated from Abu Umâmah bin Sahl bin Hunâif that a man shot an arrow at another man and killed him, and he had no heir except a maternal uncle. Abu 'Ubaidah bin Jarrah wrote to 'Umar about that, and 'Umar wrote back to him saying that the Prophet ﷺ said: “Allâh and His Messenger are the guardians of the one who has no guardian, and the maternal uncle is the heir of one who has no other heir.”

(Hasan)

Comments:

a. The word Mawâli is used in both senses, for a freed slave and for the one who frees the slave. On the basis of this relationship, the issue has been discussed in a previous Hadith. (See Hadith no. 2732) If after the death of a freed slave, there is no one among those who freed him, the inheritance will be deposited in the public treasury as the legacy of an heirless person.

b. There are three kind of heirs:

(i) Ashabul-Furudh: Their share has been fixed by the Qur’ân and the Sunnah of the Prophet ﷺ.

(ii) 'Asabah: Relatives other than the Ashabul-Furudh who are from the bloodline of the deceased like (uncle) the father’s brother, (nephew) the brother’s son, or the son of the father’s brother etc.

(iii) Dhul-Arhrim: Those relatives whose relationship to the deceased is through a female link, like the maternal uncle, the deceased’s sister’s son, the grandfather (mother’s father) and grandson, (son of the daughter), etc. In the absence of 'Asabah, these relatives are heirs.
2738. It was narrated from Miqdām Abu Karimah, a man from Shām, who was one of the Companions of the Messenger of Allāh سلسلة, that the Messenger of Allāh سلسلة said: “Whoever leaves behind wealth, it is for his heirs. Whoever leaves behind poor dependents and a debt, it is for us to take care of — or he said: ‘It is for Allāh and His Messenger (to take care of) — I am the heir of the one who has no heir, I will pay blood money on his behalf and inherit from him. And the maternal uncle is the heir of the one who has no heir, he pays blood money on his behalf and inherits from him.’” (Sahīḥ)

Comments:

a. An Islamic state is responsible for orphans, poor, needy and indolent persons.

b. In case of killing by mistake, the blood money is paid by the ‘Asabah, but if there are no ‘Asabah (or they are not resident of an Islamic state) then the responsibility is shifted to the state.

c. In the absence of the ‘Asabah, Dhul-Arhiim are the heirs and they too are responsible for the payment of blood money. (See Hadīth no. 2634)

Chapter 10. Inheritance From The Male Relatives From Father’s Side

2739. It was narrated that ‘Ali bin Abu Tālib said: “The Messenger of Allāh سلسلة ruled that the sons from the same mother inherit from one another, but not sons from different mothers. A man inherits from his full brother from the same father and mother, but not his brothers from his father.” (Da‘īf)
Comments:

See Hadith no. 2715.

2740. It was narrated that Ibn 'Abbás said: "The Messenger of Allāh ﷺ said: 'Distribute wealth among those who are entitled to shares of inheritance, according to the Book of Allāh, then whatever is left over goes to the nearest male relative.'" (Sahih)

Comments:
a. Ashībul-Furudh means those heirs whose shares have been fixed by the Noble Qur’ān and the Hadith of the Prophet ﷺ.
c. Among the above mentioned relationships, some change their status in some conditions. Sometimes they have the status of As-habul Furoodh and sometimes they become Asabah. For example, one daughter or more than one daughter are included in Ashabul-Furudh, if there is no son of the deceased. If he has a son, the daughters become Asabah.

Chapter 11. One Who Has No Heir

2741. It was narrated that Ibn 'Abbás said: "A man died at the time of the Messenger of Allāh ﷺ, and he left no heir except for a slave whom he had set free. The Messenger of Allāh ﷺ gave the legacy to him." (Hasan)
Chapter 12. A Woman May Get Three Types Of Inheritance

2742. It was narrated from Wathilah bint Asqa' that the Prophet ﷺ said: "A woman may get three types of inheritance: From her freed slave woman, a foundling whom she raised, and her child concerning whom she swore in Li‘ân that he was legitimate." (Da‘îf)

Muhamamd bin Yazid (one of the narrators) said: "This Hadith was not reported by anyone other than Hishâm."

Comments:
a. The issue of the inheritance of a freed slave is mentioned in Hadith no. 2734.
b. In the case of Li‘ân, the child belongs to the mother, he is not considered the son of the woman’s husband. (See Hadith no. 2069), therefore, the mother is the heir of her child for whom she is blamed.

Chapter 13. One Who Rejects His Child

2743. It was narrated that Abu Hurairah said: "When the Verse of Li‘ân was revealed, the Messenger of Allâh ﷺ said: 'Any woman who attributes her child to people to whom he does not belong, then she has no relation to (the religion of) Allâh, and she will never enter Paradise, and any
man who rejects his child, while he recognises him, Allâh will screen Himself from him on the Day of Resurrection and disgrace him before the witnesses.”

(Hasan)

2744. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ said: “It is disbelief for a man to attribute himself to someone other than his father knowingly, or to deny his connection to his father, even subtly.”[1] (Hasan)

Comments:

a. Almost all the issues of inheritance depend on the proof of bloodline and genealogy; therefore, it is important to be very careful in this matter.

b. To make a change in one's bloodline is equal to disbelief.

Chapter 14. Claiming A Child

2745. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather that the Messenger of Allâh ﷺ said: “Whoever commits adultery with a slave woman or a free woman,

[1] In his notes on Musnad Ahmad Sindi said: “By negating his father's relationship to his grandfather and even further.”
his child is illegitimate, and he cannot inherit from him or be inherited from (i.e., this child cannot inherit from him)."

(Hasan)

تخريج: [حسن] # تقدم حال المشهور، ح: ٢٤٠٠، وتابعه ابن لهيعة عند الثرمذي، ح: ٢٣٢٣، وهو أيضاً ضعيف مدني (انظر، ح: ٣٣٠٠ وغيره)، ولهديث شاهد عند ابن حبان في صحيحه (مورد)، ح: ١٦٩٩، وانظر الحديث الآتي.

Comments:

a. Issues of inheritance depend on the basis of a legal marriage bond. Though a child born as a result of adultery is the son of the adulterer, still, in the eyes of law, he is a bastard, and has no legal relation with his father; therefore, he cannot become his heir.

b. The mother is an heir of her child whether her child is legitimate, or born as a result of illicit relations with someone, and the relationship of the child regarding inheritance remains regular. The link of the child also remains regular with maternal family in inheritance matters.

2٤٦٦. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allah ﷺ said:

"Every child who is attributed to his father after his father to whom he is attributed has died, and his heirs attributed him to him after he died, he ruled that[1] whoever was born to a slave woman whom he owned at the time when he had intercourse with her, he should be named after the one to whom he was attributed, but he has no share of any inheritance that was distributed previously. Whatever inheritance he finds has not yet been distributed, he will have a share of it. But he cannot be named after his father if the man whom he claimed as his father did not acknowledge him.

[1] In the version with Abu Dawud it is: “The Prophet ﷺ ruled that every” so this is the meaning here.
If he was born to a slave woman whom his father did not own, or to a free woman with whom he committed adultery, then he cannot be named after him and he does not inherit from him, even if the one whom he claims as his father acknowledges him. So he is an illegitimate child who belongs to his mother’s people, whoever they are, whether she is a free woman or a slave.” (Hasan)

(One of the narrators) Muhammad bin Râshid said: “What is meant by that is what was distributed out during the Ignorance period, before Islam.”

Comments:

a. In the period of Ignorance, illegal sexual intercourse with slave woman was a normal feature of the society, and it was not considered a sin. Illegal sexual intercourse with a free woman was a social vice, but it was a part of the social life.

b. In the case of various claimants of a child, the Prophet ﷺ issued the following principle:

i) A legal child who’s father is the husband of a free woman, or master of a slave woman. This type of legal child is an heir of his father.

ii) If a man who is attributed as a father of a child disowns the child in his lifetime, that child will not be deemed his child, and will not get any share from his inheritance, and vice versa.

iii) If a child is born as a result of illicit relations and the adulterer admits that he is the father of the child, even then he will not be considered the child’s father, nor he/she will get a share from the inheritance, and vice versa.

Chapter 15. Prohibition Of Selling The Right Of Inheritance

2747. It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ forbade selling the right
of inheritance or giving it away.” (Sahih)

It was narrated that Ibn 'Umar said: The Messenger of Allâh forbade selling the right of inheritance, or giving it as a gift. (Sahih)

Comments:
a. The relation between the one who frees a slave, and the freed slave, is the base of the rights of inheritance. For example, if there is no heir of the one who manumits the slave, the freed slave will be his heir, because the freed slave is considered a member of the tribe of his master who freed him.

b. The relationship of the right of inheritance cannot be changed by any means. It cannot be sold or given as a gift to anyone.

Chapter 16. Division Of Inheritance

It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh said: "Whatever division of inheritance was made during the Ignorance period, stands according to the division of the Ignorance period, and whatever division of inheritance was made during Islam, it stands according to the division of Islam." (Hasan)
Comments:
Even in the period of Ignorance, illegal sexual intercourse was considered a social evil, and there used to be a difference between right and wrong, and legal and illegal. Before the advent of Islam, a child born as a result of illicit relations never got the status equal to a child born to a married couple. It has been explained in Chapter no. 14.

Chapter 17. If A Newborn Cries, He Is An Heir

2750. It was narrated from Jābir that the Messenger of Allāh ﷺ said: “If the child has cried, the (funeral) prayer should be offered for him (if he dies) and he is an heir.” (Da‘īf)


2751. It was narrated from Jābir bin ‘Abdullāh and Miswar bin Makhramah that the Messenger of Allāh ﷺ said: “No child inherits until he raises his voice or cries.” (Hasan)

He said: “Raising his voice means crying, yelling or sneezing.”
Comments:

a. A child born dead is not a heir.

b. To cry is a sign of being alive. Usually immediately after birth, a child cries, and this is a sign of being alive, and any other indication that proves the signs of life is enough to give the child the status of a heir.

c. In this situation, the first thing is to determine whether the child was born alive or not. If it was born alive, then the share is determined and afterwards this share is distributed among his heirs.

Chapter 18. A Man Who Becomes Muslim At The Hands Of Another

2752. It was narrated that 'Abdullâh bin Mawhab said: "I heard Tamîm Ad-Dârî say: 'I said: O Messenger of Allâh, what is the Sunnah concerning a man from among the People of the Book who becomes Muslim at the hands of another man?' He said: 'He is the closest of all people to him in life and in death.'" (Hasan)

Comments:

a. If a non-Muslim embraces Islam by someone’s hand, a relationship of the right of inheritance is established between the two. Relatives of this new Muslim being non-Muslim are not his heirs, and the person at whose hand he accepted Islam is his heir.

b. If the one who embraced Islam has other Muslim relatives, they will become his heirs, and if they are Ashâb al-Furûth then the person who converted him to Islam will become his ‘Asabah. (Allâh knows better)
Chapter 1. The Virtue Of Jihād In The Cause Of Allāh

2753. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “Allāh has prepared (reward) for those who go out (to fight) in His cause: ‘And do not go out except (to fight) for Jihād in My cause, out of faith in Me and belief in My Messengers, but he has a guarantee from Me that I will admit him to Paradise, or I will return him to his dwelling from which he set out, with the reward that he attained, or the spoils that he acquired.’ Then he said: ‘By the One in Whose Hand is my soul, were it not that it would be too difficult for the Muslims, I would never have stayed behind from any expedition that went out in the cause of Allāh. But I could not find the resources to give them mounts and they could not find the resources to follow me, nor would they be pleased to stay behind if I went. By the One in Whose Hand is the soul of Muhammad, I wish I could fight in the cause of Allāh and be killed, then fight and be killed,'
then fight and be killed.'” (Sahih)

Comments:

a. Sometimes *jihād* becomes a communal obligation, in the case where it is fulfilled by some, those who abstain from it are not sinners.

b. A chief of a group or leader of a nation must respect the feelings of his followers provided there is no violation of the rulings of Shari'ah.

c. Swearing by Allāh when emphasizing a matter is allowed.

d. Mentioning any of Allāh's attributes while swearing instead of His Name is also allowed.

e. Wishing an impossible matter, if it is related to a good deed, is permissible.

f. The rank of martyrdom is so high and significant that the Prophet ﷺ, used to wish this rank, though he was greater than the martyrs.

2754. It was narrated from Abu Sa’eed Al-Khudri that the Prophet ﷺ said: "The one who fights in the cause of Allāh has a guarantee from Allāh. Either He will raise him to His forgiveness and mercy, or He will send him back with reward and spoils of war. The likeness of the one who fights in the cause of Allāh is that of one who fasts and prays at night without ceasing, until he returns.” (Hasan)

Comments:

a. The reward of a fighter in the cause of Allāh continues even if he is not in the state of fighting. Hence, the reward of fighting in the cause of Allāh is more than other deeds.

b. Booty is a blessing for a fighter in the cause of Allāh, since he spends it in good deeds and gets more reward.
Chapter 2. The Virtue Of Going Out In The Cause Of Allâh In The Morning And the Evening

2755. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Going out in the morning in the cause of Allâh, or in the evening, is more virtuous than the world and what is in it.” (Sahih)

Comments:
The expression ‘In the cause of Allâh’ may imply many good deeds if performed sincerely.

2756. It was narrated from Sahl bin Sa’d As-Sâ’ïdî that the Messenger of Allâh ﷺ said: “Going out in the morning in the cause of Allâh, or in the evening, is better than the world and what is in it.” (Sahih)

2757. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Going out in the morning in the cause of Allâh, or in the evening, is better than the world and what is in it.” (Sahih)
Chapter 3. One Who Equips A Warrior

2758. It was narrated that ‘Umar bin Khattâb said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever equips a warrior in the cause of Allâh until he is fully equipped, he will have a reward like his, until he dies or returns.”’ (Sahih)

2759. It was narrated from Zaid bin Khâlid Al-Juhâni that the Messenger of Allâh ﷺ said: “Whoever equips a warrior in the cause of Allâh, he will have a reward like his, without that detracting from the warrior’s reward in the slightest.” (Sahih)
Comments:
a. Cooperating in any good deed is similar to participating in that noble act.
b. All those who participate in a good deed get the full reward; no one’s reward is decreased when a reward is granted to someone else.
c. Facilitating a good deed is actually a grace of Allāh; and getting reward for it is a multiple blessing of Allāh.

Chapter 4. The Virtue Of Spending In The Cause Of Allāh

2760. It was narrated from Thawbān that the Messenger of Allāh said: “The best Dinār that a man can spend is a Dinār that he spends on his family, a Dinār that he spends on a horse in the cause of Allāh, and a Dinār that a man spends on his companions in the cause of Allāh.” (Sahih)

Comments:
a. Bearing all the expenditure of a wife and children is compulsory. Spending more than reasonable limits is considered extravagance which is not a good habit. Spending money in unlawful matters or giving to one’s family to satisfy their unnecessary desires is a sin.
b. Spending money to own the means that are used in the cause of Allāh, and the cost of their maintenance; all are among the best expenses.
in the cause of Allâh at home, for every Dirham he will have (the reward of) seven hundred Dirham. Whoever fights himself in the cause of Allâh, and spends on that, for every Dirham he will have (the reward of) seven hundred thousand Dirham.” Then he recited this Verse: “Allâh gives manifold increase to whom He wills.”[1] (Da’if)

Chapter 5. The Severity Of Forsaking Fighting In Allâh’s Cause

2762. It was narrated from Abu Umâmah that the Prophet ﷺ said: “Whoever does not fight, or equip a fighter, or stay behind to look after a fighter’s family, Allâh will strike him with a calamity before the Day of Resurrection.” (Hasan)

Comments:
a. Apart from personally participating in Jihâd, financial support of a fighter or serving and taking care of the family of a fighter is also like participating in fighting for Allâh’s cause.
b. If one cannot participate in fighting for Allâh’s cause individually, then he must take part in the other two tasks; otherwise, he is considered guilty of abandoning fighting for Allâh’s cause.

Chapter 6: One Who Is Kept From Jihad By A (Legitimate) Excuse

2764. It was narrated that Anas bin Malik said: “When the Messenger of Allah (ﷺ) was returning from the campaign of Tabuk, and had drawn close to Al-Madinah, he said: ‘In Al-Madinah there are people who, as you traveled and crossed valleys, were with you.’ They said: ‘O Messenger of Allah, even though they were in Al-Madinah?’ He said: ‘Even though they were in Al-Madinah. They were kept behind by (legitimate) excuses.’” (Sahih)

Comments:

‘Being with the fighters in Allah’s cause though they were in Madinah’ means having a share in the reward of enduring the hardships of the journey. They deserved this reward for the sincerity of their intentions.
Chapter 7. The Virtue Of Guarding The Frontiers In The Cause Of Allâh

2766. It was narrated that ‘Abdullâh bin Zubayr said: “Uthmân bin ‘Affân addressed the people and said: ‘O people! I heard a Hadîth from the Messenger of Allâh ﷺ and nothing kept me from narrating it to you except for the fact that I did not want to lose you and your companionship. So it is up to you. I heard the Messenger of Allâh ﷺ saying: “Whoever spends a night guarding the frontier in the cause of Allâh, it will be like a thousand nights spent in fasting and prayer.”’ (Da‘îf)
2767. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Whoever dies being prepared in the cause of Allah, will be given continuously the reward for the good deeds that he used to do, and he will be rewarded with provision, and he will be kept safe from Fattān, and Allah will raise him on the Day of Resurrection free of fright.” (Sahih)

Comments:
a. Being prepared, here implies being fully prepared for waging war on the borders, so that if war starts he participates immediately in the fight.
b. Due to the pure intention, one gets the reward of the good deed even if he does not get the chance to do it.

2768. It was narrated that Ubayy bin Ka‘b said: “The Messenger of Allah ﷺ said: For guarding the frontier for a day in the cause of Allah, defending the Muslims, seeking reward, apart from in the month of Ramadān, there is a reward granted greater than worshipping for a hundred years, fasting and praying. Guarding the frontier for a day in the cause of Allah, defending the Muslims, seeking reward, in the month of Ramadān, is better before Allah and brings a greater reward.” – I

[1] The first interpretation refers to Munkar and Nakir, and it means that they do not come to him to question him, rather his death guarding the frontier in the cause of Allah is sufficient, so they will not bother him. The second interpretation refers to Shaitān and his like of those who a person encounters during the trials of the grave, that is its punishment, or, it refers to the Angel of punishment. (Explanation by Sindi)
The Chapters On Jihād

think he said — "than worshipping for a thousand years, fasting and praying. If Allāh returns him to his family safe and sound, no bad deed will be recorded for him for a thousand years, but his good deeds will be recorded, and the reward for guarding the frontier will come to him until the Day of Resurrection." (Mauḍū')

Chapter 8. The Virtue Of Guarding The Frontier And Saying The Takbir In The Cause Of Allāh

2769. It was narrated from 'Uqbah bin 'Amir Al-Juhani that the Messenger of Allāh ﷺ said: "May Allāh have mercy on the one who keeps watch over the troops." (Da'īf)

2770. It was narrated that Sa'eed bin Khālid bin Abu Tuwail said: I heard Anas bin Mālik saying: I heard the Messenger of Allāh ﷺ say: "Standing guard one night in
the cause of Allâh is better than a man fasting and praying, among his family, for a thousand years. The year is three hundred and sixty days and a day is like a thousand years." (Maudû'

During Jihâd, guarding the frontiers is a very great deed. Many Ahâdith prove the virtues of this act as mentioned in the previous chapters.

2771. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said to a man: "I advise you to fear Allâh and to say the Takbir (Allâhu Akbar) in every high place." (Hasan)

Comments:
Fear of Allâh should be observed at all times, but it is more needed during Jihâd, since it facilitates keeping the intention pure, to follow the leader, to endure the hardship of Jihâd, to avoid taking a part of booty illegally and the like.

Chapter 9. Going In
Response To A General Call
To Arms

2772. It was narrated from Hammâd bin Zaid from Thâbit, that the Prophet ﷺ was mentioned before Anas bin Mâlik
and he said: “He was the best of people, the most generous of people, the most courageous of people. The people of Al-Madinah became alarmed one night, and he was the first of them to investigate the noise and din. He was riding a horse belonging to Abu Talhah, bareback, with no saddle. His sword was hanging from his neck and he was saying: ‘O people, do not be afraid,’ sending them back to their houses. Then he said of the horse, ‘We found it like a sea,’ or, ‘It is a sea.’”

Hammâd said: Thâbit or someone else narrated to me, saying: “Abu Talhah’s horse was slow, but it was never left behind after that day.”

2773. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “If you are called to arms then go forth.” (Sahih)

Comments:

a. Riding a horse without a saddle or the like is allowed.

b. One should not fall short of admitting the virtues of others. This practice used to inspire the Companions and the followers. However, improper admiration that may arouse the feelings of pride, arrogance, and flattering is forbidden.

c. The blessings, on many occasions, received from the Prophet ﷺ is a proof of the truthfulness of his prophethood.
The Chapters On Jihād

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أبواب الجهاد

Comments:

a. If there is opportunity of participating in Jihād against disbelievers, then one should practically take part in it.

b. In an established Islamic government, Jihād requires the permission of the ruler.

2774. It was narrated from Abu Hurairah that the Prophet ﷺ said:

“The dust (of Jihād) in the cause of Allāh and the smoke of Hell will never be combined in the interior of a Muslim.” (Sahih)

Comments:

a. In journey one faces dust and dirt; abandoning Jihād fearing hardship is not allowed.

b. Whoever travels for Jihād sincerely, he will be protected from the punishment of Hell.

2775. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “Whoever goes out in the cause of Allāh will have the equivalent of the dust that got on him, in musk, on the Day of Resurrection.” (Hasan)

Comments:

[This is a translation of the Arabic text provided. It includes the narrative and commentary as described.]
Chapter 10. The Virtue Of Battles At Sea

2776. It was narrated from Anas bin Mālik that his maternal aunt Umm Harām bint Milhān said: "The Messenger of Allāh ﷺ slept near me one day, then he woke up smiling. I said: 'O Messenger of Allāh, what has made you smile?' He said: 'People of my nation who were shown to me (in my dream) riding across this sea like kings on thrones.' I said: 'Supplicate to Allāh to make me one of them.'" So he prayed for her. Then he slept again, and did likewise, and she said the same as she said before, and he replied in the same manner. She said: "Pray to Allāh to make me one of them," and he said: "You will be one of the first ones." He said: "Then she went out with her husband, 'Ubadah bin Sāmit, as a fighter, the first time that the Muslims crossed the sea with Mu'āwiyah bin Abu Sufyān. On their way back, after they had finished fighting, they stopped in Shām. An animal was brought near for her to ride it, but it threw her off, and she died." (Sahih)

Comments:
a. Supplicating or asking someone to supplicate to obtain a virtue is allowed.
b. The Prophet's prophecy becoming true is a proof of his truthfulness.
c. A woman may participate in jihād with her husband or Mahram.
d. Accidental death is also martyrdom.
2777. It was narrated from Abu Dardâ’ that the Messenger of Allâh said: “A military expedition by sea is like ten expeditions by land. The one who suffers from seasickness is like one who gets drenched in his own blood in the cause of Allâh.” (Da’îf)

2778. It was narrated that Sulaim bin ʿÂmir said: I heard Abu Umâmah saying: I heard the Messenger of Allâh say: “The martyr at sea is like two martyrs on land, and the one who suffers seasickness is like one who gets drenched in his own blood on land. The time spent between one wave and the next is like a lifetime spent in obedience to Allâh. Allâh has appointed the Angel of death to seize souls, except for the martyr at sea, for Allâh Himself seizes their souls. He forgives the martyrs on land for all sins except debt, but (He forgives) the martyr at sea all his sins and his debt.” (Da’îf)
Chapter 11. Mention Of Dalifam And The Virtue Of Qazwin[1]

2779. It was narrated from Abu Hurairah that the Messenger of Allah said: "Even if there was only one day left of this world, Allah would make it last until a man from my household took possession of (the mountain of) Dalifam and Constantinople."

(Da’if)

Comments:
The Hadith indicates that this prophecy will come true in any case. Suppose, if you are certain that the Day of Judgment is tomorrow, and today is the last day of this world, and yet the prophecy did not take place even though it will certainly happen. However, this narration is Weak.

2780. It was narrated from Anas bin Malik that the Messenger of Allah said: "The horizons will be opened to you, and you will conquer a city called Qazvin. Whoever is stationed there for forty days or forty nights, will have pillars of gold in Paradise, with green chrysolite and topped by a dome of red rubies. It will have seventy thousand doors, at each door will be a wife from among the wide-eyed houris."

(Maudu')

[1] It is the land that Ibn Majah is from.
تخرج: [إسناده موضوع] وهو في الموضوعات لابن الجوزي: ٢٠٦٥ من طريق ابن ماجة، وقال ابن الجوزي: هذا حديث موضوع، بلا شك فيه ١٠٨٠، والربع، عنه ٢٠٦، ونذر علاله، داود بن الحجى متروك (تقرير)، كله البخاري، وأحمد بن حنبل، ابن حبان وغيرهم، وتوثيق ابن عيينة لا يزيد إلا وهذا انظر هامش الفوائد المجمدة للشوكاني، ص (٢٠٠).

بقلم الإمام المعمدي رحمه الله.

Chapter 12. A Man Who Goes To Fight When His Parents Are Still Alive

(المحجٌ) (التحفة ١٢) ـ باب الرجل يغزو وَلَّهُ (أبواب) َ ٢٧٨١.

2781. It was narrated that Mu‘awiyyah bin Jahimah As-Sulami said: “I came to the Messenger of Allah سَلَّمَهُ عَلَيْهِ وَسَلَّمَ and said: ‘O Messenger of Allah, I want to go for jihâd with you, seeking thereby the Face of Allah and the Hereafter.’ He said: ‘Woe to you! Is your mother still alive?’ I said: ‘Yes.’ He said: ‘Go back and honor her.’ Then I approached him from the other side and said: ‘O Messenger of Allah, I want to go for jihâd with you, seeking thereby the Face of Allah and the Hereafter.’ He said: ‘Woe to you! Is your mother still alive?’ I said: ‘Yes.’ He said: ‘Go back and honor her.’ Then I approached him from in front and said: ‘O Messenger of Allah, I want to go for jihâd with you, seeking thereby the Face of Allah and the Hereafter.’ He said: ‘Woe to you! Is your mother still alive?’ I said: ‘Yes.’ He said: ‘Go back and serve her, for there is Paradise.’”

(Sahih)
Another chain with similar wording. *(Sahih)*

**Abu ’ Abdullāh Ibn Mājah** said:

“This person Jāhmīnah bin ’Abbās bin Mirdās As-Sulami is the one who rebuked the Prophet ﷺ on the Day of Hunain.

**Comments:**

a. In normal cases, *jihād* is a collective compulsory duty. So, some people may remain behind.

b. If there is no other son who can take care of the parents, then serving them is more important than going for *jihād*.

c. Just as one gets the reward of Paradise for *jihād*, similarly one gets the reward of Paradise for serving them.

d. Being in the service of one’s mother is more important than the service of his father; even though staying away from displeasing his father is also compulsory.

2782. It was narrated that ‘Abdullāh bin ’Amr said: “A man came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, I have come seeking to go out in *jihād* with you, seeking thereby the Face of Allāh and the Hereafter. I have come even though my parents are weeping.’ He said: ‘Go back to them and...
make them smile as you have made them weep.’’ *(Hasan)*

Comments:

a. To avoid all means of saddening and displeasing one’s parent is mandatory.

b. The expiation of disturbing parents is doing the deeds that please them.

Chapter 13. The Intention In Fighting

2783. It was narrated that Abu Musa said: “The Prophet ﷺ was asked about a man who fights to prove his courage, or out of pride and honor for his close relatives, or to show off. The Messenger of Allah ﷺ said: ‘Whoever fights so that the Word of Allah may be supreme is the one who (is fighting) in the cause of Allah.’” *(Sahih)*

Comments:

a. A good deed without sincerity is of no use, no matter the size.

b. While performing *jihâd*, the intention of a believer must be only seeking Allah’s pleasure and serving His religion. Nevertheless, if one gets booty or noble status among the Muslims, then it is an extra reward from Allah, but one loses his reward if he intends them primarily.

2784. It was narrated that Abu ‘Uqbah, who was the freed slave of some Persian people, said: “I was present with the Prophet ﷺ on the Day of Uhud. I struck a man from among the idolators
and said: ‘Take that! And I am a Persian slave!’ News of that reached the Prophet \(\text{\textsuperscript{\textregistered}}\) and he said: ‘Why did you not say: “Take that! And I am an Ansāri slave?”’ (\textit{Da‘if})

\[2785.\text{\textsuperscript{\textregistered}} \text{\textsuperscript{\textregistered}}\] ‘Abdullāh bin ‘Amr said: “I heard the Prophet \(\text{\textsuperscript{\textregistered}}\) say: ‘There is no band of warriors that fights in the cause of Allāh and acquires war spoils, but they have been given two thirds of their reward, but if they do not get any spoils of war, then they will have their reward in full (in the Hereafter).’” (\textit{Sahih})

\[2786.\text{\textsuperscript{\textregistered}}\] It was narrated from ‘Urwah Al-Bārīqi that the Messenger of Allāh \(\text{\textsuperscript{\textregistered}}\) said: “Goodness is tied to the forelocks of horses until the Day of

Comments:
\begin{itemize}
  \item a. The more one bears hardship in \textit{Jihād}, the more reward he gets.
  \item b. Not gaining booty should not be a source of anxiety since its end is better.
  \item c. The booty should be spent in the way of Allāh instead of satisfying one’s own needs, in order to secure the full reward.
\end{itemize}
Resurrection." (Sahih)

2787. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "There is goodness in the forelocks of horses until the Day of Resurrection." (Sahih)

Comments:

Goodness and blessing that lies in the horses means 'the reward and booty' as stated in another Hadith.

2788. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is goodness in the forelocks of horses" — or he said: "There is goodness tied in the forelocks of horses." Suhail (one of the narrators) said: "I am not certain of" — "until the Day of Resurrection. And horses are of three types: those that bring reward to a man, those that are a means of protection for a man, and those that are a burden (of sin) for a man. As for those that bring reward, a man keeps them in the cause of Allâh and keeps them constantly ready (for jihâd), so they do not take any fodder into their stomachs but a reward will be written for him, and if he puts them out to pasture, they do not eat anything but reward will be written for him. If he gives them to drink from a flowing river, for every drop that enters
their stomachs there will be reward," (continuing) until he mentioned reward in conjunction with their urine and droppings, and even when they run here and there by themselves, for each step they take reward will be written for him — 'As for those that are a means of protection, a man keeps them because they are a source of dignity and adornment, but he does not forget the rights of their backs and stomachs (i.e., their right not to be overworked and their right to be fed) whether at times of their difficulty or ease. As for those that bring a burden (of sin), the one who keeps them for purposes of wrongdoing or for pomp and show before people, is the one for whom they bring a burden of sin.'" (Sahih)

Comments:
a. Looking after the things used in jihād is a source of reward.
b. Having a car to satisfy one's own needs is allowed, but picking up a poor person and taking him to his destination without charge is also a due right of having a car.

2789. It was narrated from Abu Qatādah Al-Ansārī that the Messenger of Allāh Ṣallallaahu 'alayhi wa sallam said: "The best of horses are those that are deep black, with a blaze on the forehead, white marks on the legs and white nose and upper lip, and with no whiteness on the right foreleg. If not deep-black, then reddish-brown, with these markings." (Hasan)
The Chapters On Jihād

Comments:
A Mujāhid should gain the knowledge about the animals that are used in Jihād; for instance which one is beneficial and which one is not so. Likewise, the knowledge about the different types of cars and weapons, their advantages and disadvantages should be obtained to get the quality material that facilitates the matters of Jihād and is useful for that purpose, and to avoid those that are worthless.

2790. It was narrated that Abu Hurairah said: “The Prophet used to dislike horses that had three legs with white markings on them, and one leg the same color as the rest of the body.” (Sahih)

Comments:
The previous Hadith proves that if the right foreleg is not white but the other three legs are white then it is better. The meaning of this Hadith is the horse whose one leg is not white while the other three legs are white. (Allāh knows best.)

2791. It was narrated that Tamim Ad-Dārī said: “I heard the Messenger of Allāh say: ‘Whoever ties a horse in the cause of Allāh, then feeds it with his own hand, he will have one merit for every grain.’” (Hasan)
The Chapters On Jihād

Comments:

Tying a horse means raising it and preparing it for jihād.

Chapter 15. Fighting In The Cause Of Allāh

2792. Muṣṣād bin Jabal narrated that he heard the Prophet ﷺ say: “Any Muslim who fights in the cause of Allāh for the time between two milkings of a she-camel, he will be guaranteed Paradise.” (Sahih)

Comments: The Hadith establishes the fact that performing jihād for the sake of Allāh enables one to get into Paradise, even if his participation was for a short time.

2793. It was narrated that Anas bin Mālik said: “I was present in a war, and ‘Abdullāh bin Rawāhah said:

‘O soul of mine! I see that you do not want to go to Paradise.

I swear by Allāh that you surely will enter it, willingly or unwillingly.’” (Hasan)

Comments:

a. The soul’s disliking Paradise means the fear of death that is natural, but the death in jihād is a way of entering Paradise. Therefore, one who fears death in the battlefield is as if he is delaying his entry in Paradise. Ibn Rawāhah,
may Allâh be pleased with him, addressed his soul and said not to fear from death, since Paradise will be obtained through this death.

b. Writing poetry that does not consist of matters that contradict the Shari'ah, listening to it, memorizing it and reciting to others is allowed.

2794. It was narrated that ‘Amr bin ‘Abasah said: “I came to the Prophet ﷺ and said: ‘O Messenger of Allâh, which jihâd is best?’ He said: ‘(That of a man) whose blood is shed and his horse is wounded.’” (Sahih)

Comments:
Sacrificing both life and wealth is better than the sacrifice of the soul only.

2795. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “There is no one who is wounded in the cause of Allâh – and Allâh knows best who is wounded in His cause – but he will come on the Day of Resurrection with his wounds looking as they did on the day he was wounded; their color will be the color of blood but their smell will be the fragrance of musk.” (Sahih)

Comments:
a. Getting injuries in jihâd is also a virtuous act.
b. As a martyr is honored on the Day of Judgment, similarly a person who is wounded in jihâd is also honored.
2796. Ismā’īl bin Abu Khālid said: “I heard ‘Abdullāh bin Abu Awfa say: ‘The Messenger of Allāh supplicated to Allāh against the Confederates (Al-Ahzāb) and said: ‘O Allāh, Who has sent down the Book and is Swift in bringing to account, destroy the Confederates. O Allāh, destroy them and shake them.’” (Sahih)

Comments:
a. The Confederates were the groups of troops that attacked Al-Madinah jointly the battle of Ahzāb (the Confederates) but they were not able to enter in Al-Madinah due to the trench.
b. Imploring Allāh at the time of every hardship is the way of the Prophet and it is also from the prerequisites of Tawhīd.
c. Mentioning the Divine attributes of Allāh that suits the occasions and the incidents is Sunnah.

2797. Sahl bin Abu Umāmah bin Sahl bin Hunaif narrated from his father, from his grandfather that the Prophet said: “Whoever asks Allāh for martyrdom, sincerely from his heart, Allāh will cause him to reach the status of the martyrs even if he dies in his bed.” (Sahih)

Comments:
a. The blessing of sincerity is very significant.
b. Observing the wish of martyrdom is a very great deed.
Chapter 16. The Virtue Of Martyrdom In The Cause Of Allah

2798. It was narrated from Abu Hurairah: “Mention of the martyrs was made in the presence of the Prophet ﷺ and he said: ‘The earth does not dry of the blood of the martyr until his two wives rush to him like two wet nurses who lost their young ones in a stretch of barren land, and in the hand of each one of them will be a Hullah[1] that is better than this world and everything in it.’” (Da’if)

2799. It was narrated from Miqdám bin Ma’dikarib that the Messenger of Allah ﷺ said: “The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives.” (Hasan)

[1] Usually a two-piece garment where each is made from the same cloth.
The Chapters On Jihad

2800. It was narrated from Jābir bin 'Abdullah: "When 'Abdullah bin 'Amr bin Harām was killed, on the Day of Uhud, the Messenger of Allāh ﷺ said: 'O Jābir, shall I not tell you what Allāh said to your father?' I said: 'Yes.' He said: 'Allāh does not speak to anyone except from behind a screen, but He spoke to your father face to face and said: "O My slave, ask Me and I shall give you." He said: 'O my Lord, bring me back to life so that I may be killed for Your sake a second time.' He said: "I have already decreed that they will not return (to the world after death)." He said: "O Lord, convey (the good news about my state) to those whom I have left behind." So Allāh revealed this Verse:

"Think not of those as dead who are killed in the way of Allāh."

(Hasan)

Comments:
a. Seeing Allāh in Paradise is real. The dwellers of Paradise, according to their grades, will be blessed by this bounty.

b. This incident gives the good news that 'Abdullāh bin 'Amr bin Harām is among the dwellers of Paradise, and he secures the high grades of it.

2801. It was narrated from 'Abdullāh concerning the Verse: "Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their
Lord, and they have provision,"[1] that he said: "We asked about that, and (the Prophet ﷺ) said: "Their souls are like green birds that fly wherever they wish in Paradise, then they come back to lamps suspended from the Throne. While they were like that, your Lord looked at them and said, "Ask me for whatever you want." They said: "O Lord, what should we ask You for when we can fly wherever we wish in Paradise?" When they saw that they would not be left alone until they had asked for something, they said: "We ask You to return our souls to our bodies in the world so that we may fight for Your sake (again)." When He saw that they would not ask for anything but that, they were left alone.'" (Sahih)

Comments:

a. The martyrs, during their life in Barzakh, will get a new body which will be in the form of green birds.

b. After the Day of Judgment they, like all other dwellers of Paradise, will enjoy the blessings of Paradise with their worldly bodies.

c. Neither the souls of martyred return back to this world, nor do they get the worldly life.

d. The Throne of Allâh is above Paradise.

2802. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The martyr does not feel anything more when he is killed than one of you feels if he is pinched (by a bug)." (Da'if)

It is a favor of Allâh on a martyr that the procedure of death is made easy for him so that it will not be unbearable for him.

Chapter 17. When Martyrdom Is Hoped For

2803. It was narrated from ‘Abdullâh bin ‘Abdullâh bin Jâbir bin ‘Atîk, from his father, that his grandfather fell sick and the Prophet ﷺ came to visit him. One of his family members said: “We hoped that when he died it would be as a martyr in the cause of Allâh.” The Messenger of Allâh ﷺ said: “In that case the martyrs of my nation would be few. Being killed in the cause of Allâh is martyrdom; dying of the plague is martyrdom; when a pregnant woman dies in childbirth that is martyrdom; and dying by drowning, or burning, or of pleurisy, is martyrdom.” (Hasan)

Chapter: [Ibn ‘Abâd, the Companion; Hâmid is the name], it is narrated: “It was from Allâh’s Prophet (ﷺ) that...” 2804. It was narrated from Abu Hurairah that the Prophet ﷺ said: “What do you say among...”
The Chapters On *Jihâd*

You yourselves about the martyr?”

They said: “The one who is killed in the cause of Allâh.” He said: “In that case the martyrs among my nation would be few. Whoever is killed in the cause of Allâh is a martyr; whoever dies in the cause of Allâh is a martyr; whoever dies of a stomach disease is a martyr; and whoever dies of the plague is a martyr.”

(One of the narrators) Suhail said: “Ubaidullâh bin Miqsam said: ‘It was also narrated from Abu Sâlih, who added: And the one who dies by drowning is a martyr.’” (Sahih)


Comments:

a. Dying while fighting in the way of Allâh is the actual martyrdom. The great ranks of a martyr are exclusively for such persons.

b. All the other types of martyrdom that occur during *Jihâd* are of less grades, compared to the one who is killed by the weapons of the enemies. Therefore, their rulings are different from those who have been killed during fighting. They are buried after being washed and shrouded.

Chapter 18. Weapons

2805. It was narrated from Anas bin Mâlik that the Prophet ﷺ entered Makkah on the day of the Conquest, with a helmet on his head. (Sahih).

(المعجم 18) - باب السلاح (السجدة 18)
Comments:

a. Using weapons or defensive measures is not contrary to relying upon Allâh.

b. Makkah is Ḥarâm, where war and fighting is forbidden. But Allâh granted His special permission to His Prophet ﷺ for the purpose of jihad, on the day of the conquest of Makkah. This prohibition became effective again after Makkah was conquered.

2806. It was narrated from Sâ‘îb bin Yazid, if Allâh wills, that the Prophet ﷺ wore two coats of mail on the Day of Uhud, one over the other. (Sahih)

2807. Sulaimân bin Habib said:

“We entered upon Abu Umâmah and he saw some silver ornaments on our swords. He got angry and said: ‘People conquered lands and their swords were not adorned with gold and silver, but with lead and iron and ‘Alâbi.’”

Abul-Hasan Al-Qattân said:

‘Alâbi means a nerve. (Sahih)

Comments:

a. Using iron and lead to strengthen a sword or any other weapon is allowed.

b. ‘Alâbi is the muscle that is between the neck and the shoulder of a camel. Arabs used to cover sheaths with this fresh muscle which becomes hard and strong after getting dry. Similarly, they used to mend a broken spear by wrapping this muscle on it; after it dried, it was used to fix the broken parts firmly. (An-Nihâyah, Ibn Âthîr)
2808. It was narrated from Ibn `Abbās that the Messenger of Allāh ﷺ acquired his sword Dhulfiqar, from the spoils of war on the Day of Badr. *(Hasan)*

Comments:

This sword was called 'Zulfiqar' since it had deep marks like spinal vertebrae. *(An Nihāyah, Ibn Athir, under the root word Faqr)*

2809. It was narrated that `A`lī bin Abī Tālib said: “When Mughirah bin Shu`bāh fought alongside the Prophet ﷺ he would carry a spear, and when he would come back he would throw his spear down so that someone would pick it up and give it back to him.” `Ali said to him: “I will tell the Messenger of Allāh ﷺ about that.” He (the Prophet ﷺ) said: “Do not do that, for if you do that it will not be picked up as a lost item to be returned.” *(Da`if)*

2810. It was narrated that `A`lī said: “The Messenger of Allāh ﷺ had an Arabian bow in his hand, and he saw a man who had a Persian bow in his hand. He said:

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[1] Meaning, if one saw that it was purposefully discarded then they would not consider it a lost item. See explanation by Sindi.
Chapter 19. Shooting Arrows
In The Cause Of Allâh

2811. It was narrated from `Uqbah bin `Amir Al-Juhani that the Prophet ﷺ said: “Allâh will admit three people to Paradise by virtue of one arrow: The one who makes it, seeking reward by making it well; the one who shoots it; and the one who hands it to him.” And the Messenger of Allâh ﷺ said: “Shoot and ride, and if you shoot that is dearer to me than if you ride. All things that a Muslim man does for entertainment are in vain except for shooting arrows, training his horse and playing with his wife, for these are things that bring reward.” (Hasan)

Another name for spear, or a type of spear.
Comments:

a. A Muslim should seek his entertainment in those activities which have some advantage in this life or Hereafter. The theory of entertainment only for amusement is wrong.

b. Training with advanced weapons which could be used in war against disbelievers is similar to practicing archery.

c. The purpose of training a horse is to use it in war. So, the same ruling applies to car and tank driving, flying planes, learning their mechanics and maintenance, etc.

2812. It was narrated that ‘Amr bin ‘Abasah said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever shoots an arrow at the enemy and his arrow reaches the enemy, whether it hits him or not, that is equivalent to him freeing a slave.’” (Sahih)

2813. It was narrated that ‘Uqbah bin ‘Amir Al-Juhani said: “I heard the Messenger of Allâh ﷺ reciting on the pulpit: ‘And make ready against them all you can of the Chapters On Jiḥâd
power.’[1] (And saying that) three times— ‘Power means shooting.”’ (Sahih)

Comments:

Muslims should pay heed to the artillery that is used from a distance and they should manufacture the devices that are used to launch them (rocket launchers, bomber planes and the like).

2814. It was narrated that ‘Uqbah bin ‘Amir Al-Juhani said: “I heard the Messenger of Allah ﷺ say: ‘Whoever learns how to shoot (arrows) then abandons it, has disobeyed me.’” (Hasan)

2815. It was narrated that Ibn ‘Abbás said: “The Prophet ﷺ passed by some people who were shooting (arrows) and said: ‘Shoot, Banu Ismā’il, for your father was an archer.’” (Sahih)

Comments:

After completing the training of artillery, one should engage in it regularly to maintain proficiency and avoid facing obstacles during the time of jihād.

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The Chapters On Jihād

Comments:

a. Archery is a praiseworthy hobby.
b. All the games that are useful in jihād have the same rulings.
c. Calling different tribes and clans with a common name develops love, unity, and brings harmony among them.
d. Calling grandparents and great-grandparents as ‘father’ is allowed.

Chapter 20. Flags And Standards

2816. It was narrated that Hārith bin Hassān said: “I came to Al-Madinah and saw the Prophet standing on the pulpit, and Bīlāl standing in front of him, with his sword by his side, and (I saw) a black flag. I said: ‘Who is this?’ He said: ‘This is ‘Amir bin ‘Ās, who has just come back from a campaign.’” (Hasan)

Comments:

a. For the protection of a great scholar or leader, an armed bodyguard can accompany him.
b. A flag should be appointed for every military expedition.

2817. It was narrated from Jābir bin ‘Abdullāh that the Prophet entered Makkah on the Day of the Conquest, and his standard was

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[1] Some of them say that flags and standards are the same. Others say that the standard is smaller and flag is larger.
white. (Hasan)

٦٨

تخريج: [حسن] أخرجه أبوداود، الجهاد: باب في الرايات والألوية، ح: ۵۹۲ م، من حديث
يحيى بن آدم بن أبي الوليد سنة ۲/۱۰۵۴ على شرط مسلم، وUTILITY. ح: ۱۷۶۹ غريب، ونظير الحديث الآتي.

٢٨١٨. It was narrated from Ibn 'Abbâs that the flag of the
Messenger of Allâh ﷺ was black, and his standard was white.
(Hasan)

تخريج: [حسن] أخرجه الترمذي، الجهاد، باب مجاهد في الرايات، ح: ۱٨٨١ م من حديث
يحيى بن إسحاق به، وقال: حسن غريب وأبو مجلز لا يلمس كما حفظه الحافظ في الكت: ۲/۲۳۸، ولعله حسن الحديث رتبه الجمهور، والحديث السابق شاهد له.

Chapter 21. Wearing Silk And Brocade In War

٢٨١٩. It was narrated from Abu 'Umar, the freed slave of Asmâ‘, from Asmâ‘ bint Abi Bakr, that she brought out a cloak edged with brocade and said: "The Prophet ﷺ used to wear this when he met the enemy." (Da‘îf)

تخريج: [إسناده ضعيف] في حجاج بن أرطاة تقدم، ح: ۴۹۶ م، وأصل الحديث عند مسلم، الناس والزينة، باب تحريم لبس الحرير وغير ذلك للرجال، ح: ۲۰۹ من حديث مولى أسماه به.

Comments:

a. Wearing pure silk clothes is forbidden for men.

b. Wearing silk during war is permitted because a sword can not cut through it easily.
2820. It was narrated from ‘Umar that he used to forbid silk and brocade except that which was like that, then he gestured with his finger, then his second finger, then his third, then his fourth, and said: “The Messenger of Allāh used to forbid that to us.” (Sahih)

Comments:
a. Wearing the clothes which have some silk at the borders of a garment, such as on its hems, or around the neck, is allowed.
b. The maximum permissible quantity of silk is four fingers. However, if it is less it is better.

Chapter 22. Wearing Turbans During War

2821. Ja‘far bin ‘Amr bin Huraith narrated that his father said: “It is as if I can see the Messenger of Allāh, wearing a black turban, with its two ends hanging between his shoulders.” (Sahih)

2822. It was narrated from Jābir that the Prophet entered Makkah wearing a black turban. (Sahih)

[1] i.e., it is permissible to wear a garment with a silk or brocade border up to four fingers wide.
[2] Head coverings or turbans, but its meaning is not limited to what is commonly considered ‘turban’ as is clear from the description in the first narration.
Comments:

Putting on a turban is Sunnah. A black one is preferred.

Chapter 23. Buying And Selling During Military Expeditions

2823. It was narrated that Khārijah bin Zaid said: “I saw a man asking my father about a man who goes out to fight and buys and sells and trades during his campaign. My father said to him: ‘We were with the Messenger of Allāh ﷺ in Tabuk, and we bought and sold, and he saw us and did not forbid us (to do that).’” (Dā’īfa)

Chapter 24. Bidding Farewell To The Warriors And Giving Them A Good Send-Off

2824. It was narrated from Sahl bin Muʿādh bin Anas, from his father, that the Messenger of Allāh ﷺ said: “For me to give a good send-off to a warrior who is going to fight in the cause of Allāh, and to guard his goods when he goes out in the morning or evening, is dearer to me than this world and everything in it.” (Dā’īfa)

2825. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ gave me a send-off and said: 'I commend you to Allâh's keeping. Whose trust is never lost.'" (Sahîh)

Comments:

a. This supplication should be recited when bidding farewell to a traveler.
b. Fighters in Allâh's cause should be bidden farewell with great importance, and prominent personalities should bid them farewell.

2826. It was narrated that Ibn 'Umar said: "When the Messenger of Allâh ﷺ would dispatch troops, he would say to the leader: 'I commend to Allâh's keeping your religious commitment, your dignity and the end of your deeds.'" (Da'îf)

Comments:

[Exegesis: [Corrected version] Ibn 'Abd Allâh bin Al-Harith Al-Bahili: 'Abdu Allâh bin Abû Muslih, 'Abdu Allâh bin Abû 'Umar, and 'Abd Allâh bin 'Umar. The Messenger of Allâh ﷺ said, 'I commend to Allâh's keeping your religious commitment, your dignity and the end of your deeds.']

Chapter 25. Expeditions

2827. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Aktham bin Al-Jawn Al-Khuza'i: "O Aktham! Fight alongside people other than your own, it will improve your attitude and make you generous to your companions. O Aktham, the best number of companions is

Comments:

[Exegesis: The Messenger of Allâh ﷺ said, "O Aktham! Fight alongside people other than your own, it will improve your attitude and make you generous to your companions. O Aktham, the best number of companions is..."]
four, the best number of troops on an expedition is four hundred, the best number of an army is four thousand, and twelve thousand will never be overpowered because of their small number.”

(Da’if)

Comments:

a. An army of four thousands soldier is not too small to achieve its mission, nor so huge that a leader cannot control it.

b. A huge army should be divided in small military groups and a separate leader should be appointed over them.

c. An army of twelve thousand soldiers is a huge army that is capable of carrying out any mission provided it owns the contemporary advanced weapon systems. In addition, it should have trust in Allâh, observe Taqwa, obey the leader, remember Allâh and take into consideration all other etiquettes of jihâd.

2828. It was narrated that Bara’ bin ‘Ázib said: “We were talking about how, on the Day of Badr, the Companions of the Messenger of Allâh numbered three hundred ten and something, the same number as the Companions of (Tâlût) who crossed the river with him, and no one crossed the river with him but a believer.”

(Sahih)
Comments:

a. According to well known and authentic sources, the number of the Companions who participated in the battle of Badr was 313; among them 231 were Ansār.

b. 61 fighters were from the tribe of Aws and 170 from Khazraj; the Emigrants were 82 according to the authentic narrations. Some scholars are of the opinion that the number of Emigrants was 83 or 86. For this reason the number of the Muslim army was mentioned as 314 or 317. (Ar-Rahiq Al-Makhtum by Safiur-Rahmān Mubarakpuri)

c. As the supporters of Saul (Talut) were true believers; similarly, those who participated in the battle of Badr were also perfect believers and superior to other Companions.

2829. It was narrated that Lahi'ah bin 'Uqbah said: “I heard Abul-Ward, the Companion of the Messenger of Allāh ﷺ, say: ‘Beware of the troop which, when it meets (the enemy) it flees, and when it takes spoils of war, it steals from it.’” (Da‘if)

Chapter 26. Eating From The Vessels Of The Polytheists

2830. It was narrated from Qabisah bin Hulb that his father said: “I asked the Messenger of Allāh ﷺ about the food of the Christians and he said: ‘Do not have any doubts about food, (thereby) following the way of the Christians in that.’” (Hasan)

Comments:

a. Basically, in Judaism and Christianity an animal should be slaughtered mentioning the Name of Allāh. But, the contemporary Christians do not follow this ruling. However, if any Christian or Jew slaughters an animal

تخريج: [إسناده ضعيف] * لهيعة مستور(تهريب)، وفيه علة أخرى، وقال البصرى: هذا

إسناد ضعيف موقوف.
mentioning the Name of Allāh then its meat becomes lawful.

b. Any food that is prepared by a non-Muslim and does not consist of meat or its derivatives (fat, gelatin, etc.) is lawful. Likewise, a Muslim can eat the meat cooked by a non-Muslim if it is slaughtered by a Muslim.

2831. ‘Urwah bin Ruwaim Al-Lakhmi narrated that Abu Tha’labah Al-Khushani — whom he said he met and spoke with — said: “I came to the Messenger of Allāh and asked him: ‘O Messenger of Allāh! Can we cook in the vessels of the idolators?’ He said: ‘Do not cook in them.’ I said: ‘What if we need them and cannot find anything else?’ He said: ‘Wash them well, then cook and eat.’” (Sahih)

Comments:

a. One must be careful of using the utensils of non-Muslims.

b. The reason behind this carefulness is that they drink wine in their utensils as well as cook and eat the meat of dead animals in them.

c. If one needs to use the utensils of such non-Muslims then he has to wash them thoroughly, or clean them with soil, and then he may eat and drink in them.

d. If a non-Muslim is a servant of a Muslim and eats in his house, then his utensils may be used after having cleaned them.

e. The container which is not used for wine, but used only for water, could be used for drinking water even if it is for a non-Muslim. However, it should be washed.

Chapter 27. Seeking The Help Of The Polytheists

2832. It was narrated from ‘Aishah that the Messenger of Allāh said: ‘We do not seek the help of the polytheist.’” (Sahih)
(One of the narrators) ‘Ali said in his narration: “Abdullāh bin Yazid, or, Zaid.”[1]

Comments:
Non-Muslims are either open enemies of Muslims, or they live under the protection of Muslims. The first kind of non-Muslim (Harbi, who is in the state of war) cannot join in a Muslim army since Muslims fight against him. The other kind of non-Muslim (Dhimmī) lives under the protection of Muslims. So, the one who is under the protection of Muslims, cannot be demanded to protect Muslims or defend them.

Chapter 28. Deceit In War

2833. It was narrated from ‘Āishah that the Prophet said: “War is deceit.” (Sahih)

2834. It was narrated from Ibn ‘Abbās that the Prophet said: “War is deceit.” (Sahih)

[1] That is, regarding one of the narrators in the chain he narrated.
Comments:

Deceiving in war means adopting a strategy that misguides enemies so that they cannot perceive the tactics of the Muslim army. Hence, they may not be able to interrupt the plans of Muslims.

Chapter 29. Single Combat
And Plundering

2835. It was narrated that Qais bin 'Ubâd said: "I heard Abu Dharr swearing that these Verses were revealed concerning those six people on the Day of Badr: "These two opponents (believers and disbelievers) dispute with each other about their Lord."[1] to the words "Verily, Allâh does what He wills."[2] (that is) Hamzah bin 'Abdul-Muttalib, 'Ali bin Abi Tâlib, 'Ubaidah bin Al-Hârith, 'Utbah bin Rabi'ah, Shaibah bin Rabi'ah and Al-Walid bin 'Utbah. They argued with one another on the Day of Badr." (Sahih)

Comments:
a. 'Utbah, Shaibah, and Walid were the leaders of disbelievers. 'Utbah was the father of Hind, the wife of Abu Sufyan, and the mother of Umm Habibah. Shaibah was the brother of 'Utbah and Walid was the son of 'Utbah.
b. 'Ali was the son of Abu Talib bin 'Abdul-Muttalib and 'Ubaidah was the son of HARATH bin Abdul-Muttalib; they were the cousins of the Prophet. Hamzah was son of 'Abdul-Muttalib and uncle of the Prophet.
c. Blood relations do not have any significance against the matter of religion.

2836. It was narrated from Iyās bin Salamah bin Akwa' that his father said: "I fought a man and killed him, and the Messenger of Allāh awarded me his spoils." (Sahih)

Comments:
a. Spoils here means the personal belongings of a person killed in battle, such as his clothes, sword, etc. The Muslim fighter who kills a disbeliever has the right to take them.
b. Other than spoils, all the booty is the common property of all the Muslim fighters. Every Muslim fighter can take only what is allocated to him when it is distributed.

2837. It was narrated from Abu Muhammad, the freed slave of Abu Qatādah (from Abu Qatādah) that the Messenger of Allāh awarded him the spoils of a man whom he killed on the Day of Hunain. (Sahih)

تخريج: [إسناده صحيح] أخرجه أحمد: 42/45 عن وكيع به، وصحبه البصري.

2838. It was narrated from the son of Samurah bin Jundub that
his father said: "The Messenger of Allâh ﷺ said: 'Whoever kills, the spoils are his.'" (Sahih)

Chapter 30. Making A Sudden Raid At Night And The Killing Women And Children

2839. It was narrated that Ibn 'Abbâs said: "Sa'b bin Jaththâmah said: 'The Prophet ﷺ was asked about the polytheists who are attacked at night, and their women and children are killed.' He said: 'They are from among them.'" (Sahih)

Comments:

a. While attacking the troops of the enemy if a woman or child suffers loss then it is excusable.

b. Attacking at night is allowed because an enemy cannot defend himself properly in night, which results in his defeat.

c. 'They are from among them' means that they are also polytheists so if they are killed unintentionally there is no sin.

2840. It was narrated from Iyâs bin Salamah bin Akwâ', that his father said: "We attacked Hawâzin, with Abu Bakr, during the time of the Prophet ﷺ, and we arrived at an oasis belonging to Bani Fazârah during the last part of the night. We attacked at dawn, raiding the people of the
oasis, and killed them, nine or seven households.” (Hasan)

2841. It was narrated from Ibn `Umar that the Prophet ﷺ saw a woman who had been killed on the road, and he forbade killing women and children. (Sahih)

Comments:
Killing women and children in war is prohibited. Similarly, killing elderly people, monks and those who do not participate in war is also forbidden.

2842. It was narrated that Hanzalah Al-Kâtib said: “We went out to fight alongside the Messenger of Allâh ﷺ, and we passed by a slain woman whom the people had gathered around. They parted (to let the Prophet ﷺ through) and he said: ‘This (woman) was not one of those who were fighting.’ Then he said to a man: ‘Go to Khâlid bin Walid and tell him that the Messenger of Allâh ﷺ commands you: “Do not kill any women or any (farm) laborer.”’ (Sahih)
Chapter 31. Burning The Lands Of The Enemy

2843. It was narrated that Usâmah bin Zaid said: “The Messenger of Allâh ﷺ sent me to a village called Ubna, and said: ‘Go to Ubna in the morning and burn it.’” (Da‘if)

Comments:
Zuhair Shâ’waish said, Ubna is a name of a place which is located in Jordan now. (Footnotes of Da‘if Sunan Ibn Mâjah).

2844. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ burned the palm trees of Banu Nadir, and cut down Buwairah (the name of their garden). Then Allâh revealed the

[^1]: Meaning that in the narration of Sulaym Thawrî (no. 2842) part of the chain is incorrect, including mention of the narrator, Hanzalah Al-Kâtib.
The Chapters On Jihad

words: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing…”\[1\] (Sahih)

Comments:
a. The Jews of Al-Madinah had established a peace treaty with the Prophet ﷺ, that they would support the Muslims against the disbelievers of Makkah, but they breached their covenant. Banu Nadir, a tribe among them even tried to kill the Prophet ﷺ. The Prophet ﷺ launched a military campaign against them. They were besieged for some time, and then they agreed to leave Al-Madinah.

b. During this siege, the Muslims cut down and burnt some of the trees of Banu Nadir. They did so to remove the shelter of their enemy, as well as to force them to come out to fight, defending their fields.

2845. It was narrated from Ibn ‘Umar that the Prophet ﷺ burned the palm trees of Banu Nadir and cut them down. Concerning that, their poet said:

“It is easy for the elite of Banu Luai –
To burn Al-Buwairah in a frightening manner.” (Sahih)

Comments:
b. This couplet was said by Hassân bin Thabit ﷺ.

Chapter 32. Ransoming Prisoners

2846. It was narrated from Ayâs bin Salamah bin Akwa’ that his father said: “We attacked,
Hawâzin at the time of the Messenger of Allâh ﷺ with Abu Bakr. He awarded me a slave girl from Banu Fazârah, among the most beautiful of the Arabs, who was wearing an animal skin of hers. I did not divest her of her clothing until I reached Al-Madinah. Then the Prophet ﷺ met me in the marketplace, and said: ‘By Allâh, give her to me.’ So I gave her to him, and he sent her as a ransom for some of the Muslim prisoners who were in Makkah.” (Sahîh)

Comments:
Freeing non-Muslim captives to release Muslim prisoners is allowed, i.e., exchange of captives between Muslims and non-Muslims is allowed.

Chapter 33. What The Enemy Captures Then The Muslims Defeat Them

847. It was narrated that Ibn ’Umar said that a horse of his went out and the enemy captured it. Then the Muslims defeated them and it was returned to him. (That was) during the time of the Messenger of Allâh ﷺ.

He said: “And a slave of his absconded and joined up with the Romans, then the Muslims defeated them, and Khâlid bin Walid returned him to me, after the death of the Messenger of Allâh ﷺ.” (Sahîh)
Comments:
If a Muslim's property was seized by non-Muslims and thereafter recovered by Muslims, then it is not considered as booty, but it is given to the Muslim from whom it was taken away.

Chapter 34. Stealing From
The Spoils Of War

2848. It was narrated that Zaid bin Khālid Al-Juhani said: “A man from (the tribe of) Ashja’ died in Khairbār, and the Prophet ﷺ said: ‘Offer the funeral prayer for your companion.’ The people found that strange.\(^1\) When he saw that, he said: ‘Your companion stole from the spoils of war (when fighting) in the cause of Allāh.’”

Zaid said: “So they searched his belongings and found two pearls from the pearls of the Jews that were not even worth two Dirham.” *(Hasan)*

\(^1\) Wondering why the Prophet ﷺ was not going to lead the funeral prayer himself.
Comments:

a. Taking booty illegally is a major sin.

b. The repulsiveness of the sin does not decrease even if the stolen thing is insignificant.

c. Although a Muslim deserves Hell for his major sins, the eternal punishment of Hell is only for disbelievers.

2850. It was narrated that 'Ubâdah bin Sâmit said: "The Messenger of Allâh ﷺ led us in prayer on the Day of Hunain, beside a camel that was part of the spoils of war. Then he took something from the camel, and extracted from it a hair, which he placed between two of his fingers. Then he said: 'O people, this is part of your spoils of war. Hand over a needle and thread and anything greater than that or less than that. For stealing from the spoils of war will be a source of shame for those who do it, and ignominy and Fire, on the Day of Resurrection.'" (Hasan)

Comments:

a. Exhorting and admonishing after prayers is Sunnah, because many people gather at that time.

b. While giving Islamic lectures the current situations should be considered.

c. Using the common property of Muslims illegally is a sin.

Chapter 35. Awards Granted From The Spoils Of War

2851. It was narrated from Habib bin Maslamah that the Prophet ﷺ
awarded one third (of the spoils of war) after the one fifth (had been taken).\[1\] (Sahih)

Comments:
a. A commander of an army has the right to grant a special award to a group of soldiers, besides their right in booty, for their distinguished achievements in war. This reward is granted from the 'one fifth' of the booty.
b. 'After the one fifth' means taking one fifth of the booty for the treasury, the rest is divided among the fighters.

2852. It was narrated from 'Ubâdah bin Sâmît that the Prophet ﷺ awarded one quarter of the spoils to those who attacked the enemy at the beginning and one third to those who attacked at the end. (Sahih)

Comments:
The Hadith indicates that if a group of soldiers carries out an extraordinarily courageous operation at the beginning of the war, for example, they take the initiative of attacking the enemies and capture booty, then one fourth of that booty is granted to them as reward. If any group performs such a tremendous act while the army is returning, then one third of that booty is granted to them.

2853. ‘Amr bin Shu‘aib narrated from his father that his grandfather said: “There is no awarding of the spoils after the

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\[1\] Meaning, some of the overall portion was distributed among certain fighters or in the cause of Allâh.
Messenger of Allah, rather whatever the army acquires (of spoils of war) will be distributed among strong and weak alike.” (Hasan)

Rajâ’ said: “I heard Sulaimân bin Musa say to him: Makhul narrated to me from Habib bin Maslamah that the Prophet awarded the spoils of war, one quarter at the beginning and one third after his return.” ‘Amr said: “I narrate to you from my grandfather, and you narrated to me from Makhul?” (Hasan)

Comments:

a. The chain of ‘Amr bin Shuaib’s Hadith is stronger than the other narration, though the narration of Makhul is also Sound. So, ‘Amr drew their attention to the soundness of the Hadith.

b. Even though the chain of ‘Amr bin Shuaib’s Hadith is Sound, it is the Fatwa of a Companion (Abdullah bin ‘Amr bin ‘As) while the Hadith of Makhul is Marfu’, i.e., he reported the practice of the Prophet.

Chapter 36. Division Of Spoils Of War

2854. It was narrated from Ibn ‘Umar that the Prophet distributed the war spoils on the Day of Khaibar, giving three shares to the horseman, two shares for the horse, and one share for the man. (Sahih)
The Chapters On Jihad

Comments:
a. Keeping horses and taking care of them for Jihad requires a lot of expenses. So, a separate share from the booty is granted for a horse; otherwise, the complete share of a fighter would have to be used to cover the expenses of his horse, and nothing is left with him to fulfill his own needs.
b. The share of a horse is twice the share of a man. Hence, the fighter who fights on his horse gets three shares.

Chapter 37. Slaves And Woman Accompanying The Muslims (In Battle)

2855. 'Umair, the freed slave of Aabi Lahm – Waki' said;– "He used to not eat meat" – said: "I fought alongside my master on the Day of Khaibar, and I was a slave. I was not given anything from the spoils of war but I was given from the least of the utensils (goods) a sword, which I dragged when I put it around my waist." (Sahih)

Comments:
a. Slaves can also participate in Jihad.
b. Something should be surely given to those who do not have a fixed portion in the booty.

2856. It was narrated that Umm 'Atiyyah Al-Ansâriyyah said: "I fought alongside the Messenger of Allah in seven campaigns, looking after their goods, making
food for them, tending the wounded and looking after the sick.” (Sahih)

Comments:
Women used to participate in jihād in the period of the Prophet ﷺ, but it was mostly before the revelation of the order of Hijāb. After that, the Prophet ﷺ did not encourage women to participate in jihād.

Chapter 38. Order Of The Leader

2857. It was narrated that Safwân bin 'Assâl said: "The Messenger of Allâh ﷺ sent us in a military detachment and said: 'Go in the Name of Allâh, and in the cause of Allâh. Fight those who disbelieve in Allâh. Do not mutilate, do not be treacherous, do not steal from the spoils of war, and do not kill children.'" (Hasan)

2858. It was narrated from Ibn Buraidah that his father said: "Whenever he appointed a man to lead a military detachment, the Messenger of Allâh ﷺ would advise him especially to fear Allâh and treat the Muslims with him well. He ﷺ said: 'Fight in the Name of Allâh and in the cause of Allâh. Fight those who disbelieve..."
in Allāh. Fight but do not be treacherous, do not steal from the spoils of war, do not mutilate and do not kill children. When you meet your enemy from among the polytheists, call them to one of three things. Whichever of them they respond to, accept it from them and refrain from fighting them. Invite them to accept Islam, and if they respond then accept it from them and refrain from fighting them. Then invite them to leave their land and move to the land of the polytheists. Tell them that if they do that, then they will have the same rights and duties as the polytheists. If they refuse, then tell them that they will be like the Muslim Bedouins (who live in the desert), subject to the same rulings of Allāh as the believers. But they will have no share of Fāy\(^{(1)}\) or war spoils, unless they fight alongside the Muslims. If they refuse to enter Islam, then ask them to pay the Polltax. If they do that, then accept it from them and refrain from fighting them. But if they refuse, then seek the help of Allāh against them and fight them. If you lay siege to them and they want you to give them the protection of Allāh and your Prophet, do not give them the protection of Allāh and your Prophet, rather give them your protection and the protection of

\[^{(1)}\] Fāy: wealth of the disbelievers that falls into the Muslims’ hands without any fighting.
your father and of your Companions, for if you violate your protection and the protection of your fathers, that is easier for you than violating the protection of Allâh and the protection of His Messenger. If you lay siege to them and they want you to let them come out with a promise of the judgement of Allâh and His Messenger, do not offer them a promise of the judgement of Allâh and His Messenger, rather offer them your judgement, because you do not know if you will actually pass (the same as) Allâh’s judgment regarding them or not.” (Sahih)

Another chain with similar wording.

Comments:

a. Killing men is not the basic purpose of Jihâd, rather the aim is motivating people to accept the true religion or to remove the obstacles from those who want to accept it. So, if a disbeliever accepts Islam he is welcomed, because by his Islam he loses the power of preventing people from Islam.

b. The fighters in Allâh’s cause may grant protection to non-Muslims.

c. They have to grant the protection on their own responsibility. They should not say that it is on behalf of Allâh or His Prophet ﷺ.

d. During war, enforcing a siege to the fort of enemies is allowed.

e. If the besieged people accept the decision of the leader of the Muslim army and surrender themselves, then they should be treated kindly as prisoners of war after having accepted their request.

Chapter 39. Obedience To The Ruler

The Chapters On Jihâd

2859. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The Ruler of the believers is the one who is the leader of the Muslim army and of the believers, and he has a sovereignty and a power, and he has a right over you, and he has the hand of Allah, and He gives him authority over you, and He bestows His mercy upon him as a reward.”
Allah ﷺ said: “Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah. Whoever obeys the ruler, obeys me, and whoever disobeys the ruler, disobeys me.” (Sahih)

Comments:
a. Disobedience of the Prophet ﷺ is forbidden since it is actually disobedience of Allah.
b. “Ruler” means a head of the state or his appointed governor, judge or the chief of an army.

2860. It was narrated from Anas bin Malik that the Messenger of Allah ﷺ said: “Listen and obey, even if the one appointed over you is an Ethiopian slave with a head like a raisin.” (Sahih)

2861. It was narrated from Umm Husain that she heard the Messenger of Allah ﷺ say: “Even if the one appointed over you is a mutilated Ethiopian slave whose nose and ears have been cut off, listen to him and obey, so long as he leads you according to the Book of Allah.” (Sahih)

2862. It was narrated from Abu Dharr that he reached Rabidah when the iqāmah for the prayer
had already been given, and there was a slave leading them in prayer. It was said: “This is Abu Dharr,” so he (the slave) started to move back. But Abu Dharr said: “My close friend (i.e., the Prophet ﷺ) told me to listen and obey, even if (the leader was) an Ethiopian slave with amputated limbs.” (Sahih)

Comments:

a. In an Islamic government, a post is granted based on qualification and capability, it is not given based on color, race, beauty and external appearance.

b. It is also a form of respect that a scholar of a lower status should not lead the prayer in the presence of a greater scholar.

c. A man of a lesser degree of religious knowledge may lead the prayer with the permission of a scholar.

Chapter 40. There Is No Obedience Through Disobedience Towards Allâh

2863. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allâh ﷺ sent ‘Alqamah bin Mujazziz at the head of a detachment, and I was among them. When he reached the battle site, or when he was partway there, a group of the army asked permission to take a different route, and he gave them permission, and appointed ‘Abdullâh bin Hudhâfah bin Qais As-Sahmi as their leader, and I was one of those who fought alongside him. When we were partway there, the people lit a fire to warm themselves and cook some food. ‘Abdullâh, who was a man who liked to joke, said: “Do
I not have the right that you should listen to me and obey?” They said: “Yes.” He said: “And if I command you to do something, will you not do it?” They said: “Of course.” He said: “Then I command you to jump into this fire.” Some people got up and got ready to jump, and when he saw that they were about to jump, he said: “Restrain yourselves, for I was joking with you.” When we came to Al-Madinah, they mentioned that to the Prophet ﷺ, and the Messenger of Allah ﷺ said: “Whoever among you commands you to do something that involves disobedience to Allah, do not obey him.” (Hasan)

2864. It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “The Muslim is obliged to obey (the ruler) whether he likes it or not, unless he is commanded to commit an act of disobedience. If he is commanded to commit a sin then he should neither listen nor
obey.” (Sahih)

Comments:

a. One should not obey the leader in good deeds.
b. Implementing an unlawful order is not allowed.

2865. It was narrated from 'Abdullâh bin Mas'ûd that the Prophet ﷺ said: “Among those in charge of you, after I am gone, will be men who extinguish the Sunnah and follow innovation. They will delay the prayer from its proper time.” I said: “O Messenger of Allâh, if I live to see them, what should I do?” He said: “You ask me, O Ibn Umm 'Abd, what you should do? There is no obedience to one who disobeys Allâh.” (Husan)

Comments:

It was always the practice of the righteous scholars in every period that they remain steadfast in following the Sunnah and preaching it against the deviation of governments. They proclaim the truth loudly without being impressed by the oppression or temptation; such as Imâm Mâlik, in the matter of a divorce issued in the state of compulsion, and Imâm Ahmad, in the matter of Khalq Qur'ân, both demonstrated their steadfastness.
Chapter 41. The Pledge

2866. It was narrated that 'Ubādah bin Sâmit said: "We gave our pledge to the Messenger of Allâh ﷺ, pledging to listen and obey in times of hardship and times of ease, willingly or reluctantly, and that we would not dispute the order of those in charge, that we would speak the truth wherever we are, and that we would not fear the blame of anyone when acting or speaking for the sake of Allâh." (Sahih)

Comments:

a. Obedience of a ruler is very important in maintaining peace, law and order in the entire country.

b. Rulers are also human beings, they might commit mistakes but these mistakes can not justify rebellion against them. The evil of anarchism that exists due to rebellion might be more dangerous than the ill-affects of a bad ruler.

c. The obedience of the ruler does not mean that he should be followed in his mistakes, rather his mistake should be corrected, intending the benefit of all Muslims, and as advising the ruler. It should not be a practice to criticize the ruler improperly, to enrage the public against him and spread anarchy in the state.

2867. 'Awf bin Mâlik Al-Ashja'i said: "We were with the Prophet ﷺ — seven or eight or nine of us — and he said: 'Will you not give pledge to the Messenger of Allâh?' So we stretched forth our hands and someone said: 'O Messenger of Allâh, we have
already given you our pledge. On what basis shall we give this pledge?' He said: "(On the basis that) you will worship Allâh and not associate anything with Him, you will establish the five daily prayers, you will listen and obey — then he spoke some words under his breath — 'and you will not ask the people for anything.' He said: 'I saw some of that group. If he dropped his whip he would not ask anyone to pick it up for him.'" (Sahîh)

2868. It was narrated that Attâb, the freed slave of Hurmuz, said: "I heard Anas bin Mâlik say: 'We gave our pledge to the Messenger of Allâh صلی الله علیه وآله وسلم on the basis that we would listen and obey. He ﷺ said: "As much as you can."' (Hasan)

Comments:

a. Every saying and action of the Prophet صلی الله علیه وآله وسلم is Shari'ah. (Islamic law). So, acceptance and obedience of the Prophet صلی الله علیه وآله وسلم is one of the fundamentals of Islam.

b. The Prophet's saying 'as much as you can' shows his kindness. The purpose was if any Companion cannot fulfill the religious ruling even after having made all his efforts, he should not be considered as breaking his promise.

c. A leader should be conscious of the problems of his companions and should entrust everyone with the work he is capable of and which he will not face hardship in carrying it.
2869. It was narrated that Jābir said: "A slave came and gave his pledge to the Prophet, pledging to emigrate, and the Prophet did not realize that he was a slave. Then his master came looking for him, and the Prophet said: 'Sell him to me,' and he bought him in exchange for two black slaves. Then after that he did not accept the pledge from anyone until he had asked whether he was a slave." (Sahih)

Comments:
A slave can not emigrate without the permission of his master, because his emigration deprives his master of his services.

Chapter 42. Fulfilling The Pledge

2870. It was narrated from Abu Hurairah that the Messenger of Allāh said: "There are three to whom Allāh will not speak on the Day of Resurrection, nor will He look at them nor purify them, and theirs will be a painful torment: A man who has surplus water in the desert and withholds it from a wayfarer; a man who sells a man his product after 'Asr, swearing by Allāh that he bought it for such and such a price, and the other believes him, but that is not the case; and a man who gives his pledge to a ruler, only doing so for the purpose of worldly gain, and if he is given something he fulfills it, but if he is not given
anything he does not fulfill it.’’
(Sahih)

Comments:
This Hadith has been mentioned previously, for comments refer to Hadith no: 2207

2871. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The affairs of the Children of Israel were administered by their Prophets. Every time a Prophet left, he was followed by another, but there will be no Prophet among you after I am gone.” They said: “What will happen, O Messenger of Allâh?” He said: “There will be caliphs and there will be many of them.” They said: “What should we do?” He said: “Fulfill your pledge to the first one, then the one who comes after him, and do the duties required of you, for Allâh will question them about the duties upon them.’’ (Sahih)

Comments:
a. Politics means behavior and activities pertaining to anything (animals and the like) or the people that benefit them and fulfill their needs. (Nihâyah, Ibn Athir)

b. Social reform of a nation, taking care of their matters, administration of an Islamic government and guiding people, all are basically the tasks of Prophets.

c. Since the Prophet ﷺ was the Last Prophet, then this responsibility fell upon Muslim scholars. They have to rule the country and guide the people in accordance with the Qur’ân and Sunnah.
It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ said: “A banner will be set up for every traitor on the Day of Resurrection, and it will be said: ‘This is the treachery of so-and-so.’” (Sahih)

2873. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allâh ﷺ said: “For every traitor a banner will be set up on the Day of Resurrection, commensurate with his treachery.” (Sahih)

Comments:

a. Violating the pledge given to a legal ruler and caliph is a major sin.
b. Such a sinner is humiliated on the Day of Judgment.

Chapter 43. The Pledge Of Women

2874. Muhammad bin Munkadîr said that he heard Umâmah bint Ruqaiqâh say: “I came to the Prophet ﷺ with some other
The Chapters On *Jihād*  

women, to offer our him. He said to us: ‘(I pledge) with regard to are able to do. But I do not shake hands with women.’” *(Sahih)*

**Comments:**

a. It is forbidden for a man to shake hands with a marriageable woman.

b. While taking pledge from women, all the rulings of Hijab should be observed.

**2875.** ‘Aishah the wife of the Prophet ﷺ said: “When the believing women emigrated to the Messenger of Allāh ﷺ, they would be tested in accordance with Allāh’s saying: ‘O Prophet! When believing women come to you to give you the pledge...’”*[1]*

‘Aishah said: “Whoever among the believing women affirmed this, passed the test. When they affirmed that, the Messenger of Allāh ﷺ would say to them: ‘Go, for you have given your pledge.’ No, by Allāh! The hand of the Messenger of Allāh ﷺ never touched the hand of any woman, rather he accepted their pledge in words only.”

‘Aishah said: “By Allāh, the Messenger of Allāh ﷺ did not demand of women (in their pledge) anything other than that which Allāh had commanded, and the hand of the Messenger of Allāh ﷺ never touched the hand

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*[1]* *Al-Mumtahana* 60:12.
The Prophet used to take the covenant from women that they will not wail. It is reported in the Sunan of Abu Dawud, on the authority of a woman who took oath of allegiance (to the Prophet): "One of the oaths which the Prophet of Allâh, received from us about the virtue war, that we would not disobey him in it (virtue), that we would not scratch the face, nor wail, nor tear the front of the garments nor pull out our hair." (Sunan Abu Dawud: 131).

Chapter 44. Competitions

And Contests

2876. It was narrated from Abu Hurairah that the Messenger of Allâh said: "Whoever enters a horse (in a race) between two other horses, not knowing whether it will win, that is not gambling. But whoever enters a horse (in race) between two other horses, certain that it will win, that is gambling." (Da'if)

2877. It was narrated that Ibn 'Umar said: "The Messenger of Allâh made a horse lean, and he would send the horse that he had made lean from Hafyâ' to
Thaniyyatul-Wadā‘, and (he would send) the horse that he had not made lean from Thaniyyatul-Wadā‘ to the mosque of Banu Zuraiq.” (Sahih)

Comments:

a. In training the horses, they are given extra food for a period till they gain fat. Thereafter, their food is reduced and they are locked up in an enclosure where they sweat a lot and it dries at the same place. By this procedure its stamina improves, and it can run a long distance without exhaustion.

b. Hafyā‘ and Thaniyyatul-Wadā‘ are the names of two places; the distance between them is three miles. The distance between Thaniyyatul-Wadā‘ and the mosque of Bani Zuraiq is one mile.

2878. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “There should be no prizes for racing except races with camels and horses.” (Sahih)

Comments:

a. Some animals have undivided hooves such as the horses, donkeys or mules. The reference here is to those animals that have such hooves.

b. Horses are used in jihād, so to arouse the interest of training them, horse-races could be arranged. The other Ahādiḥ prove the lawfulness of competitions in running, shooting arrows and wrestling. Therefore, showing appreciation to any game that can be used in jihād is allowed. Participating in other games or encouraging them is waste of time, money and abilities. So, they should be avoided.
Chapter 45. Prohibition Of Traveling With The Qur'ân To The Land Of The Enemy

2879. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade traveling with the Qur'ân to the land of the enemy, lest the enemy gets hold of it. (Sahih)

Comments:

a. Whenever the Qur'ân or religious books are taken to a state that is in the state of war with Muslims, great importance should be given to them; otherwise, the Qur'ân should not be taken there.

b. A Muslim should memorize a portion of the Qur'ân to be able to recite it in particular situations.

c. The Qur'ân should be taken to the regions of non-Muslims that are free from such dangers, in order to be recited and to call them towards Islam.

Chapter 46. The Distribution Of One Fifth[1]

2881. It was narrated from

[1] One fifth of the spoils of war designated for Allâh and His Messenger ﷺ, see Surat Al-Anfal 8:41.
Sa’eed bin Musayyab that Jubair bin Mut’im told him that he and ‘Uthmân bin ‘Affân came to the Messenger of Allâh ﷺ to speak to him about the way in which the one fifth from Khaibar had been distributed to Banu Hâshim and Banu Muttalib. They said: “You have distributed it to our brothers Banu Hâshim and Banu Muttalib, but we are related to you (to Banu Hâshim) in the same way (as Banu Muttalib).” The Messenger of Allâh ﷺ said: “Rather I think that Banu Hâshim and Banu Muttalib are the same.”[1] (Sahih)

Comments:

From the five portions of the booty, four portions are distributed among fighters, and one is kept in the treasury. This one fifth portion is used in the interest of common Muslims as well as a portion is being allocated to the relatives of the Prophet ﷺ who are forbidden to receive Zakât and charity. The expression ‘Banu Hashim’ and ‘Banu Muttalib’ are the same is understood by many ways. The most correct one is that Banu Muttalib supported Banu Hâshim even in the pre-Islamic period. After Islam, when the Prophet ﷺ declared his prophecy and all the tribes boycotted Banu Hâshim, the tribe of the Prophet ﷺ, even then, Banu Muttalib supported them, stayed with them, within a narrow pass (Shi’b of Abu Tâlib) and endure the hardships. Whilst Banu Nawfal and Banu Abd Shams supported those who boycotted them, they did not suffer from this boycott. Therefore, the right of Banu Hâshim and Banu Muttalib is made equally in one fifth of the booty. Allâh knows best.

[1] Meaning, these two tribes, both supported him during the Ignorance period and in Islam, unlike Banu ‘Abd Shams (the tribe of Jubair and ‘Uthmân).
Chapter 1. Going Out For Hajj

2882. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Traveling is a kind of torment, it keeps anyone of you from his sleep, food and drink. When anyone of you has fulfilled the purpose for which he traveled, let him hasten to return to his family." (Sahih)

Another chain from Abu Hurairah, from the Prophet ﷺ with similar wording. (Sahih)

Comments:

a. The Prophet ﷺ set out from Al-Madinah after performing the Zuhr prayer, and he performed the 'Asr prayer in Dhul-Hulaifah, and then stayed there until the morning. (Sunan Abu Dawud, Hadith no. 1710)
b. Traveling for a lawful purpose is allowed, rather it is desirable and sometimes it becomes even obligatory, such as traveling to perform Hajj and 'Umrah, or to seek the knowledge which is not available in the city. Furthermore, traveling for any lawful purpose is allowed, such as to visit Al-Haram Mosque, the Prophet’s Mosque, Al-Aqsa Mosque, or to visit a pious person, a relative, or a friend or the like.

2883. It was narrated from Ibn ‘Abbās that Fadl said — or vice versa: “The Messenger of Allāh ﷺ said: ‘Whoever intends to perform Hajj, let him hasten to do so, for he may fall sick, lose his mount, or be faced with some need.’” (Hasan)

Comments:

Hajj is performed only once in a year during the specific days. If one delays it until the next year despite his ability to perform Hajj, he may no longer be able to perform it the next year.

Chapter 2. The Obligation Of Hajj

2884. It was narrated that ‘Ali said: “When the following was revealed: ‘And Hajj (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allāh, for whoever can bear the way.’”[1] They asked: ‘O Messenger of Allāh, is Hajj every

year?' He remained silent. They asked: 'Is it every year? He said: 'No. If I had said yes, it would have become obligatory.' Then the following was revealed: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble."' (Hasan)

Comments:

a. Hajj is due only on the person who can afford the expenses of the Hajj, i.e., he can bear all the expenditure from the time of leaving his house until he comes back; it includes all his personal expenditure such as food, accommodation, ticket, etc., as well as the expenditure of his dependents in his absence.

b. Performing Hajj is obligatory only once in life, if any one repeats his Hajj it becomes his supererogatory Hajj. However, if one had performed Hajj before his puberty or during slavery, then this Hajj is considered his supererogatory Hajj. So, after puberty or emancipation, if he has the ability, he has to repeat his Hajj.

2885. It was narrated that Anas bin Malik said: "They said: 'O Messenger of Allah, is Hajj (required) every year?' He said: 'If I were to say yes, it would have become obligatory, and if it were to become obligatory, you would not (be able to) do it, and if you did not do it you would be punished.'" (Sahih)

Comments:

Abandoning an obligation is a cause of torment.
2886. It was narrated from Ibn 'Abbās that Aqra' bin Hābīs asked the Prophet ﷺ: "O Messenger of Allāh, is Hajj (required) every year, or just once?" He said: "Rather it is just once. And whoever can perform Hajj voluntarily, let him do so." (Sahih)

Chapter 3. The Virtue Of Hajj And 'Umrah

2887. It was narrated from 'Umar that the Prophet ﷺ said: "Perform Hajj and 'Umrah, one after the other, for performing them one after the other removes poverty and sin as the bellows removes impurity from iron." (Sahih) Another chain with similar wording.

Translation:

2886. It was narrated from Ibn 'Abbās that Aqra' bin Hābīs asked the Prophet ﷺ: "O Messenger of Allāh, is Hajj (required) every year, or just once?" He said: "Rather it is just once. And whoever can perform Hajj voluntarily, let him do so." (Sahih)

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Comments:

a. Spending in the way of Allâh brings blessings in one’s wealth and property. Expenditure of Hajj and Umrah is also considered as spending in the way of Allâh, hence they also flourish one’s wealth and he get rid of poverty and neediness.

b. Hajj is one of the pillars of Islam and Umrah is also a kind of Hajj, so it is called ‘minor Hajj’. The reward of both deeds is very great and they expiate sins.

2888. It was narrated from Abu Hurairah that the Prophet ﷺ said: “From one Umrah to another is an expiation for the sins that came in between them, and Hajj Mabrur (an accepted Hajj) brings no less a reward than Paradise.” (Sahih)

Comments:

a. Hajj ‘Mabrur’ means the Hajj in which a pilgrim spares no efforts to avoid dispute, fight and other sins. So, it is translated as an ‘accepted Hajj’.

b. Umrah expiates all the past sins.

2889. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever performs Hajj to this House, and does not have sexual relations nor commit any disobedience, will go back like the day his mother bore him.” (Sahih)

Comments:

a. During Hajj, if a husband is prohibited to involve himself in any sexual activity that is allowed for him in normal situations, then how it would be permissible for a pilgrim to enjoy looking at strange women.

b. One may enjoy his wife after getting out of the state of Ihram.

c. Every human being comes to existence free of sins, and no sin is written
against him unless he reaches the age of puberty. Hence, the faith of Christians that every person comes into existence with original sin is false.

Chapter 4. *Hajj On A Saddle*

**2890.** It was narrated that Anas bin Malik said: "The Prophet ﷺ performed *Hajj* on an old saddle, wearing a cloak that was worth four Dirham or less. Then he said: 'O Allâh, a *Hajj* in which there is no showing off nor reputation sought.'" *(Hasan)*

Comments:

a. The Prophet ﷺ wore a modest dress and rode a simple mount to avoid displaying adornment and ornamentation.

b. Showing beautification on Friday and at feasts is acceptable. But, during *Hajj* and *'Umrah*, being modest and humble as much as possible is suitable.

c. Sincerity should be observed in good deeds more than other deeds.

**2891.** It was narrated that Ibn 'Abbâs said: "We were with the Messenger of Allâh ﷺ between Makkah and Al-Madinah, and we passed through a valley. He said: 'What valley is this?' They said: *Azraq Valley.* He said: 'It is as if I can see Musa ﷺ – and he mentioned something about the length of his hair, which Dawud (one of the narrators) did not remember – 'putting his fingers in his ears and raising his voice to Allâh reciting the *Talbiyah,*
passing through this valley.' Then we traveled on until we came to a narrow pass, and he said: 'What pass is this?' They said: 'Thaniyyat Harsha' or 'Laft.' He said: 'It is as if I can see Yunus, on a red she-camel, wearing a woollen cloak and holding the reins of his she-camel, woven from palm fibers, passing through this valley, reciting the Talbiyah.' 

(Sahih)

Comments:

a. The Prophets of the Children of Israel also used to visit Makkah for Hajj, even though their Qiblah was Baitul-Maqdis.

b. It was a form of revelation that the past incidents were shown to the Prophet as they were taking place. So, the Prophet used to get the knowledge of past occurrences or the details of Paradise and Hell as the one who had witnessed them.

Chapter 5. The Virtue Of The Pilgrim's Supplication

2892. It was narrated from Abu Hurairah that the Messenger of Allah ℐ said: "The pilgrims performing Hajj and 'Umrah are a delegation to Allah. If they call upon Him, He will answer them; and if they ask for His forgiveness, He will forgive them." (Hasan)

2893. It was narrated from Ibn 'Umar that the Prophet ℐ said:
"The one who fights in the cause of Allâh, and the pilgrim performing Hajj and 'Umrah are a delegation to Allâh. He invited them, so they responded to Him, and they ask Him and He gives to them." (Hasan)

Comments:
The mentioned three trips are very significant, since those travelers have endured the hardship of the journey for the sake of Allâh, not for their own benefit, so Allâh accepts their supplications.

2894. It was narrated from Ibn 'Umar (from 'Umar) that he asked the Prophet ﷺ permission to perform 'Umrah, and he gave him permission and said to him: "O younger brother, give us a share of your supplication, and do not forget us." (Da'î)

2895. It was narrated from Safwân bin 'Abdullâh bin Safwân said that he was married to a daughter of Abu Dardâ'. He came to her and found Umm Dardâ' there, but he did not find Abu Dardâ'. She said to him: "Do you intend to perform Hajj this year?" He said: "Yes." She said: "Pray to Allâh for us to grant us goodness, for the Prophet ﷺ used to say: 'The supplication of a man for his brother in his absence will be
answered. By his head there is an angel who says Ḥāmin to his supplication, and every time he prays for his brother, he says: “Ḥāmin, and the same for you.”’ He said: “Then I went out to the marketplace where I met Abu Dardā’, and he told me something similar from the Prophet ﷺ.”

(Sahih)

تَخْرِيج: أخْرِجَهُ مَسْلِمُ، الدَّخْرُ والدَّعَاءُ، بِأَبِي فَضْلِ الدَّعَاءِ لِلَّمَسْلِمِينَ بِظِهْرِ الْحُبَّ، حُ.:

Comments:

a. One may request a pilgrim to supplicate for him.

b. One should care for making supplications at the virtuous places.

c. Praying for an absent person is highly rewardable act which brings the mercy and blessings of Allāh.

d. Praying of angels means acceptance of the supplications since they pray only by the command of Allāh.

Chapter 6. What (Condition) Makes Hajj Obligatory

2896. It was narrated that Ibn ‘Umar said: “A man stood up and said to the Prophet ﷺ: ‘O Messenger of Allāh! What makes Hajj obligatory?’ He said: ‘Provision and a mount.’ He said: ‘O Messenger of Allāh, what is the (real) Hajj?’[1] He said: ‘The one with disheveled hair and no perfume.’ Another (man) stood up and said: ‘O Messenger of Allāh, what is the (real) Hajj?’ He said: ‘Raising one’s voice and slaughtering the sacrificial animal.’” (Da‘īf)

Wakī’ said: “The meaning of Al-

[1] Some copies of Ibn Mājah, and most of the other compilers’ versions of this Hadith say that the question is: “What is the (real) (and in some: most virtuous) pilgrim.”
Comments:
The Hadith proves pronouncing ‘Labbaik’ aloud and offering sacrifice are among the important deeds of Hajj. Pronunciation of ‘Labbaik’ demonstrates submission and obedience of the person, while the sacrifice shows the strong desire for sacrificing one’s body, soul, wealth and resources in the way of Allâh.

2897. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “Provision and a mount,” meaning, about Allâh’s saying: “Whoever can bear the way.”[1] (Da’îf)

Chapter 7. A Woman Performing Hajj Without A Guardian

2898. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ said: “No woman should travel the distance of three days without a guardian.

or more, unless she is with her father, brother, son, husband or a Mahram." (Sahih)

It was narrated from Abu Hurairah that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to travel for more than one day's distance without a Mahram." (Sahih)

Comments:
a. A woman has to avoid going on a journey without being accompanied by her husband or a Mahram (an unmarriageable man).

It was narrated that Ibn ‘Abbâs said: "A Bedouin came to the Prophet ﷺ and said: 'I have enlisted for such and such a military campaign and my wife is going for Hajj.' He said: 'Go back with her.'" (Sahih)

Comments:
a. The importance of a traveling woman being accompanied by a Mahram is so serious that due to this excuse one is exempt from jihad.
b. Some scholars are of the opinion that if a group of women travel accompanied by their Mahram men, then the woman who does not have a Mahram or her Mahram cannot afford the expenses of Hajj, may travel with this caravan. In this situation, most probably she does not face the harassment due to which she is prevented from traveling without being accompanied by her Mahram. Allāh knows best.

Chapter 8. Hajj Is The Jihād Of Women

2901. It was narrated that 'Aishah said: “I said: ‘O Messenger of Allāh, is Jihād obligatory for women?’ He said: “Yes: Upon them is a Jihād in which there is no fighting: Al-Hajj and Al-'Umrah.” (Sahih)

Comments:

a. Participating in Jihād or fighting is not obligatory on a woman.

b. The importance of Hajj and 'Umrh for women is as the importance of Jihu for men.

c. Hajj and 'Umrah is deemed as Jihād for women since the hardship of the journey is endured, the money is spent, and many other ordeals are tolerated in this regard.

2902. It was narrated from Umm Salamah that the Messenger of Allāh ﷺ said: “Hajj is the Jihād of every weak person.” (Sahih)

Comments:

a. This ruling is for women, children, and aged men who cannot take part in Jihād. The same ruling applies to blind, lame and the like persons.
b. The means of getting nearness to Allâh and great reward for such disabled persons is Hajj and 'Umrah. The hardship of this worship for them is just as making jihad.

Chapter 9. Hajj On Behalf Of The Deceased

2903. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ heard a man saying: "Labbaik 'an Shubrumah (Here I am (O Allâh) on behalf of Shubrumah)." The Messenger of Allâh ﷺ said: "Who is Shubrumah?" He said: "A relative of mine." He said: "Have you ever performed Hajj?" He said: "No." He said: "Then make this for yourself, then perform Hajj on behalf of Shubrumah." (Da'i')

Comments:
a. Performing Hajj on behalf of someone else is permissible.
b. Hajj can be performed on behalf of anyone.
c. Only the one who has performed his own Hajj can perform the Hajj on behalf of other person.
d. The rulings of 'Umrah are the same as the rulings of Hajj.
e. The name of the person from whom the Hajj or 'Umrah is being performed should be mentioned during pronouncing the Talbiyah.

2904. It was narrated that Ibn 'Abbâs said: "A man came to the Prophet ﷺ and said: 'Shall I perform Hajj on behalf of my father?' He said: 'Yes, perform Hajj on behalf of your father, for if you cannot add any good to his record (at least) you will not add anything bad.'" (Da'i')
Comments:
a. Performing Hajj and Umrah on behalf of parents is allowed whether they are alive, but do not have the ability of performing them, or deceased.

b. Parents do many favors for their children, hence one should do the acts that benefit them, or at least shun the deeds that are considered as being ingratitude to them.

2905. It was narrated from Abu Ghawth bin Husain — a man from Furu’ — that he consulted the Prophet ﷺ about a Hajj that his father owed, but he had died and had not gone for Hajj. The Prophet ﷺ said: “Perform Hajj on behalf of your father.” And the Prophet ﷺ said: “The same applies to fasting in fulfillment of a vow — it should be made up for.” (Da’if)

Chapter 10. Performing Hajj On Behalf Of A Living Person If He Is Incapable Himself

2906. It was narrated from Abu Razin Al-‘Uqaili that he came to the Prophet ﷺ and said: “O Messenger of Allâh, my father is an old man and he cannot perform Hajj or Umrah, and he is not able to ride the mount (due to old age).” He said: “Perform Hajj and Umrah on behalf of your father.” (Sahîh)
Comments:
a. If a very aged person can afford the expenses of *Hajj* then it becomes due on him.
b. If one cannot go to *Hajj* out of old age then any other person may perform *Hajj* on behalf of such a person.
c. Performing *Umrah* or on behalf of someone else is also allowed.

2907. It was narrated from 'Abdullāh bin 'Abbās that a woman from Khath'ām came to the Prophet ﷺ and said: “O Messenger of Allāh, my father is an old man who has become weak, and now the command of Allāh has come for His slaves to perform *Hajj*, but he cannot do it. Will it discharge his duty if I perform it on his behalf?” The Messenger of Allāh ﷺ said: “Yes.” (Sahih)

2908. It was narrated that Ibn 'Abbās said: Husain bin 'Awf told me: I said: “O Messenger of Allāh, the command for *Hajj* has come but my father cannot perform *Hajj* unless he is tied to a saddle.” Some time passed, then he said: “Perform *Hajj* on behalf of your father.” (Sahih)
Chapter 11. Hajj Performed by Children

2910. It was narrated that Jābir bin ʿAbdullāh said: “A woman held up a child of hers to the Prophet during Hajj and said: ‘O Messenger of Allāh, is there Hajj for this one?’ He said: ‘Yes, and you will be rewarded.’” (Sahih)

Comments:

Hajj of a child who still did not reach the age of puberty is valid, but it is considered a voluntary Hajj. So, the Hajj becomes obligatory on him after maturity if he can afford it.
Chapter 12. Women Who Are Bleeding Following Childbirth And Menstruating Should Enter Ihrām For Hajj

2911. It was narrated that 'Āishah said: “Asmā’ bint ‘Umais gave birth at Shajarah, and the Messenger of Allāh ﷺ told Abu Bakr to tell her to take a bath and begin the Talbiyah.” (Sahih)

Comments:

a. At that time Asmā’, the daughter of Umais, gave birth to Muhammad bin Abu Bakr. At first, she was married to Ja’far bin Abu Tab, after his martyrdom, Abu Bakr got married to her, when he died, ‘Ali took her as his wife, may Allāh be pleased with all of them.

b. A menstruating woman, and the one who is in her poshatal period, should take the bath before entering in the state of Ihrām.

2912. It was narrated from Abu Bakr that he went out for Hajj with the Messenger of Allāh ﷺ, and Asmā’ bint ‘Umais was with him. She gave birth, at Shajarah, to Muhammad bin Abu Bakr. Abu Bakr came to the Prophet ﷺ and told him about that, and the Messenger of Allāh ﷺ told him to tell her to take a bath, then begin the Talbiyah for Hajj, and to do everything that the people did, apart from circumambulating the House (Tawāf). (Sahih)
The Chapters On Hajj Rituals

Comments:
a. Being in menses and postnatal period are not an impediment for performing Hajj.
b. During menses and the postnatal period, circumambulation of Ka'bah should not be performed because the Ka'bah is inside the mosque and such a woman cannot enter a mosque.

2913. It was narrated that Žâbir b. Ja'far that Asmâ' bint 'Umais gave birth to Muhammad bin 'Abi Bakr and sent word to the Prophet (SAW): He told her to take a bath, fasten a cloth around her private part and begin the Talbiyah.’’ (Sahih)

Comments:
Fastening a cloth means using cotton or some other absorbent that prevents blood from leaking on the clothes.

Chapter 13. The Miqât For People Coming From Afar

2914. It was narrated from Ibn Ūmar that the Messenger of Allâh ﷺ said: “The people of Al-Madinah should begin the Talbiyah from Dhul-Hulaifah, the people of Shâm from Juhaftah; and the people of Najd from Qarn.” ‘Abdullâh b. Ūmar said: “As for these three, I heard them from the Messenger of Allâh ﷺ. And it reached me that the Messenger of Allâh ﷺ said: ‘And the people of Yemen should enter Irâm from Yalamlam.’” (Sahih)

تخريج: أخرج البخاري، الحج، باب مواقف أهل المدينة ولا يهلون فئ ذي الحليفة.
Chapter 14. The *Ihram*

2916. It was narrated from Ibn `Umar that when the Messenger of Allâh ﷺ put his foot in the stirrup and his riding beast rose

Comments:

Nowadays, Dhul-Hulaifah is known as B`ir `Ali, Juhfah is known as Râbihgh, Yalamlam as Sa`diyah. Qarnul-Manâzil is called Sail, while the current name of Dhât `Irq is Zuraibah. The Prophet ﷺ, made supplication for the Islam of the inhabitants of Iraq as he warned about the disturbance of this area.
up with him, he would say the Talbiyah from the mosque of Dhul-Hulaifah. (Sahih)

2917. It was narrated that Anas bin Malik said: “I was by the knees of the she-camel of the Messenger of Allâh, at Shajarah. When it rose up with him, he said: ‘Labbaika bi ‘Umrah wa Hajj ma’an [Here I am (O Allâh) for ‘Umrah and Hajj together].’ That was during the Farewell Pilgrimage.” (Sahih)

Comments:

a. The Prophet ﷺ departed from Al-Madinah after praying Zuhr, and he performed ‘Asr prayer at Dhul-Hulaifah, and stayed there until morning. (Sunan Abu Dawud, Hadith no. 1770)

b. The Prophet’s intention was to perform Hajj Qiран, hence he mentioned both Hajj and ‘Umrah in his Talbiyah. He ordered those who did not have their sacrificial animals with them to put off their Ihram after completing their ‘Umrah.

Chapter 15. The Talbiyah

2918. It was narrated from Nâfî, that Ibn ‘Umar said: “I learned the Talbiyah from the Messenger of Allâh ﷺ who said: Labbaika Allâhumma labbaik, labbaika lâ sharika laka labbaik. Inna-hamda wan-nî’mata laka, wal-mulk. Lâ sharika laka (Here I am, O Allâh,
here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).” He said: “And Ibn ‘Umar used to add: Labbaika labbaika labbaika wa sa’daika wakhaira fi yadaika, labbaika warraghab’u ilaika wal’-amal (Here I am, here I am, here I am, and at Your service; all good is in Your Hands, here I am, seeking Your pleasure and striving for Your sake).” (Sahih)

Comments:
a. Reciting Talbiyah is among the great rites of Hajj. It shows the great love, devotion and strong determination to endure all kind of hardships for Allâh. Abandoning an obligation is a cause of torment.
b. Great emphasis should be given to saying the Talbiyah after prayers, while riding on a mount, and going up on the way.
c. Uttering Labbaik by all Muslims at one time proves their equality before Allâh and their need to seek Allâh’s pleasure. All the discriminations based on color, race, language and country are insignificant compared to the universal message of Islam.

2919. It was narrated that Jâbir said: “The Talbiyah of the Messenger of Allâh ﷺ was: ‘Labbaika Allâhumma labbaik, (labbaika) là sharika laka labbaik. Innal-hand. wun-ni’matâ laka, wal-mulk Lâ sharika laka (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).’” (Sahih)
2920. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ used to say in his Talbiyah: "Labbaika ilâhal-haqq, labbaika (Here I am, O God of Truth, here I am)." (Sahih)

2921. It was narrated from Sahl bin Sa’d As-Sa’idi that the Messenger of Allah ﷺ said: "There is no (pilgrim) who recites the Talbiyah but that which is to his right and left also recites it, rocks and trees and hills, to the farthest ends of the earth in each direction, from here and from there." (Hasan)

Comments:

a. Saying Labbaik is a great good deed.
b. Nonliving things also can distinguish between good and bad, and share in good deeds, but their glorification and supplications are out of the perception of human beings and jinn.

Chapter 16. Raising The Voice With The Talbiyah

2922. It was narrated from Khallâd bin Sâ’ib, from his father,
that the Messenger of Allâh ﷺ said: "Jibra’il came to me and told me to command my Companions to raise their voices when reciting the Talbiyah.” (Sahih)

Reciting Labbaik aloud is Sunnah.

Comments:
Reciting Labbaik aloud is Sunnah.

2924. It was narrated from Abu Bakr As-Siddiq that the Messenger of Allâh ﷺ was asked: "Which actions are best?" He said: "Raising one’s voice and slaughtering the sacrificial animal."[1] (Da’if)
Chapter 17. Shade For The Muhrim

2925. It was narrated from Jābīr bin ʿAbdullāh that the Messenger of Allāh ﷺ said: “There is no Muhrim (pilgrim in Ṭahrām) who exposes himself to the sun all day for the sake of Allāh, reciting the Talbiyah until the sun goes down, but his sins will disappear and he will go back like on the day his mother bore him.” (Daʿīf)

Chapter 18. Applying Perfume When Entering Ṭahrām

2926. It was narrated that ʿAʾishah said: “I put perfume on the Messenger of Allāh ﷺ for his Ṭahrām before he entered into it, and when he exited Ṭahrām before he returned.”[3] (Sahih)

(One of the narrators) Sufyān said (in his narration, she said): “With these two hands of mine.”

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The Chapters On Hajj Rituals

2927. It was narrated that 'Aishah said: "It is as if I can see the traces of perfume in the parting (of hair) of the Messenger of Allâh ﷺ, while he is reciting the Talbiyah." (Sahih)

Comments:

a. The practice of the Prophet ﷺ, proves that wearing perfume before entering the state of Ibrâm is allowed.

b. On the 10th of Dhul-Hijjah, after throwing pebbles at the Jamarah and shaving or cutting the hair short, the restrictions of Ibrâm are lifted, except the prohibition of sexual intercourse with one's spouse. Therefore, the Ta'awûf of Ifâdah on this day is performed in usual clothes, and applying perfumes before it is also allowed.

2928. It was narrated that 'Aishah said: "It is as if I can see the traces of perfume in the parting (of hair) of the Messenger of Allâh ﷺ, after three days, and he was a Muhrim." (Sahih)

Chapter 19. What Clothes The Muhrim May Wear

2929. It was narrated from 'Abdullâh bin 'Umar that a man asked the Messenger of Allâh ﷺ,
what clothes may the Muhrim wear? The Messenger of Allâh ﷺ said: “He should not wear a shirt, or turbans (or head cover), pants or pajamas, hooded cloaks and no leather socks, unless he cannot find sandals, in which case he may wear the leather socks but should cut them to below the ankles. And he should not wear any clothes that have been touched (dyed) with saffron or Wars.”[1] (Sahih)

Comments:

a. Wearing sewn clothes for men is forbidden during Ihram

b. Sewn clothes mean those that are cut and stitched to fit the shape of the body such as shirt, pants, vest, sweater and the like. If an unstitched robe is short and a similar piece is connected with it to fit the body, then it is not considered as sewn cloth.

c. Lifting luggage on the head is not considered as wearing it, so it is not forbidden.

[1] A yellowish fragrant oil used for dying garments. Explanation by Sindi
Chapter 20. Pants Or Pajamas
And Leather Socks For The 
Muhrim Who Cannot Find 
Waist Wrapper Or Sandals

2931. It was narrated that Ibn "Abbâs said: "I heard the Prophet delivering a sermon — (one of the narrators) Hishâm said: ‘On the pulpit’ — and he said: ‘Whoever does not have a waist wrap, let him wear pants or pajamas, and whoever does not have sandals, let him wear leather socks.’” In his narration, Hishâm said: “If he does not find any, then let him wear pants or pajamas.” (Sahih)

Comments:
a. Wearing sewn clothes for a man is forbidden during Ihram. However, at the time of necessity, wearing trousers or pants is allowed.
b. During Ihram, putting on leather socks is also forbidden, but if one does not have shoes he can wear them.
Chapter 21. Things Avoided In Ihram

2933. It was narrated that Asma' bint Abu Bakr said: "We went out with the Messenger of Allâh ﷺ until, when we were in 'Arj, we stopped to camp. The Messenger of Allâh ﷺ sat, with 'Aishah by his side, and I was sitting beside Abu Bakr. Our mount[1] and the mount of Abu Bakr was one, under the care of the slave of Abu Bakr. The slave looked and his camel was not with him, so he said to him: 'Where is your camel?' He said: 'I lost it yesterday.' He said: 'You have one camel with you and you lost it?' He started to beat him, and the Messenger of Allâh ﷺ said: 'Look at what this Muhrim is doing!'" (Da'if)

Comments:
a. When a subordinate commits mistakes, calling him to account is allowed.
b. The Prophet ﷺ, intended by his comment to encourage him to forgive.
c. When admonishing a respected person for his mistake or improper action, his status and position should be observed.

Chapter 22. The Muhrim May Wash His Head

2934. It was narrated from Ibrâhim bin 'Abdullâh bin Hunain, from his father, that

Ibn 'Abbâs sent me to Abu Ayyub Al-Ansâri to ask him about that, and I found him taking a bath near the well, screened with a piece of cloth. I greeted him with Salâm, and he said: “Who is this?” I said: “I am 'Abdullâh bin Hunain. 'Abdullâh bin 'Abbâs sent me to you to ask you how the Messenger of Allâh used to wash his head when he was in Ihram.” He said: “Abu Ayyub put his hand on the cloth and lowered it until his head appeared, then he said to someone who was pouring water for him, Pour water. So he poured water on his head. Then he rubbed his head with his hands, forwards and backwards, and said: “This is what I saw him doing.”” (Sahih)

Comments:

a. Looking at the body, with the exception of those parts for which looking at them is forbidden, is allowed, as there was a man with Abu Ayyub Al-Ansâri who was assisting him in having a bath. No doubt, the Companion would have taken off his upper garment to take bath.

b. Bathing and washing the head during Ihram is allowed, but one should avoid using scented soap.

c. Shaking the hair while washing the head to attain proper neatness is allowed. If a hair falls down during this action then no expiation is due, since it is not considered to be cutting he hair.
Chapter 23. The Female 

*Muhrim May Lower Her Garment Over Her Face*

2935. It was narrated that 'Aishah said: “We were with the Prophet ﷺ, and we were in *Ihram*. When a rider met us we would lower our garments from the top of our heads, and when he has gone, we would lift them up again.” (Da’if)

Another chain with similar wording.

Chapter 24. Stipulating Conditions In *Hajj*

2936. It was narrated from Abu Bakr bin ‘Abdullah bin Zubair from his grandmother – he (the narrator) said: “I do not know if it was Asma’ bint Abu Bakr or Su’dah bint ‘Awf’ – that the Messenger of Allah ﷺ entered upon Duba’ah bint ‘Abdul-Muttalib and said: “What is keeping you, O my aunt, from performing *Hajj*?” She said: “I am a sick woman, and I am afraid of being prevented (from completing *Hajj*).” He said: “Enter *Ihram* and stipulate the condition that you will exit *Ihram* from the point where you are prevented.”” (Sahih)
2937. It was narrated that Dubā‘ah said: "The Messenger of Allāh ﷺ entered upon me when I was unwell. He said: 'Do you intend to perform Hajj this year?' I said: 'I am sick, O Messenger of Allāh.' He said: 'Go for Hajj and say: ‘I will exit Ḥārām from the point where I am prevented.'" (Sahih)

2938. It was narrated that Ibn ‘Abbās said: Dubā‘ah bint Zubair bin ‘Abdul-Muttalib came to the Messenger of Allāh ﷺ and said: "I am a heavy woman and I want to go for Hajj. How should I enter Ḥārām?" He said: "Enter Ḥārām and stipulate the condition that you will exit Ḥārām from the point where you are prevented." (Sahih)

Comments:

a. A sick person may go for Hajj and ‘Umrah even though he fears increase in his illness.

b. If it is feared that sickness could be a hindrance for the continuity of a journey, then the conditional Ḥārām should be observed. That means it should be said, ‘O Allāh! Wherever I face obstacle that prevents me from continuing the journey I will get out of Ḥārām.’

c. After intending a conditional Ḥārām if one is compelled to discontinue his Hajj or ‘Umrah before completing it, then there is no expiation due on him;
neither slaughtering a sheep nor giving any charity or the like.

Chapter 25. Entering The Haram (Sanctuary)

2939. It was narrated that Ābdullāh bin Ābbās said: "The Prophets used to enter the Haram walking barefoot. They would circumambulate the House and complete all the rituals barefoot and walking." (Da‘īf)

Comments:

a. Thaniyyah means a small mountain among a chain of mountains or a valley pass.

b. Thaniyatul-ʻUlyā (high mountain) refers to the mountain located at the north side towards Ḥannatul-Mu‘alla. Its name is Kadār and Ḥajun‘.

c. Thaniyyahtus-Sdu (lower mountain) refers to the mountain pass which is towards ‘Mount Qu’aiqi‘ān’. It is called Kuda‘ also. (Fathul-Bhi, of Al-Hajj, chapter 41). Its location is towards the door of Banu Shaibah.
2941. It was narrated from Ibn 'Umar that the Prophet \( \mathbin{\mathcal{S}} \) entered Makkah by day. (\textit{Hasan})

Comments:
The Prophet \( \mathbin{\mathcal{S}} \) stayed overnight at Dhi Tuwa and entered Makkah in the morning. (\textit{Sahih Al-Bukhari, Hadith no. 1574})

2942. It was narrated that Usâmah bin Zaid said: “I said: ‘O Messenger of Allâh, where will you stay tomorrow?’ That was during his \textit{Hajj}. He said: ‘Has ‘Aqil left us any house?’ Then he said: ‘Tomorrow we will stay in the valley of Banu Kinânah, Muhassab where the Quraish swore an oath of disbelief.’”

That was where Banu Kinânah had sworn an oath with the Quraish against Banu Hâshim, that they would not intermarrry with them or engage in trade with them.

Ma’mar said: “Zuhri said: ‘Khaif means a valley.’” (\textit{Sahih})

Comments:
a. This incident indicates the tribes’ convention due to which Banu Hâshim was besieged in Shi’b Banu Hâshim which is also known as Shi’b Abu Tâlib.
b. For other comments see the Hadith no. 2730.

Chapter 27. Touching The Black Stone

2943. It was narrated that ‘Abdullâh bin Sarjis said: “I saw...
the bald forehead of 'Umar bin Khattab when he kissed the Black Stone and said: 'I am kissing you, although I know that you are only a stone and you can neither cause harm nor bring benefit. Had I not seen the Messenger of Allāh kissing you, I would not have kissed you.'" (Sahih)

Comments:
a. Kissing the 'Black Stone' during Tawaf is allowed but pushing people or thrusting them for this purpose is not allowed. If the Black Stone can be kissed easily then it is acceptable; otherwise, it should be touched with a stick or hand, and then they should be kissed. If touching the Black Stone is difficult even with a stick or hand, then it is sufficient to make a gesture towards it and then move forward. In this case the hand should not be kissed.

b. Other than the Black Stone, no part of the Ka'bah should be kissed. So, kissing the walls of Ka'bah, its door, its threshold, or the net of Maqam Ibrāhim (standing place of Ibrāhim) should be avoided.

2944. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbās say: The Messenger of Allāh said: "This Stone will be brought on the Day of Resurrection, and it will be given two eyes with which to see, and a tongue with which to speak, and it will bear witness for those who touched it in sincerity." (Hasan)

Comments:
'Touched it in sincerity' means kissing or touching while being steadfast on the faith of monotheism, and avoiding polytheism, since due to disbelief
and polytheism all the good deeds are disregarded, regardless of their greatness.

2945. It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ turned to face the Stone, then he put his lips on it and wept for a long time. Then he turned and saw 'Umar bin Khattâb weeping. He said: ‘O 'Umar, this is the place where tears should be shed.’” (Da‘îf)

2946. It was narrated from Sâlim bin 'Abdullâh that his father said: “The Messenger of Allâh ﷺ did not touch the corners of the Ka’bah apart from the Black Corner (i.e., the corner where the Black Stone is) and the one that is next to it facing the houses of Banu Jumâh (i.e., the Yemenite Corner).” (Sahîh)

Comments:

a. The Ka’bah has four corners; the corner of Black Stone, Yemenite Corner, Shâmi Corner and Iraqi Corner. The corner of the Black Stone and the Yemenite Corner in the era of the Prophet ﷺ were at the same place where the Prophet Ibrahim ﷺ had founded them while constructing the Ka’bah. But the Shâmi Corner and Iraqi Corner were not where he had founded them. The people of Makkah had left some of Ka’bah’s area when they rebuilt it. This area is called ‘Hatim’ or ‘Hijr’. Hatim is still not included in the structure of Ka’bah.

b. Touching the Black Stone, kissing it or indicating towards it, all these actions are allowed while the Yemenite Corner should be touched only.
Chapter 28. One Who Touches The Corner With A Staff

2947. It was narrated that Safiyyah bint Shaibah said: “When the Messenger of Allah ﷺ saw that things had settled down, in the year of the Conquest (of Makkah), he performed Tawaf on his camel, touching the corner with a staff in his hand. Then he entered the House and found a dove made of aloeswood. He broke it, then he stood at the door of the Ka'bah and threw it out, and I was watching him.” (Hasan)

**Comments:**

a. Circumambulation around the Ka'bah while riding is allowed. So, if one circumambulates sitting on a sedan or wheel chair for any religiously valid excuse then his Tawaf is valid.

b. The image of a living thing should be destroyed and its picture should be erased. The Prophet ﷺ commanded the removal of the drawings which were on the wall of Ka'bah.

2948. It was narrated from Ibn `Abbás that the Prophet ﷺ performed Tawaf on a camel during the Farewell Pilgrimage, touching the corner with a staff. (Sahih)

Chapter 29. Walking Briskly When Going Around The House

2950. It was narrated from Nāfi', from Ibn 'Umar that when the Messenger of Allāh ﷺ performed Tawfīq around the House for the first time, he walked briskly with short steps in the first three circuits, and walked normally in the last four, starting and ending at the Ḥijr. And Ibn 'Umar used to do that. (Sahih)

2951. It was narrated from Jābir that the Prophet ﷺ walked briskly (Ramāla), from the Ḥijr to the Ḥijr, three times, then he walked normally for four. (Sahih)

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Comments:
a. ‘From the Hijr to the Hijj’ means circumambulation around the Ka’bah starts from the Black Stone and ends at Black Stone. It does not mean that he used to run around the Ka’bah as it is mentioned clearly in Hadith no. 2953.
b. Ramal means walking fast, vigorously and taking small steps. It is desirable for men only, in the first three rounds of arrival circumambulation.

2952. It was narrated from Zaid bin Aslam that his father said: “I heard ‘Umar say: ‘Why do they perform Ramal now, when Allâh has established Islam and done away with disbelief and its people? By Allâh, [I] we will not give up something that we used to do at the time of the Messenger of Allâh ﷺ.’” (Hasan)

2953. It was narrated that Ibn ‘Abbâs said: “During his ‘Umrah after Hudaibiyah— when they wanted to enter Makkah— the Prophet ﷺ said to his Companions: ‘Your people will see you tomorrow, so let them see you looking strong.’ When they entered the mosque, they touched the corner and started to walk briskly, and the Prophet ﷺ was with them. When they reached the Yemenite Corner, they walked normally to the Black Corner (the corner where the Black Stone is), then they walked briskly until they reached the Yemenite

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[1] In the narration recorded by Ahmad and others, it is: “But with that, we will not leave something” which explains the meaning; that ‘Umar ﷺ mentioned the reason for the Ramal, but even though the reason was not the same afterwards, the Sunnah is still to be practiced. See Mu’âlimus-Sunan by Khattâbî, and ‘Awnul-Ma‘bud.
Corner, then they walked normally to the Black Corner. They did that three times, then they walked normally for four circuits." (Hasan)

Comments:
a. The Companions of the Prophet did Ramal in three sides of Ka'bah during their Tawaf and walked normally in the fourth side. Because, the polytheists of Makkah left their houses and sat on the mountain of Qu'aiq'ân which are in the north of the Ka'bah. They were able to watch Muslims running briskly around the Ka'bah on three sides while the fourth side, Muslims used to be concealed by Ka'bah.
b. Muslims had to maintain their dominance over disbelievers by all means so that they should not think about oppressing the Muslims.

Chapter 30. The Iditä [1]

2954. It was narrated from Ibn Ya'la bin Umayyah that his father Ya'la said: "The Prophet performed Tawaf while doing Iditä." (In his narration, one of the narrators) Qabisah said: "While wearing a Yemenite cloth." (Da'if)

Comments:
a. Iditä is Sunnah only in Tawaf Qudum (arrival Tawaf). After completing Tawaf, the shoulders should be covered at the time of performing two Rak'ah.
b. Ramal and Iditä are legislated only for men, not for women.

[1] Iditä: Putting the upper wrap under one's right armpit, leaving the right shoulder bare, and placing part of it over the left shoulder.
Chapter 31. The Tawâf
Around The Hîjâr[1]

2955. It was narrated that 'Aishah said: “I asked the Messenger of Allâh ﷺ about the Hîjâr, and he said: ‘It is part of the House.’ I asked: ‘What kept them from incorporating it into it?’ He said: ‘They ran out of funds.’ I said: ‘Why is its door so high up that it can only be reached with a ladder?’[2] He said: ‘That is what your people did so that they could let in whoever they wanted and keep out whoever they wanted. Were it not that your people have so recently left disbelief behind, and I am afraid that it would bother them, I would have changed it, incorporating what they left out and I would put its door at ground level.” (Sahih)

Comments:
a. Only lawful earnings should be spent in constructing mosques.

b. Since the Hatim is a part of the Ka’bah, so the Tawâf should be done from outside of it. If one passes from its inside mistakenly, the round should not be counted; otherwise, his Tawâf will be incomplete.

c. Sometimes, for any reasonable advantage, a lawful act, though it is not preferable, could be preferred over a preferable one. Particularly, if it is apprehended that a preferable act may lead to undesired consequences, which could hardly be compensated, then it could be ignored.

[1] It is the area next to the Ka’bah on the side opposite the Black Stone and Yemenite Corner; presently it has a small curved wall enclosing it.

[2] Referring to the door that is on the Ka’bah.
If one is interested in performing prayer inside K'abah he should pray in Hatim since it is a part of K'abah.

Chapter 32. The Virtue Of Tawaf

2956. It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whoever performs Tawâf around the House and prays two Rak'âh, it is as if he freed a slave.'" (Hasan)

Comments:

a. Circumambulation around the Ka'bah itself is a separate act of worship which cannot be performed anywhere in the world. So, whoever is blessed by the opportunity of visiting the Ka'bah should repeat Tawâf as much as possible.

b. Some pilgrims when they go to Makkah, repeat 'Umrah frequently which, the Prophet ﷺ did not practice. He initiated a separate journey from Madinah for each 'Umrah, so instead of repeating 'Umrah, the Tawâf should be done frequently.

2957. Humaid bin Abu Sawiyyah said: I heard Ibn Hishâm asking 'Atâ' bin Abu Rabâh about the Yemenite Corner, when he was performing Tawâf around the House. 'Atâ' said: Abu Hurairah told me that the Prophet ﷺ said: "Seventy angels have been appointed over it. Whoever says: Allâhumma inni as'alukal-'Ajâ'ib wa-l-'Aâfiyâh fid-dunyâ wa-l-akhirah; Rabbanâ 'âtînà fid-dunyâ hasanah, wa fil-akhirati hasanah, wa qinâ 'adhâban-Nâr (O Allâh, I ask You for pardon and well-being in this world and in the Hereafter. Our
Lord, give us good in this world and good in the Hereafter and protect us from the torment of the Fire), they say: Amin.’ When he reached the Black Corner (where the Black Stone is), he said: O Abu Muhammad! What have you heard about this Black Corner? ‘Atâ’ said: Abu Hurairah told me that he heard the Messenger of Allah ﷺ say: “Whoever faces it is facing the Hand of the Most Merciful.”’

Ibn Hishâm said to him: O Abu Muhammad, what about Tawâf? ‘Atâ’ said: Abu Hurairah told me that he heard the Prophet ﷺ say: “Whoever performs Tawâf around the House seven times and does not say anything except: Subhân Allah wal-hamdu illâha, wa lâ ilâha illallâh wa Allâhu Akbar, wa la hawâ wa lâ quowwata illâ billâh (Glory is to Allah, praise is to Allah, none has the right to be worshipped but Allah, and there is no power nor strength except with Allah), ten bad deeds will be erased from him, ten merits will be recorded for him, and he will be raised ten degrees in status. Whoever performs Tawâf and talks when he is in that situation, is wading in mercy like one who wades in water.” (Da‘if)
Chapter 33. Two Rak‘ahs
After Tawâf

2958. It was narrated that Muttalib said: “When he finished seven (circuits of Tawâf), I saw the Messenger of Allah  come until he was parallel with the Corner, then he prayed two Rak‘ah at the edge of the Matâf (area for Tawâf), and there was nothing between him and the people who were performing Tawâf.” (Da‘îf)

Ibn Majah said: This is in Makkah specifically.

Comments:

Imâm Ibn Majah,  said, ‘This ruling (performing prayers despite people passing in front of the praying person) is exclusive to Makkah (i.e., it is allowed in the Sacred Mosque only, and not anywhere else.)

2959. It was narrated from Ibn ‘Umar that the Messenger of Allah  came and performed Tawâf around the House seven times, then he prayed two Rak‘ahs. Waki’ said: “Meaning, at the Maqâm,[1] then he went out to Safa.” (Sahîh)

Comments:

a. Tawâf of the Ka‘bah consists of seven rounds.

b. A two Rak‘ah prayer should be offered following the Tawâf.

[1] The Station or the standing place of Ibrâhim.
c. Performing these two Rak'ah close to Maqām Ibrāhīm is Sunnah. If there is no place there, they could be performed anywhere in the Sacred Mosque.

d. Some people turn their faces towards Maqām Ibrāhīm unknowingly though they are not towards Ka'bah which is wrong. Directing oneself towards the Ka'bah in prayer is mandatory, whether Maqām Ibrāhīm is in front of the praying person or not.

e. Sa'y (running) between Safā and Marwah is performed after the Tawfīf of the Ka'bah.

2960. It was narrated that Jábir said: “When Allah’s Messenger ﷺ finished circumambulating the House, he came to Maqām Ibrāhīm. ‘Umar said: ‘O Messenger of Allah, this is the Maqām of our father Ibrāhīm, about which Allah says, “And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer.”’”[1] (Ṣaḥīh)

(One of the narrators) Walid said: “I said to Mālik: ‘This is how he recited it: “And take you”? He said: ‘Yes.’”[2]

Comments:

a. Maqām Ibrāhīm is the stone Ibrāhīm stood on while constructing the Ka'bah.

b. Walid bin Muslim asked Imám Mālik about the recital of this Verse, since the Verse is recited in a different dialect. According to this dialect the verb is used as past tense instead of imperative one. In this case the translation becomes “And they made the standing place of Ibrāhīm a place of prayer.” (Al-Baqarah 2:125). It means that the ruling was same even in the previous Shari'ah.

Chapter 34. A Sick Person
Performing Tawfīf While Riding

2961. It was narrated from Umm Salamah that she fell sick, so the

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[2] Meaning that some thought it should be recited: “And they took.”
Messenger of Allâh ﷺ told her to perform Tawâf from behind the people, riding. She said: “I saw the Messenger of Allâh ﷺ praying facing the House, and reciting: “By the Tur (Mount). And by the Book Inscripted.””[1] (Sahih)

Ibn Mâjah said: This is the narration of Abu Bakr.[2]

**Comments:**

a. *Tawâf* can be performed riding on a mount for any reasonable excuse.
b. Nowadays, aged people who can not perform *Tawâf* walking on their own use a sedan chair for *Tawâf*, which is allowed according to this Hadith. Performing two Rak‘ah of *Tawâf* outside of the Sacred Mosque due to heavy rush or crowd, is also allowed. (Sahih Bukhârî: 1624)
c. The prayer mentioned in the Hadith was the Fajr prayer. (Sahih Bukhârî: 1624)
d. Once the Prophet ﷺ, himself performed the *Tawâf* riding on a she-camel. (Sahih Bukhârî: 632 and Sunan Ibn Mâjah: 2947-2949)

**Chapter 35. The Multazum**[3]

2962. ‘Amr bin Shu‘aib narrated from his father that his grandfather said: “I performed *Tawâf* with ‘Abdullâh bin ‘Amr, and when we had finished seven (circuits), we prayed two Rak‘ah at the area between the Black Stone and the door of the Ka‘bah.”

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the back of the Ka'bah. I said: 'Why do you not seek refuge with Allâh from the Fire?' He said: 'I seek refuge with Allâh from the Fire.' Then he went and touched the Corner, then he stood between the (Black) Stone and the door (of the Ka'bah) and clung with his chest, hands and cheek against it. Then he said: 'I saw the Messenger of Allâh do this.'" (Du'â')

Comments:

a. If there is no place near Maqâm Ibrâhîm, the two Rak'âh may be offered at any other side of the Ka'bah.

b. Supplicating after finishing two Rak'âh for ourselves, relatives and friends is allowed as Shu'âib bin Muhammad and Abdullah bin 'Umar, supplicated seeking refuge from Hell.

c. Multazam is the place is between the Black Stone and the door of Ka'bah. Here, touching the building of Ka'bah with chest and face is Sunnah. However, at the time of crowding, pushing and thrusting should be avoided.

Chapter 36. Menstruating Women Should Perform All The Rites (Of Hajj) Apart From Tawâf

2963. It was narrated that ʿAishah said: "We went out with the Messenger of Allâh, intending only to perform Hajj. When we were in Sarif or close to Sarif, my menses came. The Messenger of Allâh entered upon me when I was weeping. He said: 'What is the matter with you? Have your menses come?' I said: 'Yes'. He said: 'This is..."
something that Allâh has decreed for the daughters of Adam. Do all the rites, but do not circumambulate the House.’” She said: “And the Messenger of Allâh ﷺ sacrificed a cow on behalf of his wives.” (Sahîh)

Comments:

a. Basically, the acts during Hajj include staying at various places (Mina, Muzdalifah, and ‘Arafât), remembering Allâh and supplicating Him. So, menses and postnatal period are not an impediment for that.

b. Menses and bleeding period prevent the women from Tawâf of the Ka’bah and Sa’y of Safa and Marwah. Hence the time for performing them is flexible.

c. Sacrificing as many animals as possible is allowed. The Prophet ﷺ offered a hundred camels as sacrifice.

Chapter 37. Iфrâd (Entering Ihram For Hajj Only)

2964. It was narrated from ʿÀishah that the Messenger of Allâh ﷺ performed Hajj Iфrâd.[1] (Sahîh)

Comments:

a. Hajj is of three types: Hajj Iфrâd (Single Hajj), Hajj Qirân (combined Hajj) and Hajj Tamattu’ (Interrupted Hajj), performing any type of the above Hajj is allowed.

b. The Prophet ﷺ had intended Hajj Iфrâd while leaving Al-Madînâh thereafter he changed his intention. This is what is meant by the Mother of the Believers.

2965. It was narrated from ʿĀishah the Mother of the Believers that the Messenger of Allāh ﷺ performed Hajj ʿIrād. (Sahih)

2966. It was narrated from Jābir that the Messenger of Allāh ﷺ performed Hajj ʿIrād (Single Hajj). (Sahih)

2967. It was narrated from Jābir that the Messenger of Allāh ﷺ, Abu Bakr, ʿUmar and ʿUthmān performed Hajj ʿIrād (Single Hajj). (Sahih)

Chapter 38. One Who Performs Hajj And ʿUmrah Together (Qirān)
with the Messenger of Allāh ﷺ to Makkah, and I heard him say: ‘Labbaika ‘Umratān ṭa hajjatān [Here I am (O Allāh), for ‘Umrah and Hajj].’” (Sahih)

2969. It was narrated from Anas that the Prophet ﷺ said: “Labbaika bi-'Umratān ṭa hajjatān [Here I am (O Allāh), for ‘Umrah and Hajj].” (Sahih)

Comments:
The Prophet’s intention while traveling from Al-Madinah was to perform Hajj Ḥfrād (Single Hajj) but he declared the Talbiyuh for Hajj Qirān (Combined Hajj) in Dhul-Hulaifah.

2970. It was narrated that ‘Abdah bin Abu Lubābah said: ‘I heard Abu Wā’il, Shaqiq bin Salamah, say: ‘I heard Subai bin Ma’bad say: “I was a Christian man, then I became Muslim and I entered Ḥjrām for Hajj and ‘Umrah. Salmān bin Rabī’ah and Zaid bin Suhān heard me when I was entering Ḥjrām for them both together at Qādisiyyah. They said: ‘This man is more lost than his camel!’ It was as if they had heaped a mountain on me with their words. I went to ‘Umar bin Khattāb and told him about that. He turned to them and reproached them, then he turned to me and said: ‘You have been guided to the Sunnah of the
Prophet ﷺ, you have been guided to the Sunnah of the Prophet ﷺ."

(Sahih)

In his narration Hishâm said: “Schaqiq said: ‘I often went, myself and Masruq, to ask him about that.’”

Another chain that Schaqiq narrated, that Subai bin Ma’bad said: “I had recently been a Christian and was new in Islam. So I was trying my best (to understand the rulings of Islam). I entered Ihram for Hajj and ‘Umrah (together).’” Then he mentioned a similar report.

Comments:

a. Performing Hajj Qiràn (Combined Hajj) is Sunnah.

b. ’Umar ﷺ was of the opinion that though performing Hajj and ‘Umrah in one trip is allowed, a separate journey for each one is recommended. So, his prevention from Qiràn or Tamattu’ was only to encourage people to do the preferable act; not that they are forbidden.

2971. It was narrated that Ibn ‘Abbâs said: “Abu Talhah told me that the Messenger of Allâh ﷺ performed Hajj and ‘Umrah together (Qiràn).”

(Sahih)

2972. It was narrated from Jâbir...
bin 'Abdullāh, Ibn 'Umar and Ibn 'Abbās that when the Messenger of Allāh ﷺ and his Companions came (to Makkah) to perform their Hajj and 'Umrah, they only performed Tawfīq once. (Sahih)

Comments:

The Hadith shows that only one Tawfīq, which is performed when one comes to Makkah, suffices for the one who performs Hajj Qirān or Ifrād. He no longer needs to do the Tawfīq of Ifdah on the 10th of Dhu-l-Hijjah. Similarly, he is not in need of Sa’ī on this day, because he has performed the Sa’ī following his first Tawfīq. However, Shaikh Ibn Bāz, ﷺ wrote that the most correct opinion is that the Tawfīq of Ifdah is compulsory for all pilgrims whether they perform Hajj Tamattu’, or Qirān or Ifrād, but the second Sa’ī is due only for the one who performs Tamattu’. One Sa’ī suffices a Qirān and Ifrād which is done on the arrival Tawfīq (Tawfīq Qudūm).

2973. It was narrated from Jābir that the Prophet ﷺ performed one Tawfīq for Hajj and 'Umrah. (Sahih)

2974. It was narrated from Ibn 'Umar that he came (to Makkah) to perform Hajj and 'Umrah together (Qirān). He circumambulated the House seven times, and performed Sa’ī between Safa and Marwah, then he said: “This is what the Messenger of Allāh ﷺ did.” (Sahih)
2975. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Whoever enters Iḥrām for Hajj and ‘Umrah, one Tawâf is sufficient for both, and he should not exit Iḥrām until he has completed his Hajj, when he should exit Iḥrām for both.”” (Sahih)

Chapter 40. At-Tamattû‘ For ‘Umrah and Hajj[1]

2976. ‘Umar bin Khattâb said: I heard the Messenger of Allâh ﷺ say, when he was in ‘Aqiq: “Someone came to me from my Lord and said: ‘Pray in this blessed valley and say: (I intend to do) ‘Umrah in Hajj.’”” (Sahih)

This is the wording of (one of the narrators) Duhaim. (Sahih)
Comments:

a. It was the angel who came and informed him to declare the intention of ‘Umrah with Hajj.

b. ‘Umrah in Hajj means that ‘Umrah can be performed during the months of Hajj while Arabs assumed that it is forbidden. The second meaning is that one Ihram, one Tawaf and one Sa’i is enough for both Hajj and ‘Umrah in Hajj Qirān i.e., if one performs rites of Hajj the acts of ‘Umrah automatically will be completed. (Allāh knows best.)

2977. It was narrated that Surāqah bin Ju’shum said: “The Messenger of Allāh ﷺ stood up to deliver a speech in this valley, and said: ’Lo! ‘Umrah has been included in Hajj until the Day of Resurrection.’” (Sahih)

2978. It was narrated that Mutarrif bin ‘Abdullāh bin Shikhkhir said: “Imrān bin Husain said to me: ‘I will tell you a Hadith, that Allāh may benefit you thereby after this day. Know that Allāh’s Messenger ﷺ had a group from his family perform ‘Umrah during the ten (days) of Dhul-Hijjah, and the Messenger of Allāh ﷺ did not forbid that, and no abrogation of that was revealed, and it does not matter what anyone else suggests.’” (Sahih)
2979. It was narrated from Ibrāhīm bin Abu Musa: "Abu Musa Al-Ash'ari used to issue rulings concerning Tamāttū'. Then a man said to him: 'Withhold some of your rulings, for you do not know what the Commander of the Believers has introduced into the rites after you.' (Abu Musa said:) 'Then when I met him later on, I asked him.' 'Umar said: 'I know that the Messenger of Allah ﷺ and his Companions did it, but I did not like that people should lie with their wives in the shade of the Arīk trees and then go out for Hajj with their heads dripping,' (i.e. due to the bath after sexual relations)." (Sahih)

Comments:

a. The Hadith also proves that ‘Umar ﷺ was not of the opinion that Hajj Tamāttū’ is religiously forbidden.

b. The Prophet ﷺ performed Hajj Qirān. What is reported from ‘Umar that the Prophet ﷺ performed Tamāttū’, he meant its linguistic meaning, i.e., he benefited from ‘Umrah and Hajj in only one journey. Or he meant that the Companions performed Tamāttū by the order of the Prophet ﷺ. He considered the order of the Prophet ﷺ, just as his own practice and used the word Tamāttū instead of Qirān.

Chapter 41. Canceling Hajj

2980. It was narrated that Jābir bin ‘Abdullāh said: "We began our Talbiyah for Hajj only with Allāh’s Messenger ﷺ, and we did not mix it with ‘Umrah. We arrived in Makkah when four nights of Dhul-Hijjah had passed,
and when we had performed Tawaf around the Ka'bah and Sa'y between Safa and Marwah, the Messenger of Allâh ﷺ commanded us to make it 'Umrah, and to come out of Ihrâm and have relations with our wives. We said: 'There are only five (days) until Arafah. Will we go out to it with our male organs dripping with semen?' The Messenger of Allâh ﷺ said: 'I am the most righteous and truthful among you, and were it not for the sacrificial animal, I would have exited Ihrâm.' Surâqah bin Mâlik said: 'Is this Tamattu' for this year only or forever?' He said: 'No, it is forever and ever.'” (Sahih)

Comments:

a. At the time of entering in the state of Ihrâm if the Talbiyah of Hajj has been declared then it could be changed later to the Talbiyah of 'Umrah.

b. Assuming what is allowed in Islamic Shari'ah, as inappropriate, is not a good act.

c. Whoever has his sacrificial animal with him, cannot perform Hajj Tamattu’.

2981. It was narrated that 'Âishah said: “We went out with the Messenger of Allâh ﷺ when there were five nights left of Dhul-Qa'dah, intending only to perform Hajj. When we came close, the Messenger of Allâh ﷺ ordered that whoever did not have a sacrificial animal, then he should exit Ihrâm. So all the people exited Ihrâm, except those who had the sacrificial animal.
When the Day of sacrifice (i.e., the 10th of Dhul-Hijjah) came, some beef was brought to us, and it was said: 'The Messenger of Allâh has offered a sacrifice on behalf of his wives.'" (Sahîh)

Comments:

a. It is made clear in the Hadîth no. 3135 that a cow was sacrificed jointly for the Mothers of Believers.

b. A cow or a camel may be sacrificed for one family even if the family members are more than seven persons.

2982. It was narrated that Barâ' bin 'Azîb said: "The Messenger of Allâh, and his Companions came out to us and we entered Ihram for Hajj. When we came to Makkah, he said: 'Make your Hajj to 'Umrah.' The people said: 'O Messenger of Allâh, we have entered Ihram for Hajj, how can we make it 'Umrah?' He said: 'Look at what I command you to do, and do it.' They repeated their question and he got angry and went away. Then he entered upon 'Aishah angry and she saw anger in his face, and said: 'Who has made you angry? May Allâh vex him!' He said: 'Why should I not get angry, when I give a command and it is not obeyed?'" (Da'î)
It was narrated that Asmā’ bint Abi Bakr said: ‘We went out with the Messenger of Allāh in Ḥirām. The Prophet said: ‘Whoever has a sacrificial animal with him, let him remain in Ḥirām. Whoever does not have a sacrificial animal with him, let him exit Ḥirām.’’ She said: ‘I did not have a sacrificial animal with me, so I exited Ḥirām, but Zubair had a sacrificial animal with him, so he did not exit Ḥirām. So I put on my regular clothes and came to Zubair, and he said: ‘Go away from me.’ I said: ‘Are you afraid I am going to jump on you?’’’ (Sahih)

Chapter 42. Whoever Said That the Hajj Was Canceled Only For Them

It was narrated from Hārith bin Bilāl bin Hārith, that his father said: ‘I said: ‘O Messenger of Allāh, do you think that this cancellation of Hajj and it being replaced with Umrah is only for us, or for all people?’ The Messenger of Allāh said: ‘No, it is only for us.’’’ (Da’if)
The Chapters On Haj Rituals

2985. It was narrated that Abu Dharr said: "Tamattu' in Hajj was for the Companions of Muhammad specifically." (Sahih)

Comments:

It is the opinion of Abu Dharr, which is not correct since the statement mentioned in the Hadith 2980 proves that the ruling is forever. Abu Dharr might not have heard it from the Prophet nor from any Companion. Or he might have heard it from the Companions but was not satisfied for some reason.

Chapter 43. Sa'y Between Safa and Marwah

2986. It was narrated that Hishâm bin 'Urwah said: "My father told me: 'I said to 'Āishah: 'I do not think there is any sin on me if I do not perform Tawâf[1] between Safa and Marwah.' She said: 'Allâh says: 'Verily, Safa and Marwah are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah of the House to perform Tawâf between them.'"[2] If the matter were as you say, then it would have said, 'it is not a sin on him to not perform the Sa'y between them.' Rather this was revealed concerning some people among the Ansâr who previously, when they stated the Talbiyah, they used to recite it for Manât, and it was not lawful to them to perform Sa'y between Safa and Marwah.

[1] Sometimes Sa'y between Safa and Marwah is also called Tawâf.
When they arrived with the Prophet for Hajj, they mentioned that to him, and Allah revealed this Verse. By Allah, Allah will not accept the Hajj as complete if one who does not perform Sa'iy between Safa and Marwah.’” (Sahih)

Comments:

a. Having the knowledge of the reasons of the revelation of Verses is also compulsory to know the accurate meaning of the Qur'an, and to explain it to others.

b. Arabs had invented many innovations in the pre-Islamic period. The Prophet guided them to the correct way of the worship.

c. Avoiding innovations in worship is very important.

d. Sa'iy between Safa and Marwah is an integral part of Hajj and ‘Umrah.

2987. It was narrated that an Umm Walad of Shaibah said: “I saw the Messenger of Allah performing Sa'iy between Safa and Marwah saying: ‘The valley should not be crossed except quickly.’” (Sahih)

Comments:

a. Abtah (earth of small pebbles) means the valley, which is between Safa and Marwah.

b. Now the place of Sa'iy is leveled and changed into a smooth road. The area which was a plane at the time of the Prophet is now highlighted by the green markers. They are called the two green milestones; jogging between them is recommended and the remaining distance should be completed by a normal walk.

c. Sa'iy could be performed on the upper floor of the present building, the
place of jogging, there too, is marked by green color.

2988. It was narrated that Ibn 'Umar said: "If I go quickly between Safa and Marwah, that is because I saw the Messenger of Allah going quickly, and if I walk that is because I saw the Messenger of Allah walking, even though I am an old man." (Hasan)

Comments:
a. During Sa'y between Safa and Marwah, jogging in the valley (between the green markers) is Sunnah.
b. If one, due to his old age, sickness or weakness, cannot jog, then he may fulfill this obligation by walking.
c. Ibn 'Umar mentioned his old age as an excuse, which indicates that if there is no excuse jogging is recommended.

Chapter 44. 'Umrah

2989. It was narrated from Talhah bin 'Ubaidullâh that he heard the Messenger of Allah say: "Hajj is Jihad and 'Umrah is voluntary." (Da'îj)

2990. Ismâ'îl narrated: "I heard
'Abdullāh bin Abu Awfa say: 'We were with the Messenger of Allāh when he performed 'Umrah. He performed Tawāf (around the Ka'bah) and we performed Tawāf with him. He prayed and we prayed with him, and we were shielding him from the people of Makkah lest anyone harm him.'" (Sahih)

Comments:

a. On the occasion of 'Umratul Qadā (making up for the missed 'Umrah). This happened when the Prophet and his Companions were prevented from performing 'Umrah, and later the treaty of Hudaybiyyah was signed between the Makkans and the Prophet even though all the polytheists sat on the mountain of Qu'aiq'ân leaving their houses, still there was a risk that any pagan may cause harm to the Prophet.

b. Adopting materialistic means is not contrary to having trust in Allāh.

Chapter 45. 'Umrah During Ramadān

2991. It was narrated from Wahb bin Khanbash that the Messenger of Allāh said: "'Umrah during Ramadān is equivalent to Hajj (i.e., in reward)."" (Sahih)

2992. It was narrated from Harim bin Khanbash that the Messenger of Allāh said: "'Umrah during Ramadān is equivalent to Hajj (i.e., in reward)."" (Sahih)
2993. It was narrated from Abu Ma’qil that the Prophet said: "'Umrah during Ramadân is equivalent to Hajj." (Sahih)

2994. It was narrated from Ibn ʿAbbâs that the Messenger of Allah said: "'Umrah during Ramadân is equivalent to Hajj." (Sahih)

2995. It was narrated from Jâbir that the Prophet said: "'Umrah during Ramadân is equivalent to Hajj." (Sahih)

Comments:

a. The reward of every deed increases in the month of Ramadân, likewise, the reward of 'Umrah increases to become like the reward of Hajj.

b. If one has the opportunity of performing 'Umrah in Ramadân he is strongly encouraged to do so.
c. Though the reward of this 'Umrah is just as the reward of Hajj, it cannot replace Hajj. Therefore, if Hajj becomes obligatory on one, he has to perform the Hajj; 'Umrah performed in Ramadān cannot be a substitute for Hajj.

Chapter 46. 'Umrah During Dhul-Qa'dah

2996. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ did not perform any 'Umrah except in Dhul-Qa'dah."

(Sahih)

2997. It was narrated that 'Āishah said: "Ibn 'Umar was asked: 'In which month did the Messenger of Allāh ﷺ perform 'Umrah?' He said: 'In Rajab.' But 'Āishah said: "The Messenger of

Comments:

a. Arabs, during their pre-Islamic period, used to believe that 'Umrah in the month of Dhul-Qa'dah is a sin. So, the Prophet ﷺ performed 'Umrah in this month to uproot the traces of the pre-Islamic period.

b. The Prophet ﷺ performed his last 'Umrah with his Farewell Hajj on Sunday the 4th of Dhul-Hijjah 10 AH. (See the Sealed Nectar, by Safiur-Rahmān Mubārakpūrī, p 615). It is considered in Dhul-Qa'dah since the Prophet ﷺ started his journey four days before the end of the month Dhul-Qa'dah.

Chapter 47. 'Umrah During Rajab

2998. It was narrated that 'Urwa said: "Ibn 'Umar was asked: 'In which month did the Messenger of Allāh ﷺ perform 'Umrah?' He said: 'In Rajab.' But 'Āishah said: "The Messenger of
Allâh never performed 'Umrah during Rajab, and he never performed 'Umrah, but he (meaning Ibn 'Umar) was with him.” (Sahih)

Comments:
'Abdullah bin 'Umar had forgotten the matter, so he did not report it confidently. 'Urwah asked him the above question while they both were sitting near the room of 'Aishah, and she was listening to their question and answer. When Urwah verified it with 'Aishah she clarified the matter from inside her room as mentioned in the Hadith. Ibn 'Umar, after listening to the comment of the Mother of the Believers kept quiet; neither he denied nor accepted. (Sahih Muslim, Hadith no. 1253)

Chapter 48. 'Umrah From Tan'im

2999. 'Abdur-Rahmân bin Abu Bakr narrated that the Prophet told him to seat 'Aishah behind him on his riding animal, and perform 'Umrah with her from Tan'im. (Sahih)
said: ‘Whoever among you wants to begin the Talbiyah for 'Umrah, let him do so. If it were not for the fact that I have brought a sacrificial animal with me, I would have begun the Talbiyah for 'Umrah.’” She said: “Some of the people began the Talbiyah for 'Umrah, and some began the Talbiyah for Hajj. I was one of those who began the Talbiyah for 'Umrah.’” She said: “We set out until we reached Makkah, then the Day of ‘Arafah came while I was in menses, but I did not exit Ihram for 'Umrah. I complained about that to the Prophet ﷺ and he said: ‘Leave your 'Umrah, undo your hair and comb it, and begin the Talbiyah for Hajj.’” She said: “So I did that, then on the night of Hasbah (i.e., the twelfth night of Dhul-Hijjah), when Allâh had enabled us to complete our Hajj, he sent 'Abdur-Rahmân bin Abu Bakr with me. He seated me behind him and went out to Tan‘im, then I began the Talbiyah for 'Umrah and Allâh enabled us to complete our Hajj and 'Umrah, and there was no sacrificial animal, charity nor fasting.’” (Sahih)

Comments:

a. Tan‘im is the name of a site that is the nearest area from Makkah; at present it is called the ‘Aishah Mosque.

b. ‘Aishah ﷺ, entered the state of Ihram with the intention of 'Umrah but due to the excuse of menses she had to start her Hajj without completing her 'Umrah. In this case, without performing the deeds of 'Umrah, both Hajj and
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'Umrah are considered as completed.

b. 'Āishah wanted to perform a separate 'Umrah, so the Prophet sent her with her brother to perform 'Umrah. It was due to courtesy of the Prophet with his wife.

c. Performing 'Umrah after Hajj does not make it Hajj Tamattu' but performing 'Umrah before Hajj makes it Hajj 'Umrah. The sacrifice was offered for the first 'Umrah, while for the second 'Umrah, neither the sacrifice was offered nor any alternative like expiation or fasting are offered.

Chapter 49. One Who Enters Ihram For 'Umrah From Baitul-Maqdis (Jerusalem)

3001. It was narrated from Umm Salamah that the Messenger of Allāh said: "Whoever begins the Talbiyah for 'Umrah from Baitul-Maqdis, will be forgiven." (Da'if)

3002. It was narrated from Umm Salamah, the wife of the Prophet, that the Messenger of Allāh said: "Whoever begins the Talbiyah for 'Umrah from Baitul-Maqdis, that will be an expiation for all his previous sins." She said: "So I went out." Meaning, from Baitul-Maqdis for 'Umrah. (Da'if)
Chapter 50. How Many Times The Prophet Performed 'Umrah

3003. It was narrated that Ibn 'Abbās said: “The Messenger of Allâh ﷺ performed 'Umrah four times: The 'Umrah of Hudaibiyah, the 'Umrah to make up for (the one not completed previously), the third from Ji'rănah and the fourth that he did with his Hajj.”

(Sahîh)

Comments:
The Hudaibiyah Treaty was in the year 6 AH. The Prophet ﷺ started his journey on the first of Dhul-Qa’dah. The polytheists prevented him at Hudaibiyah from entering in Makkah, thereafter both parties agreed that the Muslims can perform 'Umrah the next year. So, the Muslims at the same place, removed their Ihrām, slaughtered their sacrificial animals and returned to Al-Madinah. Though Muslims were not able to perform 'Umrah in this journey, since they got its reward, hence it is considered as 'Umrah. The 'Umrah which was performed the next year according to the Hudaibiyah Treaty is known as 'Umratul-Qadt'. All the Companions who were with the Prophet ﷺ in his past journey to Hudaybiyah, and were alive, participated in this 'Umrah. Many other Muslims, apart from those Companions, also joined with them. Two thousand Companions with the Prophet ﷺ performed 'Umrah in Dhul-Qadah 7 AH. On his return from the battle of Humain, the Prophet ﷺ stayed at the place called Ji'rănah’ and distributed the booty among the fighters. Then from that place he entered in the state of Ihrām and performed 'Umrah. This 'Umrah was in Dhul-Qa’dah in the year 8 AH.

The Prophet ﷺ performed the fourth 'Umrah with his Hajj. He started his journey in the last days of the month of Dhul-Qadah and completed his 'Umrah on the 4th of Dhul-Hijjah.

Chapter 51. Going Out To Mina

3004. It was narrated from Ibn 'Abbās that the Messenger of Allâh ﷺ prayed in Mina, on the
Day of Tarwiyyah (the 8th of Dhul-Hijjah), Zuhr, 'Asr, Maghrib, 'Ishâ' and Fajr, then he went in the morning to 'Arafâ'. (Sahih)

Comments:
The Prophet ﷺ proceeded from Mina to 'Arafât after sunrise and stayed at Namirah. When the sun passed the meridian he went from Namirah to 'Arafât.

3005. It was narrated from Ibn 'Umar that he used to pray all five prayers in Mina, then he would tell them that the Messenger of Allah ﷺ used to do that. (Hasan)

Chapter 52. Staying In Mina

3006. It was narrated that 'Aishah said: 'I said: 'O Messenger of Allah, should we not build you a house in Mina?'' He said: 'No, Mina is just a stopping place for those who get there first.'" (Hasan)
3007. It was narrated that 'Aishah said: “We said: ‘O Messenger of Allâh, should we not build you a house in Mina that will be a means of shade for you?’ He said: ‘No, Mina is just a stopping place for those who get there first.’” (Hasan)

Chapter 53. Setting Out In The Morning From Mina To 'Arafât

3008. It was narrated that Anas said: “We went in the morning on this day with the Messenger of Allâh ﷺ from Mina to ‘Arafât. Some of us recited the Takbir (Allâhu Akbar) and some of us recited the Tahlil (Là ilâha illallâh), and neither criticized the other.” (Sahih)

Comments:
a. When going from Mina to ‘Arafât, uttering Talbiyah and saying Allâhu Akbar both are allowed.
b. It is also allowed to utter the Talbiyah for some time, and Takbir for some other time.

Chapter 54. The Place Of Halting At ‘Arafât

3009. It was narrated from Ibn ‘Umar that the Messenger of
Allāh used to stop at ‘Arafāt in Namirah Valley. When Hajjāj killed Ibn Zubair, he sent word to Ibn ‘Umar asking: “At what hour did the Prophet go out on this day?” He said: “When that time comes, we will go out.” So Hajjāj sent a man to watch for the time when they went out.

When Ibn ‘Umar wanted to set out, he said: “Has the sun passed the zenith?” They said: “It has not passed the zenith yet.” So he sat down. Then he said: “Has the sun passed the zenith?” They said: “It has not passed the zenith yet.” So he sat down. Then he said: “Has the sun passed the zenith?” They said: “Yes.” When they said that it had passed the zenith, he set out. (Da‘fī)

**Comments:**

a. On the 9th of Dhul-Hijjah one should stop at the valley of Namirah before noon. It is located at the east of ‘Arafāt, in the boundaries of the Sacred Area.

b. Entering in ‘Arafāt after the sun has passed the meridian is desirable. ‘Arafāt is outside of the boundaries of the Sacred Area.

c. The Caliph Abdul-Malik had sent a written order to Hajjāj bin Yusuf, obligating him to act according to the Fatwa of Ibn Umar, in the matters of Hajj. So, he used to ask him and follow his rulings. (Sahih Al-Bukhāri: 1660)

d. Rulers must seek the guidance from the religious scholars, and then they should enforce the rulings of the Shari‘ah on people.
Chapter 55. Place Of
Standing At ‘Arafât

3010. It was narrated that ‘Ali said: "The Messenger of Allâh ﷺ stopped at ‘Arafât and said: 'This is the place of standing, and all of ‘Arafât is a place of standing.'" (Da'îf)

3011. It was narrated that Yazid bin Shaibân said: "We were standing in a place that was far from the place of standing. Ibn Mirba' came to us and said: 'I am the messenger of the Messenger of Allâh ﷺ to you. He says: 'Stay where you are for today you are on the legacy of Ibrâhîm.'" (Sahîh)

Comments:
The affairs and rulings of Hajj in our Shari'ah are in accordance with the Shari'ah of Ibrâhîm. The Prophet ﷺ corrected all the changes or innovations made by the Arabs through his practice and guided them to the right path.

3012. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: "All of ‘Arafât is the place of standing, but keep
away from the interior of 'Uranah. And all of Muzdalifah is the place of standing but keep away from the interior of Muhassir. And all of Mina is the place of sacrifice, except for what is beyond 'Aqabah.” (Da'if)

Comments:

a. The valley of 'Uranah is near Arafat not inside it. So, on the 9th of Dhul-Hijjah one should not stay there; otherwise, the obligation of staying at 'Arafat would not be fulfilled and the Hajj would be missed.

b. Staying at 'Arafat, even if it is for sometime, is compulsory for the validity of Hajj.

c. According to the Sunnah, the prayers of Zuhr and 'Asr should be performed at the time of Zuhr, combining them and shortening them. Thereafter, the pilgrims should engross in supplications and remembrance of Allāh till the sunset.

d. The valley of Muhassir is the place where the army of Abrahah had been destroyed. So, one should be careful not to spend the night at this place while staying at Muzdalifah.

e. The sacrifice should be offered within Mina. (Sahih Al-Bukhāri: 1711) However, sacrificing in Makkah is also allowed. (Sunan Abu Dāwūd: 1937)

Chapter 56. Supplicating At 'Arafat

3013. ‘Abdullāh bin Kinānah bin ‘Abbās bin Mirdās As-Sulami narrated that his father told him, from his father, that the Messenger of Allāh ﷺ prayed for forgiveness for his nation in the evening at 'Arafat, and the response came: “I have forgiven them, except for the wrongdoer, with whom I will settle the score in favor of the one whom he wronged.” He said: “O Lord, if
You will, then grant Paradise to the one who is wronged, and forgive the wrongdoer." No response came (that evening). The next day at Muzdalifah he repeated the supplication, and received a response to what he asked for. He (the narrator) said: "The Messenger of Allâh ﷺ laughed," or he said, "He smiled. Abu Bakr and 'Umar said to him: 'May my father and mother be ransomed for you, this is not a time when you usually laugh. What made you laugh, may Allâh make your years filled with laughter?' He said: 'The enemy of Allâh, Iblis, when he came to know that Allâh has answered my prayer and forgiven my nation, took some dust and started to sprinkle it on his head, uttering cries of woe and doom, and what I saw of his anguish made me laugh.'" (Da'if)

3014. It was narrated from Ibn Musayyab that 'Aishah said that the Messenger of Allâh ﷺ said: "There is no day on which Allâh ransoms more slaves from the Fire than the Day of 'Arafah. He draws closer and closer, then He boasts about them before the angels and says: 'What do these people want?"' (Sahih)
The Day of ‘Arafah is the day of Allâh’s mercy. Fasting on this day is Sunnah, but it is not compulsory on a pilgrim since the Prophet ﷺ did not fast on this day at ‘Arafah.

b. Being close and speaking is among the attributes of Allâh; human beings do not know how it happens. Believing in the attributes of Allâh is compulsory, but without any resemblance to any of his creation.

Chapter 57. One Who Comes To ‘Arafât Before Fajr On The Night Of Jam’

3015. Sufyân bin Bukair bin ‘Atâ said: “I heard ‘Abdur-Rahmân bin Ya’mur Dili say: ‘I saw the Messenger of Allâh ﷺ when he was standing at ‘Arafât, and some people from Najd came to him and said: ‘O Messenger of Allâh, what is Hajj?’ He said: ‘Hajj is ‘Arafah. Whoever comes before Fajr prayer on the night of Jam’, he has completed his Hajj. The days at Mina are three. ‘But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him.’”

Then he seated a man behind him on his mount and he started calling out these words.” (Sahîh)

Another chain with similar wording.

Muhammad bin Yahyâ said: ‘I

have not been shown any Hadith reported by Thawri more noble than it (i.e., this one).

Comments:

a. Standing at 'Arafat is one of the most important pillars of Hajj. Whoever gets the chance to perform this act in time, he will not lose his Hajj. And whoever can not stay at 'Arafat in the specific time, he will miss his Hajj. So, he has to repeat his Hajj if he can afford it.

b. The basic time for Standing at 'Arafat begins from noon on the 9th of Dhul-Hijjah until the sunset. During this time, if one stands even a few moments at Arafat, then this obligatory act is completed.

c. If one cannot reach 'Arafat before the sunset, but he has attended there before dawn, then his Hajj is also valid. Such a person should stay awhile at 'Arafat, and then should set off to Muzdalifah and stay overnight there.

3016. It was narrated from 'Urwah bin Mudarris At-Tâ'i that he performed Hajj during the time of the Messenger of Allâh ﷺ, and he did not catch up with the people until they were at Jam' (Al-Muzdalifah). He said: "I came to the Prophet ﷺ and said: 'O Messenger of Allâh, I have made my camel lean (because of the long journey) and I have worn myself out. By Allâh, there is no sand hill on which I did not stand. Have I performed Hajj?' The Prophet ﷺ said: 'Whoever attended the prayer (i.e., Fajr at Muzdalifah) with us and departed from 'Arafat, by night or day, may remove the dirt and has completed his Hajj.'" (Sahih)
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Chapter 58. Departing From ‘Arafât

3017. It was narrated from Usâmah bin Zaid that he was asked: "How did the Messenger of Allâh ﷺ travel when he departed from ‘Arafât?" He said: "He moved at a quick pace, and when he reached an open space he would make his camel run." (Sahih)

3018. It was narrated that ‘Aîshah said: "The Quraish said: ‘We are the neighbors of the House and we do not leave the sanctuary.’ Allâh said: ‘Then depart from the place whence all the people depart.’"[1] (Sahih)
Comments:

a. Standing at ‘Arafāt is compulsory for the validity of Hajj.

b. Inventing new matters in the Shari‘ah is not acceptable.

c. The rulings pertaining to the inhabitants of the Sacred Area are made clear; for instance, offering a sacrifice or fasting ten days instead of it is not for those who live in the Sacred Area. (See Al-Baqarah: 196)

Chapter 59. Stopping Between ‘Arafāt and Muzdalifah For One Who Has A Need

3019. It was narrated that Usâmah bin Zaid said: “I departed from ‘Arafāt with the Messenger of Allâh ﷺ, and when he reached the mountain path at which the chiefs would dismount, he dismounted and urinated, then performed ablution. I said: ‘Is it time for prayer?’ He said: ‘The prayer is still ahead of you.’ When he reached Jam‘ (Muzdalifah) he called the Adhān and Iqâmāh, then he prayed Maghrib. Then no one among the people unloaded (the camels) until he had prayed ‘Ishâ’.” (Sahih)

Comments:

a. The Maghrib and ‘Ishâ’ prayers are performed in Muzdalifah after returning from ‘Arafāt.

b. Only one Adhān is called for these two prayers, but a separate Iqâmāh is said for each prayer.

c. Giving pause between these two prayers is permissible.

d. Staying at Muzdalifah is a pillar of Hajj.
Chapter 60. Joining Two Prayers At Jamʿ (Muzdalifah)

3020. It was narrated from ʿAbdullāh bin Yazīd al-Khathṭārī that he heard Abu Ayyūb al-Ansārī say: “I prayed Maghrib and Ishā’ with the Messenger of Allāh during the Farewell Pilgrimage, at Muzdalifah.” (Sahih)

3021. It was narrated from ʿUbadullāh, from Sālīm, from his father, that the Prophet prayed Maghrib at Muzdalifah. When we halted he said: “Prayer should be done with Iqāmah.” (Sahih)

Chapter 61. Stopping At Jamʿ (Muzdalifah)

3022. It was narrated that ʿAmr bin Māmyūn said: “We performed Hajj with ʿUmar bin Khattāb, and when we wanted to depart from Muzdalifah, he said: ‘The idolators used to say: “May the sun rise over you, O Thabir!” So that we may begin our journey (to

[^1]: A mountain at Mina in the east.
Mina),” and they did not depart until the sun had risen.’ So the Messenger of Allah differed from them by departing before the sun rose.” (Sahih)

Comments:

a. Journey from Muzdalifah to Mina is after the dawn but before Sunrise.

b. The worship of Muslims is totally different from the worship of non-Muslims. If some forms of worship were common between them, then the manners of practice were changed.

3023. Jābir said: “The Messenger of Allah departed during the Farewell Pilgrimage in a tranquil manner, and he urged them to be tranquil. He told them to throw small pebbles. He hastened through Muhassir Valley, and said: ‘Let my nation learn its rites (of Hajj), for I do not know, perhaps I will not meet them again after this year.’” (Sahih)

Comments:

a. While moving during Hajj from place to place, avoiding speed is advisable, rather one should move with average speed.

b. The valley of Muhassar is the place where the army of Abrahah was destroyed so the Prophet left the place quickly.

c. The Prophet was not alive until the next Hajj, as he had mentioned in the last Hajj. Many other prophecies of the Prophet occurred exactly as he had mentioned. It is a proof of the prophethood and truthfulness of the Prophet.

3024. It was narrated from Bilāl bin Rabāh that the Prophet said to him, on the morning of Juma: “O Bilāl, calm the people down,” or “make them be quiet.”
Then he said: “Allāh has been very gracious to you in this jam‘ of yours. He has forgiven the wrongdoers among you because of the righteous among you, and He has given the righteous among you whatever they ask. Move on in the Name of Allāh.” (Da‘if)

Comments:

a. If the gathering is huge then seeking their attention, in order to listen to the speech attentively, is allowed.

b. In Muzdalifah, Allāh grants pilgrims the reward of forgiveness.

Chapter 62. One Who Comes From Jam‘ To Mina To Stone The Pillars[1]

3025. It was narrated that Ibn ‘Abbās said: “We youngsters from the clan of ‘Abdul-Muttalib came to the Messenger of Allāh ﷺ from jam‘, on donkeys of ours. He started striking our thighs and saying: ‘O my sons, do not stone the Pillar until the sun rises.’”

(One of the narrators) Sufyān added: “I cannot imagine anyone stoning them until the sun rises.” (Da‘if)

[1] jimār plural of Jamrah, the pillars stoned by the pilgrims at Mina.
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Comments:
a. The Prophet ﷺ performed the Fajr prayer on the 10th of Dhul-Hijjah in Muzdalifah. Thereafter, he was busy in remembering Allâh till the daylight spread, and then he moved from Muzdalifah to Mina. (Hadith: 3074) He threw pebbles at the big Jamrah after sunrise. (Hadith 3074) Children should be treated kindly, and the teachings of the religion should be taught to them tenderly.

b. Children and women may leave Muzdalifah before the dawn, and they can perform the Fajr prayer in Mina. (Sunan An-Nasâ‘i: 3035)

3026. It was narrated that Ibn ‘Abbâs said: “I was among the weak ones of his family (i.e., the women and children) whom the Messenger of Allâh ﷺ sent on ahead.” (Sahih)

3027. It was narrated from ‘Aishah that Sawdah bint Zam‘ah was a slow-moving woman, so she asked the Messenger of Allâh ﷺ for permission to depart from Jam‘ ahead of the people, and he gave her permission. (Sahih)

Chapter 63. The Size Of Pebbles To Be Thrown

3028. It was narrated from Sulaimân bin ‘Amr bin Ahwas that his mother said: “I saw the
Prophet on the Day of Sacrifice, at 'Aqabah Pillar, riding a mule. He said: ‘O people! When you stone the Pillar, throw small pebbles.’” (Da’if)

Comments:

a. Three Pillars are built in Mina, the pebbles are thrown at them, and every one of them is called a Jamrah. The big one is named Jamaratul 'Aqabah the middle one is Jamratul-Wusta while the last one is called Jamratul-Ula.

b. Common people call Jamrat Satan which is not correct. Throwing pebbles at those places is a form of worship practiced in Hajj, and calling a place of Hajj as Satan is totally wrong.

c. Throwing big pebbles, stones or shoes at the Pillars is contrary to the Sunnah and an exaggeration by which the reward of the act gets lost.

3029. It was narrated that Ibn 'Abbâs said: “On the morning of 'Aqabah, when he was atop his she-camel, the Messenger of Allâh  said: ‘Pick up some pebbles for me.’ So I picked up seven pebbles for him, suitable for Khadhîf.[1] He began to toss them in his hand, saying: ‘Throw something like these.’ Then he said: ‘O people, beware of exaggeration in religious matters for those who came before you were doomed because of exaggeration in religious matters.’” (Sahîh)


[1] Suitable for throwing with merely the fingers, they say it means a pebble about the size of a chickpea, or its like.
Comments:

a. The pebbles for throwing at the Pillars can be picked up from anywhere; they could be collected from Mina. However, taking the pebbles which have already thrown is not allowed.

b. Washing the pebbles before throwing them is a baseless act that does not have any importance.

Chapter 64. From Where Should Pebbles Be Thrown At ‘Aqabah Pillar?

3030. It was narrated that ‘Abdur-Rahmân bin Yazid said: “When ‘Abdullâh bin Mas‘ûd stoned ‘Aqabah Pillar, he went to the bottom of the valley and turned to face the Ka‘bah, with the Pillar on his right hand side. Then he threw seven pebbles, saying the Takbir with each one. Then he said: ‘From here, by the One besides Whom there is none worthy of worship, did the one throw, to whom Surat Al-Baqarah was revealed.’” (Sahih)

Comments:

a. The pebbles should be thrown one by one.

b. Every pebble should be thrown saying Allâhu Akbar.

c. Surat Al-Baqrah is mentioned here, as a reference, because it covers many topics of Hajj. The purpose is that the Prophet used to understand the meaning of the Qurân better than anyone else, so we should practice just as the Prophet had practiced.

3031. It was narrated from Sulaimân bin ‘Amr bin Ahwas that his mother said: “I saw the Prophet on the Day of Sacrifice, at ‘Aqabah Pillar. He
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went to the interior of the valley and threw seven pebbles, saying *Takbir* with each pebble, then he departed." (*Da’if*)

(Another chain) from Sulaiman bin ‘Amr bin Ahwas, from Umm Jundub from the Prophet with similar wording.

Chapter 65. When A Person Has Stoned ‘Aqabah Pillar, He Should Not Stay There

3032. It was narrated that Ibn Umar stoned ‘Aqabah Pillar, but he did not stay there, and he mentioned that the Prophet had done likewise. (*Sahih*)

3033. It was narrated that Ibn Abbâs said: “When the Messenger of Allâh had stoned ‘Aqabah Pillar, he would continue on, and would not stay there.” (*Sahih*)
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Comments:
a. On the 10th of Dhul-Hijjah, the pebbles are thrown only at the big Pillar after sunrise.
b. On 11th, 12th and if needed on the 13th of Dhul-Hijjah, the pebbles are thrown at all three Jamarāt after the sun passes the meridian.
c. Throwing pebbles at the three Pillars should be in sequence; first the pebbles are thrown the small pillar, then the middle one, and at last the big one.

Chapter 66. Stoning The Pillars While Riding

3034. It was narrated from Ibn ʿAbbas that the Prophet  stoned the Pillar from atop his mount. (Hasan)

3035. It was narrated that Qudāmah bin ʿAbdullāh Al-ʿAmrī said: “I saw the Prophet  stone the Pillar, on the Day of Sacrifice, from atop a reddish-brown camel of his, without beating anyone, driving them off or telling them to go away.” (Hasan)

Comments:
a. Throwing pebbles while riding on a mount is allowed.
b. The Prophet  was not like kings whose courtiers prevent people from their approach.
Chapter 67. To Delay Stoning
The Pillars Due To An Excuse

3036. It was narrated from Abu Baddâh bin 'Àsim, from his father, that the Prophet ﷺ granted permission for some shepherds to stone one day and to not stone (the next) day. (Sahih)

3037. It was narrated from Abu Baddâh bin 'Àsim that his father said: “The Messenger of Allâh ﷺ granted permission to some camel herders regarding staying (in Mina),”[1] and allowing them to stone the Pillars on the Day of Sacrifice, then to combine the stoning of two days after the sacrifice, so that they could do it on one of the two days.”[2] Mâlik said: “I think that he said: ‘On the first of the first of the two days, then they could stone them on the day of departure (from Mina).’” (Sahih)


Which would mean on the eleventh or the twelfth.

[1] In Arabic Fil-Baitutah is used referring either to the case of spending the night in Mina, or referring to the days one is to stay in Mina, or he permitted them to either stay outside of Mina, or to not do such staying. Explanation by Sindi.

[2] Which would mean on the eleventh or the twelfth.
Comments:

a. The 11th, 12th and 13th of Dhul-Hijjah are called *Ayyām Tashriq*. During these three days the pilgrims only throw pebbles on the *jamāt*. The one who could not, or did not slaughtered the sacrifice on the 10th of Dhul-Hijjah can sacrifice during these days.

b. Combining between the *Ramy* (throwing pebbles) of two days due to any excuse is allowed, i.e., the throwing of 11th and 12th of Dhul-Hijjah could be performed on the 11th and then the *Ramy* of 13th would be performed separately. Or on the 12th of Dhul-Hijjah the *Ramy* of the 11th and 12th would be done, and then the next day it would be done separately.

Chapter 68. Stoning On Behalf Of Children

3038. It was narrated that Jābir said: “We performed *Hajj* with the Messenger of Allāh ﷺ, and there were women and children with us. We recited *Talbiyah* on behalf of the children and stoned the Pillars on their behalf.” *(Da’if)*

Chapter 69. When The Pilgrim Should Stop Reciting The *Talbiyah*

3039. It was narrated from Ibn ‘Abbās that the Prophet ﷺ recited *Talbiyah* until he stoned *‘Aqabah* Pillar. *(Hasan)*

3040. It was narrated that Ibn ‘Abbās said: “Fadl bin ‘Abbās said: ‘I was riding behind the
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Prophet ﷺ and I continued to hear him reciting the *Talbiyah* until he stoned ‘Aqabah Pillar, and when he stoned it, he stopped reciting the *Talbiyah.*” *(Sahih)*

**Chapter 70. What Becomes Permissible For A Man When He Has Stoned ‘Aqabah Pillar**

3041. It was narrated that Ibn ‘Abbâs said: “When you have stoned the Pillar, everything becomes permissible to you except your wives. A man said to him: ‘O Ibn ‘Abbâs, and perfume?’ He said: ‘I saw the Messenger of Allâh ﷺ perfume his head with musk. Is that perfume or not?’” *(Sahih)*

**Comments:**

a. There are four rites on the 10th of Dhul-Hijjah: 1) Throwing pebbles on the big Pillar. 2) Offering sacrifice. 3) Shaving one’s head. 4) Performing *Tawâf Ifîdah.* Performance of these rites in this sequence is *Sunnah.* However, the *Hajj* is valid even if the sequence of these acts is not observed, and there is no expiation or the like due.
b. Throwing pebbles is the first deed. After doing it one comes out of the state of Ihram. So, the Tawaf of Ifadah is performed in normal clothes.

c. Before performing Tawaf Ifadah, enjoying one's wife is forbidden.

d. If Tawaf Ifadah could not be performed on the 10th of Dhul-Hijjah, then it could be performed later. In any case, approaching one's wife sexually is forbidden until one performs this Tawaf.

e. A man can apply any kind of perfume provided he has removed his Ihram.

3042. It was narrated that 'Aishah said: "I applied perfume to the Messenger of Allah for his Ihram when he entered Ihram, and when he exited Ihram." (Sahih)

Comments:
See the comments on Hadith 2927.

Chapter 71. Shaving (The Head)

3043. It was narrated from Abu Hurairah that the Messenger of Allah said: "O Allah, forgive those who shave (their heads)." They said: "O Messenger of Allah, and those who cut (their hair)?" He said: "O Allah, forgive those who shave (their heads)," three times. They said: "O Messenger of Allah, and those who cut (their hair)?" He said: "And those who cut (their hair).'' (Sahih)

3044. It was narrated from Ibn 'Umar that the Messenger of Allah said: "Throwing pebbles is the first deed. After doing it one comes out of the state of Ihram." So, the Tawaf of Ifadah is performed in normal clothes.
Allâh said: “May Allâh have mercy on those who shave (their heads).” They said: “And those who cut (their hair), O Messenger of Allâh!” He said: “May Allâh have mercy on those who shave (their heads).” They said: “And those who cut (their hair), O Messenger of Allâh!” He said: “May Allâh have mercy on those who shave (their heads).” They said: “And those who cut (their hair), O Messenger of Allâh!” He said: “May Allâh have mercy on those who shave (their heads).” They said: “And those who cut (their hair), O Messenger of Allâh!”

Comments:

a. Shaving the head in Hajj is desirable. The Prophet also shaved his head. (Sahih Al-Bukhari: 1726)

b. Shaving the head is forbidden for women. (Jami' At-Tirmidhi and Sunan Abu Dawud) It is sufficient for them to cut off their hair, from the end, about the length of the tip of a finger.

3045. It was narrated that Ibn 'Abbâs said: “It was said: ‘O Messenger of Allâh, why did you support (by supplicating for) those who shave (their heads) three times and those who cut (their hair) only once?’ He said: ‘Because they did not entertain any doubts.’” (Da'if)

Comments:

a. Hâfiz Ibn Hajar quoted from Imâm Khattâbi that letting hair long was the common custom of the Arabs and they used to consider shaving the head as the norm of non-Arabs so, they did not like shaving heads. It means that despite this custom, shaving the head is a great degree of submission to the commands of the Shari'ah.

b. Doubt here means showing hesitation and irresolution.
Chapter 72. Applying Something To His Head To Keep His Hair Together

3046. It was narrated from Ibn 'Umar that Hafsah, the wife of the Prophet ﷺ, said: "I said: 'O Messenger of Allâh, what is the matter with people who have exited Ihrâm when you have not exited your Ihrâm?' He said: 'I have applied something to my head to keep my hair together, and I have garlanded my sacrificial animal, so I will not exit Ihrâm until I have offered my sacrifice.'" (Sahih)

Comments:

a. Setting of hair is allowed using gum or the like before putting on Ihrâm, to protect becoming unmanageable and to guard it against lice and dust since one will not be using oil and he will be in Ihrâm for a long period.

b. Since the Prophet ﷺ had brought the sacrificial animals with him so, he did not put off his Ihrâm.

c. Whoever does not bring the sacrificial animals with him, should put off his Ihrâm after performing 'Umrah and should perform Hajj Tamattu.

3047. It was narrated from Sâlim, from his father: "I heard the Messenger of Allâh ﷺ reciting the Talbiyah when he entered Ihrâm with something applied to his head to keep the hair together.'" (Sahih)

Comments:

تخريج: أخرجه البخاري، الحج، باب التمتع والفران والإفراد بالحج وفسخ الحج لمن لم يكن معه هدية، ح: 1361، وح: 1249، عن حديث عبادة الله ﷺ، وسلم، الحج، باب بيان أن القارن لا يتحول إلا في وقت تحمل الحاج المفرد، ح: 1361 عن ابن أبي شيبة ﷺ.
Chapter 73. Slaughtering
(The Sacrificial Animal)

3048. It was narrated from Jābir that the Messenger of Allāh ﷺ said: “All of Mina is a place of sacrifice. Every road of Makkah is a thoroughfare and a place of sacrifice. All of ‘Arafaţ is the place of standing, and all of Muzdalifah is a place of standing.” (Hasan)

Comments:
a. At present a permanent slaughter house is built in Mina. If going there is possible easily, then it is better to slaughter there. It does not raise the issue of cleanliness nor does it waste the meat that exceeds the need of a pilgrim. The excess meat here is stored and sent later to the Muslims that are far away especially, to places with a shortage of food.
b. One should not try to stay at a specific place in Mina, Muzdalifah and ‘Arafaţ. But, he has to stay wherever he gets the place. Unnecessarily causing trouble to others is forbidden.

Chapter 74. Whoever Performs One Rite Before Another

3049. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ was never asked about someone who had done one thing before another, but he would gesture with both his hands to say: ‘There is no harm in that.’” (Sahih)

3050. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ was asked on the Day of Mina, and he would say: ‘There is
no harm in that, there is no harm in that.' A man came to him and said: 'I shaved my head before I slaughtered (my sacrifice),' and he said: 'There is no harm in that.' He said: 'I stoned (the Pillar) after evening came,' and he said: 'There is no harm in that.'

(Sahih)

Tafsir: أخرج حجج، باب: إذا رمي بعد ما أمسى أو حلق قبل أن يذبح نامياً أو

3051. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ was asked about a man who slaughtered his sacrifice before shaving his head, or who shaved his head before slaughtering his sacrifice, and he said: "There is no harm in that." (Sahih)

3052. Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sat in Mina, on the Day of Sacrifice, for the people (to come and speak to him). A man came to him and said: 'O Messenger of Allâh, I shaved my head before I slaughtered my sacrifice.' He said: 'There is no harm in that.' Then another man came and said: 'O Messenger of Allâh, I slaughtered my sacrifice before I stoned (the Pillar).' He said: 'There is no harm in that.' And he was not asked that day about anything being
done before another but he replied: "There is no harm in that."" (Sahih)

Chapter 75. Stoning The Pillars On The Days of Tashriq

3053. It was narrated that Jābir said: "I saw the Messenger of Allāh ☉ stoning ‘Aqabah Pillar at forenoon, but after that day, he would do it after the sun had passed its zenith." (Sahih)

Comments:
See the comments on Hadith 3033

3054. It was narrated from Ibn 'Abbās that the Messenger of Allāh ☉ used to stone the Pillars when the sun had passed its zenith, to the extent that, as soon as he finished stoning them, he would pray Zuhr. (Da‘îf)

Chapter 76. The Sermon On The Day Of Sacrifice

3055. It was narrated from Sulaimān bin 'Amr bin Ahwas that his father said: "I heard the
Prophet say, during the Farewell Pilgrimage: 'O people! Which day is the most sacred?' three times. They said: 'The day of the greatest Hajj.' He said: 'Your blood and your wealth and your honor are sacred to one another, as sacred as this day of yours, in this month of yours, in this land of yours. No sinner commits a sin but it is against himself. No father is to be punished for the sins of his child, and no child is to be punished for the sins of his father. Satan has despaired of ever being worshipped in this land of yours, but he will be obeyed in some matters which you regard as insignificant, and he will be content with that. All the blood feuds of the Ignorance days are abolished, and the first of them that I abolish is the blood feud of Hārith bin ‘Abdul-Muttalib, who was nursed among Banu Laith and killed by Hudhail. All the usuries of the Ignorance days are abolished, but you will have your capital. Do not wrong others and you will not be wronged. O my nation, have I conveyed (the message)?' (He asked this) three times. They said: 'Yes.' He said: 'O Allāh, bear witness!' three times." (Hasan)

Comments:
a. The Day of Hajj is highly respectable.
b. Some days are superior to others; like the day of ‘Eid, the days of Hajj; particularly the Day of ‘Arafah, Friday among the weekdays, and the month
of Ramadān among all the other months. The virtues and respect of these days entail paying more importance to worship and to avoid sinning.

c. Killing a believer, taking his property unjustly, or humiliating him is a great major sin.

d. Innocent relatives of a culprit cannot be punished for his wrongdoings.

e. One should avoid committing minor sins because Satan will be pleased with them too, and they may lead to great sins.

f. All kinds of usuries are forbidden since it is injustice, even if both parties involve in it willingly.

g. The Prophet ﷺ has conveyed all the matters of religion; there is no aspect of life regarding which the Shari'ah does not have guidance.

3056. It was narrated from Muhammad bin Jubair bin Muʿātīm that his father said: "The Messenger of Allāh ﷺ stood up in Khaif in Mina, and said: 'May Allāh make his face shine, the man who hears my words and conveys them. It may be that the bearer of knowledge does not understand it, and it may be that he takes it to one who will understand it more than he does. There are three things in which the heart of the believer does not betray: sincerity of action for the sake of Allāh, offering sincere advice to the rulers of the Muslims, and adhering to the jamāʿah (main body of the Muslims). Their supplication is answered (i.e. encompassing every good, and all of the people)." (Hasan)

Comments:

a. The basis of Islamic jurisprudence is the Hadith of the Prophet ﷺ. Any ʿijtād (reasoning) that is not based on the Qurʾān and Hadith is not reliable.

b. Religious matters should be preached to others.

c. Religious knowledge should also be learned from the one who seems less significant in his knowledge, status and age. Sometimes such a person may have some noteworthy points which are missed by great scholars.
Knowledge and *Fiqh* (understanding) do not have any limits. It is quite possible that some successors may understand the deep and *ijtihād* matters to which the great predecessor did not pay attention.

3057. It was narrated that 'Abdullāh bin Mas'ūd said: “The Messenger of Allāh ﷺ said, when he was atop his camel with the clipped ears in ‘Arafa: ‘Do you know what day this is, what month this is and what land this is?’ They said: ‘This is a sacred land, a sacred month and a sacred day.’” He said: ‘Your wealth and your blood are sacred to you as this month of yours, in this land of yours, on this day of yours. I will reach the Cistern (Hawd) before you, and I will be proud of your great numbers before the nations, so do not blacken my face (i.e., cause me to be ashamed). I will rescue some people, and some people will be taken away from me. I will say: “O Lord, my companions!” and He will say: “You do not know what innovations they introduced after you were gone.”’ (Sahih)

**Comments:**

a. On the Day of Judgment the Prophet ﷺ will be granted the *Kawthar* Cistern. Those who followed his Sunnah throughout their life will drink from it.

b. Introducing innovations in religion and following them, deprive people of drinking from the *Kawthar* Cistern.

c. Increase in the number of Muslims is desirable in the *Shari'ah*. Nevertheless, it is also mandatory to raise children according to Islamic teachings so that they become true Muslims, and the Prophet ﷺ will be pleased with them.
on the Day of Judgment.
d. The Prophet ﷺ will intercede for the sinners of his nation and save them from Hell.
e. The Prophet ﷺ will be prevented from the intercession of some people, such people will stay longer in Hell. If they committed polytheism or disbelief, they will reside in Hell forever.

3058. It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ stood, on the Day of Sacrifice, between the Pillars, during the Hajj that he performed. The Prophet ﷺ said: “What day is this?” They said: “The day of sacrifice.” He said: “What land is this?” They said: “This is the sacred land of Allah.” He said: “What month is this?” They said: “This is the sacred month of Allah.” He said: “This is the day of the greatest Hajj, and your blood, your wealth and your honor are sacred to you, as sacred as this land, in this month, on this day.” Then he said: “Have I conveyed (the message)?” They said: “Yes.” Then the Prophet ﷺ started to say: “O Allah, bear witness.” Then he bade farewell to the people, and they said: “This is the Farewell Pilgrimage.” (Sahih)

Chapter 77. Visiting The House

3059. It was narrated from ‘Aishah and Ibn ‘Abbas that the Prophet ﷺ delayed Tawafuz-Ziyarah until nighttime. (Da’if)
Comments:

a. The great scholar Shaikh Albani classified this Hadith as Shadhdh (Contradictory). It means that this Hadith, due to being contrary to a stronger Hadith, is neglected.

b. Imam Bukhari reported this Hadith with the wording, "The Prophet delayed visiting to the night." (Sahih Al-Bukhari: 1732). Imam Ibn Hajar said explaining the Hadith, it means visiting the Ka'bah during the nights of the days of Tashriq. It does not mean the Tawaf of the 10th Dhul-Hijjah that is indeed performed in daytime. (Fatihul-Bari, volume 3, pages, 716-717)

3060. It was narrated from 'Abdullāh bin 'Abbās that the Prophet did not walk quickly (Ramal) during the seven circuits of Tawāfūl-Ifadhah (done on 10th day of Dhul-Hijjah). (Sahih)

(One of the narrators) 'Atā' said: "And there is no Ramal in it."

Chapter 78. Drinking From Zamzam

3061. It was narrated that Muhammad bin 'Abdur-Rahmān bin Abu Bakr said: "I was sitting with Ibn 'Abbās, and a man came to him and he said: 'Where have you come from?' He said: 'From Zamzam.' He said: 'Did you
drink from it as you should?’ He said: ‘How is that?’ He said: ‘When you drink from it, turn to face the Qiblah and mention the Name of Allâh, drink three draughts and drink your fill of it. When you have finished, then praise Allâh.’ The Messenger of Allâh ﷺ said: ‘The sign (that differentiates) between us and the hypocrites is that they do not drink their fill from Zamzam.’”

(Hasan)

Comments:

a. Zamzam water is blessed; it should be drunk for blessings.

b. Zamzam should be drunk having a good intention.

c. One should take Zamzam water to his country. (Jâmi’ At-Tirmidhi: 963)

3062. It was narrated that Jâbir bin ‘Abdullah said: “I heard the Messenger of Allâh ﷺ say: ‘The water of Zamzam is for whatever it is drunk for.’” (Hasan)

تخريج: [حسن] أخرجه البخاري في التاريخ الكبير: 158/1 عن عبيد الله بن مختصرا، وتابعه

مكي بن إبراهيم، وعبد الله بن المبارك، قال البصري: هذا إسناد صحيح، رجاه تقات، وأورده

الضياء المقدسي في المختارة 2 محمداً بن عبد الرحمن وثني أبو حبان والبصري، وقال عن الحسن بن

الأسود: كان نجاش محمد بن عبد الرحمن بن أبي بكر ولا تقوم من عبده إلا وقد يعني إن شاء الله

 أفزنا علماً حسنة (مسائل ابن أبي شيبة: 1 يتحقي: 1) روى عنه عموه بن يحيى وغيره، فحدثه لا ينزل

 عن درجة الحسن، وله الحديث شهاده كثيرة منها قال الفاکه في أخبار مكة: 2/28: 179: 287/287:

حوذت حسن بن حسن بن حرب السلمي المروري قالت: أنا الفضل بن موسى قالت حذت حسان

ابن الأسود عن ابن أبي مليكة عن ابن عباس بمرفوع فقط، وهذه متابعة جيدة لابن

عبد الرحمن.

تخريج: [حسن] أخرجه أحمد: 158/1 وخبره من طريق عن ابن المؤمل، وتابعه

البصري لضعف عبد الله بن المؤمل، وتابعه إبراهيم بن طهان عبد البيهقي: 107/5 وفي السند

إليه: أبو محمد أحمد بن إسحاق بن شيبر الغزدي، ولم نجد له ترجمة، وللحديث شهاده كثيرة

جداً، ومن أجلها صححه بعض العلماء، وحدث بعضهم.
Chapter 79. Entering The Ka’bah

3063. It was narrated that Ibn ‘Umar said: “The Messenger of Allah entered the Ka’bah on the Day of the Conquest (of Makkah), with Bilal and ‘Uthmân bin Shaibah, and they locked the door behind them from the inside. When they came out, I asked Bilal: ‘Where did the Messenger of Allah pray?’ He told me that when he entered, he turned to his right and prayed in the direction that he was facing, between the two columns.”

Then I blamed myself as to why I did not ask him how many Rak’ah did the Messenger of Allah pray? (Sahih)

Comments:
a. Entering in the Ka’bah and praying inside it is allowed.
b. Going inside the Ka’bah is not a part of Hajj or ‘Umrah. The Prophet entered the Ka’bah when Makkah was conquered. (Fathul-Bari, volume 2, page 592, Hadith no. 1601)
c. At that time there were six pillars inside the Ka’bah; three of them were in a row and the other three were in another row. The Prophet, after entering from the door, moved forward and prayed between two pillars.

3064. It was narrated that ‘Aishah said: “The Messenger of Allah went out delighted, then he came back to me sad. I said: ‘O Messenger of Allah, (why did) you go out happy and come back sad?’ He said: ‘I entered the
Chapter 80. Staying Overnight In Makkah On The Nights Of Mina

3065. It was narrated that Ibn 'Umar said: "'Abbâs bin 'Abdul-Muttalib asked the Messenger of Allah ﷺ for permission to stay overnight in Makkah on the nights of Mina for the purpose of supplying water to the pilgrims, and he gave him permission. (Sahih)

3066. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ did not allow anyone to stay overnight in Makkah apart from 'Abbâs, for the purpose of supplying water to the pilgrims." (Da'îf)
Chapter 81. Staying In Muhassab

3067. It was narrated that 'Aishah said: "Staying in Abtah is not Sunnah; the Messenger of Allah ﷺ only stayed there because it was more convenient for his departure." (Sahih)

Comments:
The literally meaning of 'Abtah' or 'Bathah' is plain and large piece of land, here it means the large open land, which is between Makkah and Mina. It is called 'Muhassab.' (Fathul-Bari, volume 2, page 745)

3068. It was narrated that 'Aishah said: "The Prophet ﷺ set out before daybreak, on the night of departure, from Bathah."' (Sahih)

3069. It was narrated that Ibn 'Umar said: "The Messenger of Allah ﷺ, Abu Bakr, 'Umar and 'Uthman used to stay at Abtah." (Sahih)
The Chapters On Hajj Rituals

Comments:
These respected people stayed there considering it as a desirable act, not as an obligatory one. (Fathul Bari, volume 2, page 745)

Chapter 82. The Farewell

It was narrated that Ibn 'Abbâs said: “The people were going in all directions, and the Messenger of Allâh said: ‘No one should depart until the last thing he does is (Tawâf around) the House.’” (Sahih)

Tâwâf

It was narrated that Ibn 'Umar said: “The Messenger of Allâh forbade a man to depart until the last thing he did was (Tawâf around) the House.” (Sahih)

Tâwâf

All the efforts should be made to perform the Farewell Tawâf when all the arrangements of departure are completed, and nothing is left except moving to the bus depot or to taxi stand for departure or leaving to the airport or seaport in order to return to one's homeland.

Chapter 83. A Menstruating Woman Departing Before She Bids Farewell (To The Ka’bah By The Farewell Tawâf)

It was narrated that 'Aishah said: “Safiyyah bint...”

Comments:
All the arrangements of departure are completed, and nothing is left except moving to the bus depot or to taxi stand for departure or leaving to the airport or seaport in order to return to one's homeland.
Huyai got her menses after she had done Tawaful-Isfahah." 'Aishah said: "I mentioned that to the Messenger of Allâh and he said: 'Has she detained us?' I said: 'She performed Tawaful-Isfahah then she got her menses after that.' The Messenger of Allâh said: 'Then let her depart.'"

(Sahih)

3073. It was narrated that 'Aishah said: "The Messenger of Allâh mentioned Safiyyah and we said: 'She has got her menses.' He said: 'Aqra Halqal' I think that she has detained us.' I said: 'O Messenger of Allâh, she performed Tawaful-Isfahah on the Day of Sacrifice.' He said: 'No then, tell her to depart.'"

(Sahih)

The best explanation of this is what Shaikh Saifur-Rahmân Mubârakpuri said in Minnat Al-Mun'Him, his commentary on Sahih Muslim: "The meaning of 'Aqra being: 'May Allâh wound her and cause her harm.' And it is said (it means): '(May He) make her barren without children.' And, it is also said: 'She has harmed her people.' And the meaning of Halqa is shaving her hair - and it is the woman's adornment - or, (it means) may she suffer from pain in her throat, or, she sheered her people with her bad fortune, that is, she destroyed them. These are the basic meanings of these two words. Then the Arabs are quick to say things whose reality they do not mean, as they say: 'May Allâh fight him' and 'May your hands be made dirty' and the like." See also Hadyus-Sâri, An-Nihâyâh, and explanation by Sindi.
Comments:
a. *Tawâfūl-Ifidah* is an integral part of *Hajj* that is performed on the 10th of Dhul-Hijjah.

b. If a woman cannot make *Tawâf* on the 10th of Dhul-Hijjah due to her menses, she has to do it whenever she becomes pure.

c. If a woman has performed *Tawâfūl-Ifidah*, and she is in her menstrual period at the time of returning from Makkah, then she is excused from Farewell *Tawâf*.

d. The saying of the Prophet ﷺ "*Aqra Halqa*" (be sterile and be shaved) is not a curse but an expression used in the Arab dialect to express inconvenience.

Chapter 84. *The Hajj Of The Messenger of Allâh ﷺ*

3074. Ja'far bin Muhammad narrated that his father said: 'We entered upon Jâbir bin 'Abdullâh, and when we reached him he asked about the people (i.e., what their names were, etc.). When he reached me, I said: 'I am Muhammad bin 'Ali bin Husain.' He stretched forth his hand towards my head, and undid my top button, then undid my lower button. Then he placed his hand on my chest, and I was a young boy at that time. Then he said: 'Welcome to you, ask whatever you want.' So I asked him, and he was blind. The time for prayer came, so he stood up, wrapping himself in a woven cloth. Every time he put it on his shoulders, its edges came up, because it was too small. And his cloak was beside him on a hook. He led us in prayer, then I said: 'Tell us about the *Hajj* of the Messenger of Allâh ﷺ.' He held up his hands, showing nine (fingers), and said: 'The Messenger of Allâh ﷺ..."
The Chapters On Hajj Rituals

stayed for nine years without performing Hajj, then it was announced to the people in the tenth year that the Messenger of Allah ﷺ was going for Hajj. So many people came to Al-Madinah, all of them seeking to follow the Messenger of Allah ﷺ and do what he did. He set out and we set out with him, and we came to Dhul-Hulaifah where Asmāʾ bint Ṭalhah gave birth to Muhammad bin Abu Bakr. She sent word to the Messenger of Allah ﷺ asking what she should do. He said: “Perform Ghusl, fasten a cloth around your waist and enter Ihram.” The Messenger of Allah ﷺ prayed in the mosque, then he rode Qaswāʾ (his she-camel) until, when his she-camel arose with him upon Biḍāʾ, Jābir said: ‘As far as I could see, I saw people riding and walking in front of him, and I saw the same to his right and his left, and behind him, and the Messenger of Allah ﷺ was among us and Qurʾān was being revealed to him, and he understood its meaning. Whatever he did, we did too. Then began the Talbiyah of monotheism: “La bīka Allāhu la bīka, la bīka la bīka. Inna al-hamdu la sharika lāka.” And the people
repeated his words. And the Messenger of Allâhﷺ approved of that. And the Messenger of Allâhﷺ continued to recite the *Talbiyah.* Jâbir said: ‘We did not intend (to do) anything but Hajj. We were not aware of ‘Umrah. Then when we reached the House with him, he touched the Corner, and walked quickly (Ramâl) for three circuits and walked (normally) for four. Then he stood at the place of Ibrâhîm and said: “And take you (people) the place of Ibrâhîm as a place of prayer.”’[1] He stood with the place between him and the House. My father used to say:[2] “And I do not think that he mentioned it other than from the Prophet ﷺ: ‘That he used to recite in those two Rak’ah (at the place of Ibrâhîm): Say: ‘O you disbelievers!’”[3] and: “Say: ‘He is Allâh, (the) One.’”[4]

“Then he went back to the House and touched the Corner, then he went out through the gate to Safâ. When he drew near to Safâ he recited: “Verily, Safâ and Marwah are among the symbols of Allâh,”[5] (and said): “We will start with that with which Allâh started.” So he started with Safâ and climbed it until he could see the House, then proclaimed the

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[2] It appears that the speaker is Ja’far bin Muhammad who is narrating from his father, from Jâbir.
The greatness of Allāh (by saying: 
Allāhu Akbar and said Tahlīl (Lā 
ilāha illallāh) and praised Him 
saying Al-Hamduillāh), and he said: 
“Lā ilāha illallāh wuhdahu lā 
sharika lahu, lāhul-mulku, wa lahul-
hamdu, yuhyn wa yumit wa Huwa 
‘ala kulli shai’in Qadar. Lā ilāha 
ilallāh wahdahu, Lā sharika lahu 
anjaza wa’dahu, wa nasara ‘abdahu, 
wa hazamal-Ahzāba wahdahu (None 
have the right to be worshipped 
but Allāh alone, with no partner 
or associate; His is the dominion, 
all praise is due to Him, He gives 
life and causes death and He is 
able to do all things. None has the 
right to be worshipped but Allāh 
alone; He has no partner or 
associate, He fulfilled His 
promise, granted victory to His 
slave, and defeated the 
Confederates alone).” And he said 
that three times, supplicating in 
between. Then he headed towards 
Marwah walking normally until, 
when he started to go downhill, 
he walked quickly (Ramal) in the 
bottom of the valley. When he 
started to go uphill, he walked 
normally, until he reached 
Marwah, and he did atop 
Marwah what he had done atop 
Safā. At the end of his Sā‘y, atop 
Marwah he said: “If I had known 
before what I have come to know 
now, I would not have garlanded 
the sacrificial animal, and I would 
have made it ‘Umrah. Whoever 
among you does not have a 
sacrificial animal with him, let 
him exit Ḥabīl and make it
Chapters On Hajj Rituals

So all the people exited ihram and cut their hair, except the Prophet and those who had sacrificial animals with them.

Surâqah bin Mâlik bin Ju'shum stood up and said: "O Messenger of Allâh! Is this for this year only, or forever and ever?" The Messenger of Allâh interlaced his fingers and said: "'Umrah is included in Hajj like this," twice. "No, it is forever and ever." 'Ali brought the camels of the Prophet, and he found that Fâtîmah was one of those who had exited ihram. She had put on a dyed garment and used kohl. 'Ali disliked this action on her part, but she said: "My father told me to do this." 'Ali used to say in Irâq: "So I went to the Messenger of Allâh, feeling upset with Fâtîmah because of what she had done, to ask the Messenger of Allâh about what she had said that he said, and that I had disliked that. He said: 'She spoke the truth, she spoke the truth. What did you say when you began your Hajj?'" He said: 'O Allâh, I begin the Talbiyah for that for which your Messenger begins the Talbiyah.' (He said:) 'And I have the sacrificial animal with me, so do not exit ihram.' He said: "The total number of sacrificial animals that 'Ali had brought from Yemen and that the Prophet brought from Al-Madinah was one hundred. Then all the people exited ihram and cut their hair, apart from the Prophet
and those who had sacrificial animals with them. When the day of Tarwiyyah came (the 8th of Dhul-Hijjah), they headed for Mina and began the Talbiyyah for Hajj. The Messenger of Allâh ﷺ rode. He prayed Zuhr, 'Asr, Maghrib, 'Isha' and Fajr in Mina. Then he stayed for a short while until the sun rose, and he ordered that a tent of goat hair be pitched for him in Namirah. Then the Messenger of Allâh ﷺ set out, and the Qurash were certain that he was going to stay at Al-Mash'ar Harâm or at Al-Muzdalsah, as Qurash used to do during the Ignorance days. But the Messenger of Allâh ﷺ continued until he came to 'Arafât, where he found that the tent had been pitched for him in Namirah, and he stopped there. Then when the sun had passed its zenith, he called for Qaswâ’ and she was saddled for him. He rode until he came to the bottom of the valley, and he addressed the people and said: 'Your blood and your wealth are sacred to you, as sacred as this day of yours, in this month of yours, in this land of yours. Every matter of the Ignorance days is abolished, beneath these two feet of mine. The blood feuds of the Ignorance days are abolished, and the first blood feud that I abolish is the blood feud of Rabi'ah bin Warth, who was nursed among Banû Sa'd and killed by Hudhail. The usuries of Ignorance days are abolished, and the first usury
(that I abolish) is our usury, the usury due to 'Abd-Allâh bin 'Abdul-Muttalib. It is all abolished. Fear Allâh with regard to women, for you have taken them as a trust from Allâh, and intimacy with them has become permissible to you through Allâh’s Word. Your rights over them are that they should not allow anyone whom you dislike to sit on your bedding.[1] If they do that, then hit them, but in a manner that does not cause injury or leave a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. I have left behind you something which, if you adhere to it, you will never go astray: the Book of Allâh. You will be asked about me. What will you say?’ They said: ‘We bear witness that you have conveyed (the message) and fulfilled (your duty) and offered sincere advice.’ He gestured with his forefinger towards the sky and then towards the people, (and said:) ‘O Allâh, bear witness, O Allâh bear witness,’ three times. Then Bilâl called the Adhâ’ân, then the Iqâmâh, and he prayed Zuhr. Then he made Iqâmâh and prayed ‘Asr, and he did not offer any prayer between them. Then the Messenger of Allâh ﷺ rode until he came to the place of standing,

[1] And they say that the meaning is ‘your furniture’ or, ‘your special place’ in which case the objective is to say that the wife is not to admit anyone in the house whom the husband would be displeased with.
and he made his she-camel face Sakharāt\(^{[1]}\) with the path in the sand in front of him, and he faced the Qiblah, then he remained standing until the sun had set and the afterglow had lessened somewhat, when the disk of the sun disappeared. Then he seated Usâmah bin Zaid behind him and the Messenger of Allâh ﷺ set out. He pulled Qaswâ’s reins tight until her head was touching the saddle, and he gestured with his right hand: ‘O people, calmly, calmly!’ Every time he came to a hill, he released the reins a little so that she could climb. Then he came to Muzdalifah where he prayed Maghrib and ‘Ishâ’ with one Adhân and two Iqâmah, offering no prayer in between. Then the Messenger of Allâh ﷺ lay down until dawn came, and he prayed Fajr, when he saw that morning had come, with one Adhân and one Iqâmah. Then he rode Qaswâ’ until he came to Al-Mash’ar Al-Harâm. He climbed it and praised Allâh and proclaimed His greatness and that He is the only One worthy of worship. Then he remained standing until it had become quite bright, then he moved on before the sun rose. He seated Fadl bin ‘Abbâs behind him, who was a man with lovely hair, white and handsome. When the Messenger of Allâh ﷺ moved on, he passed some women riding

\[^{[1]}\] Sakharāt plural of Sakhrâh rock or boulder. Nawawi said: “They are the rocks that lay at the base of the Mount of Mercy, and it is the mount in the middle of ‘Arafât.”
camels. Fadl started to look at them, so the Messenger of Allah put his hand on the other side. Fadl turned his face to the other side to look. When he came to Muhassir, he sped up a little. Then he followed the middle road that brings you out to the biggest Pillar, until he reached the Pillar that is by the tree. He threw seven pebbles, saying the Takbir with each throw, pebbles suitable for Khaddf (i.e., the size of a chickpea) throwing from the bottom of the valley. Then he went to the place of slaughter, and slaughtered sixty-three camels with his own hand. Then he handed it over to Ali who slaughtered the rest, and he gave him a share in his sacrificial animal. Then he ordered that a piece from each camel be brought; (the pieces) were put in a pot and cooked, and they (the Prophet and Ali) ate from the meat and drank from the soup. Then the Messenger of Allah hastened to the House, and prayed Zuhr in Makkah. He came to Banu 'Abdul-Muttalib, who were providing water to the pilgrims at Zamzam, and said: 'Draw me some water, O Banu 'Abdul-Muttalib. Were it not that the people would overwhelm you, I would have drawn water with you.' So they drew up a bucket for him and he drank from it."

(Sahih)
The Chapters On Hajj Rituals

Comments:

a. The fact is, the Prophet's actions are an explanation of the Qur'an. The command of Hajj is mentioned in the Qur'an and the way of its performance is learned by the words and actions of the Prophet.

b. Menses and confinement period are not an impediment for Hajj.

c. While saying 'Labbaik' it is better to utter the same words which were said by the Prophet, though uttering the other words that show monotheism and its love are also allowed. Reciting Surat Al-Kafiran and Al-Ikhlas in the two Rak'ah of Tawaf is Sunnah. Making supplication facing the Ka'bah on Safa and Marwah in every round is Sunnah. Changing the intention of Hajj Iffad into 'Umrah for performing Hajj Tamattu' is allowed. Whoever does not bring the sacrificial animal with him from the Miqat should perform Hajj Tamattu'. Performing 'Umrah during the months of Hajj is permissible. If one cannot reach Arafat within time but he presents there in night before the dawn, then his Hajj is valid. (See Hadith: 3015)

d. A pilgrim should leave Arafat after sunset but without performing Maghrib prayer. Combining Maghrib and 'Isha' at Muzdalifah is Sunnah. Praying Maghrib on the way to Muzdalifah is contrary to the Sunnah. Some people wake up in the night of Muzdalifah and perform supererogatory prayers while sleeping during that night is the Sunnah. Indeed, the reward is only in following the Sunnah not in striving hard contrary to the Sunnah. In Muzdalifah, after performing Fajr prayer till the daylight spreads before the sunrise, one should engross in making supplications to Allah.

e. On the 10th day of Dhul-Hijjah, the pebbles are thrown only on the greatest Pillar.

f. The sequence of the rites on the 10th of Dhul-Hijjah is as follows: Throwing pebbles, offering sacrifice, removing hair and performing Tawaf of the Ka'bah. If one fails to maintain this sequence then there is no slaughtering sheep or any other expiation due on him.

3075. It was narrated that 'Aishah said: "We went out with the Messenger of Allah for Hajj in three ways. Some of us began the Talbiyah for Hajj and 'Umrah together, some of us began the Talbiyah for Hajj on its own, and some of us began the Talbiyah for 'Umrah on its own. Those who began the Talbiyah for Hajj and 'Umrah together did not exit Ihram at all until they had completed
the rites of Hajj. Those who began the Talbiyah for Hajj on its own did not exit Ihram at all until they had completed the rites of Hajj. And those who began the Talbiyah for 'Umrah on its own circumambulated the House and ran between Safâ and Marwah, then whatever had been forbidden to them became permissible until the time for Hajj came." (Hasan)

**Comments:**

a. The first form of these three forms of Hajj is called Hajj Qirân and the second one is Hajj Ifrâd and the third one is Hajj Tamattu'.

b. Performing any form of the Hajj that suits one's circumstances is allowed.

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3076. Sufyân said: "The Messenger of Allâh ﷺ performed Hajj three times, twice before he emigrated, and once after he had emigrated to Al-Madinah. He performed 'Umrah along with his Hajj. The total number of camels brought by the Prophet ﷺ and 'Ali was one hundred. Among them was a (male) camel belonging to Abu Jahl, which had a silver ring in its nose. The Prophet ﷺ slaughtered sixty-three with his own hand, and 'Ali slaughtered the rest." (Da’if)

It was said to him (Sufyân): "Who mentioned this?" He said: "Ja’far, from his father, from Jâbir. And, Ibn Abu Laila from Hakam, from Miqsam, from Ibn ‘Abbâs."
Hajj was also an obligation in the Shari'ah of the Prophet Ibrahim, according to this, he performed Hajj when he was in Makkah. In Islam, Hajj was made incumbent upon Muslims in the year 9 A.H. In compliance with the order, the Prophet performed the Hajj in Dhul-Hijjah 10 A.H.

Chapter 85. One Who Is Prevented (From Completing The Hajj)

3077. It was narrated from 'Ikrimah: "Hajjāj bin 'Amr Ansārī narrated to me, 'I heard the Prophet say: 'Whoever breaks a bone or becomes lame, has exited Ihram, but he must perform another Hajj.'" (Sahih)

So I narrated that to Ibn 'Abbas and Abu Hurairah, and they both said: "He said the truth."

3078. It was narrated from 'Ikrimah, from 'Abdullāh bin Rā'fī', the freed slave of Umm Salamah, that he said: "I asked Hajjāj bin 'Amr about a Muhrīm being prevented (from completing Hajj). He said: 'The Messenger of Allāh said: 'Whoever breaks a bone, falls sick or becomes lame, has exited Ihram, and he has to perform Hajj the following year.'"

'Ikrimah said: 'So I narrated that to Ibn 'Abbas and Abu Hurairah.
and both of them said: “He said the truth.”

‘Abdur-Razzāq said: “I found it in the book of Hisāh Dastawā’ī. I brought it to Ma’mar, and he read it to me, or I read it to him.”

Comments:

a. After entering in the state of Ḥārim, if a pilgrim (who is on the way to perform ‘Umrah or Ḥajj) is prevented from continuing his pilgrimage, then he is called Muḥsar.

b. If such a person is certain that he cannot continue his journey, then he has to terminate his Ḥārim at that place. If he has a sacrificial animal with him then he must slaughter it where he is prevented, as the Prophet ﷺ and his Companions did at Hudaybiyyah.

c. Any Ḥajj that is not completed due to any excuse, is not considered a complete Ḥajj. So, if one can afford Ḥajj later, he has to perform the Ḥajj.

Chapter 86. The Compensation Of One Who Is Prevented (From Completing The Ḥajj)

3079. It was narrated that ‘Abdullāḥ bin Maqīl said: “I sat with Ka’b bin ‘Uyra in the mosque and asked him about this Verse: ‘He must pay a compensation of either fasting (three days) or giving charity (feeding six poor persons) or offering sacrifice (one sheep).’”[1]

Ka’b said: It was revealed concerning me. I had trouble with my head, so I was carried to the Messenger of Allāh ﷺ, with lice crawling on my face. He said: ‘I did not think that you were suffering as much as I see. Do you

have a sheep?' I said: 'No.' Then this Verse was revealed: "He must pay a Fidyah (ransom) of either fasting (three days) or giving Sadaqah (charity — feeding six poor persons) or offering sacrifice (one sheep)." He said: 'Fasting is three days, charity is to be given to six poor persons, giving each one half a Sād of food, and the sacrifice is a sheep.'" (Sahih)

3080. It was narrated that Ka'b bin 'Uraj said: "The Prophet commanded me, when I was suffering from lice, to shave my head and fast for three days or feed six poor persons. He knew that I did not have an animal I could sacrifice." (Hasan)

Comments:
a. Shaving head or cutting hair short during Iḥrām is forbidden.
b. If one is compelled to violate any of the restriction of Iḥrām, he has to pay the compensation.
c. The compensation is slaughtering a sheep, if it is not possible, then fasting three days, or feeding six needy people; a measure of half Sād of foodstuff is given to each one.

Chapter 87. Cupping For One In Iḥrām

3081. It was narrated from Ibn...
`Abbás that the Prophet ﷺ was treated with cupping when he was fasting and in the state of Ḥirām. (Sahih)

3082. It was narrated from Jābir that the Prophet ﷺ was treated with cupping when he was in the state of Ḥirām, because he did not feel well. (Sahih)

Comments:
a. Cupping in the state of Ḥirām is allowed.
b. If hair is removed during the process of cupping, then one has to pay the compensation.

Chapter 88. What Oil One In Ḥirām May Apply To His Head

3083. It was narrated from Ibn ‘Umar that the Prophet ﷺ used to put oil on his head when he was in the state of Ḥirām, but not oil that was perfumed. (Da‘if)

Chapter 89. One Who Dies In Ḥirām

3084. It was narrated from Ibn `Abbás that a man’s neck was broken by his mount (from falling) while he was in the state
of Ihram. The Prophet ﷺ said: “Wash him with water and lote leaves, and shroud him in his two garments, but do not cover his face or his head, for he will be raised on the Day of Resurrection reciting the Talbiyah.” (Sahih)

Another chain from Ibn `Abbas, with something similar, but he said: “He was mangled by his mount, and the Prophet ﷺ said: ‘Do not bring any perfume near him, for he will be raised on the Day of Resurrection reciting the Talbiyah.’”

Comments:

a. Whoever dies in the state of Ihram, he is buried in his clothes of Ihram. In accordance with the restrictions of Ihram, his head should not be covered and no perfumes should be applied to him.

b. Whoever dies while being busy in good deeds, he will be resurrected in the same situation on the Day of Judgment, so that all the people will know his virtue. This is the way Allâh will honor him.

Chapter 90. The Penalty For Hunting In Ihram

3085. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ stipulated (the penalty of) a ram for a hyena killed by a man in Ihram, and he considered it as game.” (Sahih)
Comments:

a. Hunting wild animals in the state of Ḥaram is forbidden, whereas hunting in the boundaries of the Haram is forbidden for everyone whether he is in the state of Ḥaram or not.

b. A male sheep, among the sacrificial animals is equal to a hyena.

c. It is mentioned in the Qurʾān that a domestic animal equivalent to the hunted animal should be slaughtered. The equivalence here is considered in size; for instance a sheep for a deer, and a cow against a wild cow, should be sent to Makkah for sacrifice as compensation.

3086. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said, concerning an ostrich egg taken by a Muḥrim: “Its cost (must be paid as a penalty).” (Daʿīf)

3087. It was narrated from ʿĀishah that the Prophet ﷺ said: “There are five vermin that might be killed whether one is in or outside the sacred precincts: the snake, the speckled crow, the mouse, the vicious dog, and the kite.” (Sahih)
3088. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “There are five animals, for which there is no sin on a person if he kills them” — or he said: “if he kills them when in \textit{Ihrâm} — the scorpion, the crow, the kite, the mouse and the vicious dog.” (\textit{Sahîh})

Comments:

a. Killing a harmful animal in the state of \textit{Ihrâm} is allowed.

b. They may be killed even within the boundaries of the \textit{Harâm}.

c. Crow here means the one whose part of body (stomach and the like) is white.

d. Vicious dog means the one who attacks the passers-by.

e. The same rule applies to a tiger and leopard, since they are dangerous for the lives of the travelers.

3089. It was narrated from Abu Sa'eed that the Prophet ﷺ said: “The one in \textit{Ihrâm} may kill the snake, the scorpion, the aggressive predator, the vicious dog and the harmful mouse.” It was said to him: “Why is it said that they are harmful?” He said:\footnote{That is Abu Sa'eed, as clearly indicated in the version recorded by Bukhârî, in \textit{Al-Adabul-Mufirad}, no. 1223.} “Because the Messenger of Allâh ﷺ woke up because of one, and it had taken the wick (of the lamp) to burn down the house.” (\textit{Da'îf})
Chapter 92. What Game Is Forbidden In Ḥārim

3090. It was narrated that Ibn 'Abbās said: "Sa'b bin Jaththāmah told us: 'The Messenger of Allāh passed by me when I was in Abwā' or Waddān, and I gave him some meat of a wild donkey, but he gave it back to me, and when he saw from my face that I was upset, he said: 'The only reason that we are giving it back is that we are in Ḥārim.'" (Sahih)

Comments:

a. An onager is a wild animal; it is like a donkey, so in Arabic it is called wild donkey. It is a lawful animal.

b. If one is compelled to behave with someone in a manner that may hurt his feelings, then he has to comfort him when clarifying the reality.

c. One in Ḥārim cannot eat the meat of game that is hunted for him.

d. There is no harm for one in Ḥārim to eat the meat of a domesticated animal.

3091. It was narrated that 'Alī bin Abu Tālīb said: "The Prophet was brought some meat from some game when he was in Ḥārim, and he did not eat it." (Sahih)
Chapter 93. Permitting That When It Is Not Hunted For The One Who Accepts It

3092. It was narrated from Talhah bin ‘Ubaidullâh that the Prophet ﷺ gave him some wild donkey meat, and told him to distribute it among his Companions, who were in Ḥirâm. (Da‘îf)

Comments:

a. The name of the Companion who presented this gift was Bahzi * (Sunan An-Nastâ‘i: 2820) It is also said that his name was Zaid bin Ka‘b . (Taqrirbut Tahdhib, chapter of lineages).

b. This incident happened at the place called Rawâh (Sunan An-Nastâ‘i, the aforementioned reference).

c. If one hunts for himself and thereafter he presents it to one in Ḥirâm, then he may eat the meat in this state.

3093. It was narrated from ‘Abdullâh bin Abu Qatâ‘dah that his father said: “I went out with the Messenger of Allâh ﷺ at the time of Hudaibiyah, and his Companions entered Ḥirâm, but I did not. I saw a donkey so I hunted it. I mentioned that to the Messenger of Allâh ﷺ and told him: ‘I had not entered Ḥirâm, and I was hunting it for you.’ The Prophet ﷺ told his Companions to eat it, but he did not eat from...
it, because I told him that I had
hunted it for him." (Sahih)

Chapter 94. Garlanding The
Sacrificial Animal

3094. 'Aishah the wife of the Prophet ﷺ said: "The Messenger of Allah ﷺ used to send the sacrificial animal from Al-Madinah, and I would twist the garlands for his sacrificial animal, then, he would not (because of that) avoid the things that the one in Ihrām avoids." (Sahih)

3095. It was narrated that 'Aishah the wife of the Prophet ﷺ said: "I used to twist the garlands for the sacrificial animal of the Prophet ﷺ, and his sacrificial animal would be garlanded and sent (to Makkah), and he would stay (in Al-Madinah) without avoiding any of the things that the one in Ihrām avoids." (Sahih)

Comments:

a. Just as the person who performs Hajj sacrifices his sacrificial animal in the Haram, any other person may send his sacrificial animal to Makkah.

b. These animals are sacrificed in Mina. However, sacrificing them in Makkah
is also allowed.

c. Garland means the rope that is put around the neck of a sacrificial animal.
   And as a mark, a pair of shoes are also hung on that rope.

d. If one sends the sacrificial animal (camel, cow, goat, sheep, etc.) to Makkah
   the restrictions of *Ihram* do not become incumbent upon him.

Chapter 95. Garlanding Sheep

3096. It was narrated that Ṭālha b. ’Abbās, one of those whom Ibn Majah heard the narration from, said: “On one occasion the Messenger of Allah ﷺ sent sheep to the House, and he garlanded them.” *(Sahih)*

Chapter 96. Marking Sacrificial Camels (By Cutting A Side Of Its Hump Until Some Blood Flowed To Be Known As A Sacrificial Animal)

3097. It was narrated from Ibn ‘Abbās that the Prophet ﷺ marked the sacrificial animal on the right side of the hump and wiped away the blood. *(Sahih)*

   In his narration, ’Ali[1] said: “At Dhul-Hulaifah, and he garlanded it with two sandals.”

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[1]: Ali bin Muhammad Tanâfisi, one of those whom Ibn Majah heard the narration from.
3098. It was narrated from ʿAishah that the Prophet ﷺ garlanded, and marked, and sent (the sacrificial animals), but he did not avoid anything that the one in Ḳirm avoids. (Sahih)

Chapter 97. One Who Puts A Cover On The Sacrificial Animal

3099. It was narrated that ʿAli bin Abu Ṣa'īd said: “The Messenger of Allāh ﷺ commanded me to look after his sacrificial camels, to share out their covers and skins, and not to give the butcher any of it. He said: ‘We will give him (his wages).’” (Sahih

Comments:

a. Putting saddles or coverings on animals to protect them from cold and the like is allowed.

b. The skins and saddles of the sacrificial animals should be given in charity.

c. Giving a butcher his wages out of the meat of the sacrificed animal is not permissible.

d. Paying a butcher his wages for slaughtering the animal is allowed. However, slaughtering it by ourselves is preferable.
Chapter 98. The Sacrificial Animal May Be Male Or Female

3100. It was narrated from Ibn 'Abbas that among the sacrificial animals the Prophet included a (male) camel belonging to Abu Jahl, which had a silver nose ring. (Hasan)

Comments:

a. Most of the time a herd (of camels) consists of she-camels. So, commonly they are slaughtered as a sacrifice, but this Hadith refers to a male camel. Hence, sacrificing camels whether they are males or females is proved.

b. They got the camel which once belonged to Abu Jahl as booty. The camel, which was seized from the leader of disbelievers, was slaughtered as a sign of being thankful to Allah on gaining victory over disbelief.

c. Probably, Abu Jahl might have put the silver bridle on his camel as a show of pride. The Prophet demonstrated his submission to Allah by slaughtering that camel.

3101. It was narrated from Iyās bin Salamah, from his father, that the Prophet had a (male) camel among his sacrificial animals. (Hasan)

Chapter 99. The Hadi Should Be Brought From Within The Miqāt

3102. It was narrated from Ibn

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[1] It is as if he means that she-camels were the most common, so when it is confirmed that he had a male sacrificial animal then it is required to allow both types. (Sindi)
The Chapters On Haj Rituals

'Umar that the Prophet ﷺ bought his sacrificial animal from Qudaid.¹ (Da'if)

Translation:

Shaikh AlAlbani ﷺ said that the chain of this Hadith is Weak. The fact is that 'Abdullāh bin 'Umar ﷺ himself purchased his sacrificial animal from the place named Qudaid. (Al-Bukhāri: 1693) The truth is that the Prophet ﷺ brought his sacrificial animals from Dhul-Hulaifah.

Qudaid is a place situated between Makkah and Al-Mdinah within the limits of the Miqāt.

Chapter 100. Riding The Sacrificial Animals

3103. It was narrated from Abu Hurairah that the Prophet ﷺ saw a man driving a camel and said:

"Ride it." He said: "It is a sacrificial animal." He said: "Ride it, woe to you!" (Sahih)

Translation:

Shaikh AlAlbani ﷺ said that the chain of this Hadith is Weak. The fact is that 'Abdullāh bin 'Umar ﷺ himself purchased his sacrificial animal from the place named Qudaid. (Al-Bukhāri: 1693) The truth is that the Prophet ﷺ brought his sacrificial animals from Dhul-Hulaifah.

Qudaid is a place situated between Makkah and Al-Mdinah within the limits of the Miqāt.

Chapter 100. Riding The Sacrificial Animals

3104. It was narrated from Anas bin Mālik that the Prophet ﷺ was brought a sacrificial animal and he said (to the man driving the animal): "Ride it." He said: "It is a sacrificial animal." He said: "Ride it."

He said: "I saw him riding it

¹ A place between Al-Madinah and Makkah, within the boundaries of the Miqāt.
with the Prophet ﷺ, and there was a sandal (tied) around its neck.” (Sahih)

Comments:
Riding on the sacrificial animal is allowed only when one does not have any other animal and he is tired. Jābir ﷺ reported from the Prophet ﷺ that he said: “I heard Allāh’s Messenger ﷺ as saying: ‘Ride on it gently, when you have need for it, until you find (another) mount.’” (Sahih Muslim)

Chapter 101. If The Sacrificial Animal Becomes Unfit

3105. It was narrated from Ibn `Abbās that Dhu’aib Al-Khuţâbi narrated that the Prophet ﷺ used to send the sacrificial animals with him, then he would say: “If any of them becomes unfit and you are afraid that it will die, then slaughter it, dip the sandal (tied around its neck) in its blood and place it on its side, but neither you nor any of your companions should eat anything from it.” (Sahih)

3106. It was narrated that Nāţiyah Al-Khuţâbi – in his narration, ‘Amr (one of the narrators) said that he was the one who looked after the sacrificial animals of the Prophet ﷺ – said: “I said: ‘O Messenger of Allāh, what should I do with those sacrificial animals that become unfit?’ He said: ‘Slaughter them, dip its sandal in its blood,
then place it on its side, and leave them for the people to eat." (Sahih)

Comments:

a. Sending a sacrificial animal to Makkah with any person while staying in one’s place is allowed. It also deserves a great reward.
b. If the sacrificial animal becomes tired or ill and can walk no more, then it should be slaughtered during the journey.
c. Marking with shoes is an indication for the passers-by that it was a sacrificial animal and it was slaughtered for some excuse. Therefore, they may eat its meat.
d. Neither the pilgrim who sacrifices the sacrificial animal during the journey nor his companions can eat its meat. However, other pilgrims or the inhabitants of that area may eat its meat.

Chapter 102. (Renting)
Houses In Makkah

3107. It was narrated that ‘Alqamah bin Nadlah said: “The Messenger of Allâh ﷺ, Abu Bakr and ‘Umar died, and the houses in Makkah were still called free. Whoever needed to, lived there, and whoever had no need of them allowed others to live there (without asking for rent).” (Da’îf)

Comments:

Now the situation is totally changed. There is no disagreement in the permissibility of renting out the Houses of Makkah. However, the rents should be appropriate and reasonable so that the pilgrims should feel easy.
Chapter 103. The Virtue Of Makkah

3108. Abu Salamah bin 'Abdur-Rahmân bin 'Awf narrated that 'Abdullâh bin 'Adîy bin Hamrâ' said to him: "I saw the Messenger of Allâh, when he was on his she-camel, standing in Al-Hazwarah* saying: 'By Allâh, you are the best land of Allâh, and the dearest of the land of Allâh to me. By Allâh, had I not been expelled from you I would never have left.'" (Sahîh)

* A place in Makkah

Notes:

- [transliteration]: إسناد صحيح [أخرجه الترمذي، المنافق، باب في فضل مكة، ح 2925 من حديث الليث ب ه، وقال: حسن غريب صحيح، وصحبه الحاكم على شرف الشيخين: 3/7، ووافقه
- [transliteration]: التحفة]

Comments:

a. Makkah is the best city of this world.

b. Makkah is more virtuous than Al-Madinah since the honorable House of Allâh, the Ka'bah is in Makkah, which is more virtuous than the Prophet's Mosque.

d. Makkah is a place of pilgrimage, and it is sacred until the Day of Resurrection. Its trees are not to be cut, its game is not to be disturbed, and its lost property is not to be taken except by one who will announce it.

‘Abbâs said: 'Except for Idhkhir (a kind of fragrant grass), for it is

3109. It was narrated that Safiyyah bint Shaibah said: "I heard the Prophet delivering a sermon in the Year of the Conquest (of Makkah), and he said: 'O people, Allâh made Makkah sacred the day He created the heavens and the earth, and it is sacred until the Day of Resurrection. Its trees are not to be cut, its game is not to be disturbed, and its lost property is not to be taken except by one who will announce it.'"
The Chapters On Hajj Rituals

(used) for houses and graves.' The Messenger of Allah ﷺ said: ‘Except for İdhkhir.’” (Hasan)

**Comments:**

a. Makkah was always a sanctuary and will remain so forever. Ibrāhīm ﷺ made it a sanctuary.

b. Some rulings were common and lasted in the Shari'ah of all the Prophets. Visiting the Ka'bah for Hajj and considering Makkah as a sacred place are among such rulings.

c. Cutting trees within the boundaries of the sanctuary of Makkah is forbidden.

d. Hunting in the sanctuary is also prohibited.

e. If any animal enters in the boundaries of the sanctuary then it is forbidden for a hunter to drive it out of the sanctuary.

f. İdhkhir is a kind of grass that grows plentifully in this area.

g. Cutting İdhkhir in the area of the sanctuary is also allowed.

3110. It was narrated from ‘Ayyāsh bin Abu Rabi’ah (Makhzumi) that the Messenger of Allah ﷺ said: ‘The goodness of this nation will not cease as long as they revere this sanctuary [as it is due. But when they lose that reverence, they will be doomed.’” (Da’if)
Hurairah that the Messenger of Allah said: "Faith will retreat to Al-Madinah as a snake retreats to its hole." (Sahih)

Comments:
a. Due to the love of Al-Madinah believers are always eager to visit it.
b. Prior to the Day of Judgment when disbelief will spread all over the world, even at that time, believers will exist in Al-Madinah.

3112. It was narrated from Ibn Umar that the Messenger of Allah said: 'Whoever among you can die in Al-Madinah, let him do so, for I will bear witness in favor of those who die there.' (Hasan)

Comments:
a. A human being does not have any power to breathe his last at a certain place, but he may wish and try to live his last days in Al-Madinah.
b. Facing death in Al-Madinah is a great honor for believers, since the Prophet shall be an intercessor for him.

3113. It was narrated from Abu Hurairah that the Prophet said: "O Allah! Ibrâhim was Your Close Friend and Prophet, and You declared Makkah to be sacred through Ibrâhim. O Allah! I am Your slave and Prophet, and I declare what is between its two lava fields to be sacred." (Sahih)
Abu Marwân said: "Its two lava fields are the two Harrah of Al-Madinah."

Comments:

a. Harrah means the piece of the earth that has black stones. Abu Marwân, the narrator of the Hadith, said that the ‘two Harrahs here means’ the two areas of Al-Madinah full of black stones.

b. Such two pieces of land are situated in the east and west of Al-Madinah that are called ‘eastern Harrah’ and ‘western Harrah’. Eastern Harrah is known as Harrah Waqim and the western Harrah is known as Harratul-Wabrah. These are the boundaries of the sanctuary of Al-Madinah from east and west side. While its boundary from the northern side is the mountain Thawr, which is to the north of mountain Uhud, and mountain ‘Aer from its southern site. The mountain Uhud is within the ‘Aer sanctuary.

3114. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever wishes bad upon the people of Al-Madinah, Allâh will cause him to melt as salt melts in water." (Hasan)

Comments:

a. Respecting the sanctuary of Al-Madinah is also compulsory just as respecting the sanctuary of Makkah is compulsory.

b. Anyone who violates the sanctity of the sacred area, surely gets the torment in this world.

3115. It was narrated that ‘Abdullâh bin Miknaf said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ said: 'Uhud is a mountain which loves us and we love it, and it stands at one of the gates of Paradise. And 'Aer stands at one of the gates of Paradise."

Comments:

a. Respecting the sanctuary of Al-Madinah is also compulsory just as respecting the sanctuary of Makkah is compulsory.

b. Anyone who violates the sanctity of the sacred area, surely gets the torment in this world.

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of Hell.’” (Da'if)

Comments:
a. Shaikh Zuhair Shawish said, 'Aer is a small mountain located near Al-Madinah Airport.

b. It is narrated that when the Prophet ﷺ saw Uhud mountain, he said, “This is Uhud, which is a mountain, we love it and it loves us.” (Sahih Muslim: 1365)

Chapter 105. The Wealth Of The Ka'bah

3116. It was narrated that Shaqiq said: “A man sent some Dirham through me to the House.” He said: “I entered the House and Shaibah was sitting on a chair. I handed it (the money) to him and he said: ‘Is this yours?’ I said: ‘No, if it were mine I would not have given it to you.’ He said: ‘Since you say that, ’Umar was sitting in the place where you are sitting now and said: ‘I will not go out until I distribute the wealth of the Ka'bah among the poor Muslims.’” I said: “You will not do that.” He said: “I will certainly do that.” He said: “Why is that?” I said: “Because, the Prophet ﷺ and Abu Bakr saw where it was, and they had more need of the money than you do. But, they did not move it. Then, he stood up just as he was and went out.” (Da'if)
Comments:

a. Prior to Islam people used to send gold, silver and cash to Makkah seeking the pleasure of Allah. This practice continued even after Islam. The amount was used to fulfill the expenditure of the Ka'bah and the extra money was reserved there. (Nāditul-Awtār: 6/36)

b. The brightest feature of 'Umar's character was that he never agreed even on a slight deviation from the guidance of the Prophet. Moreover, if he felt that his opinion was wrong, he immediately held back from it and accepted the correct matter.

Chapter 106. Fasting The Month Of Ramadān In Makkah

3117. It was narrated from Ibn 'Abbās that the Messenger of Allah ﷺ said: "Whoever is in Makkah when the month of Ramadān comes, and he fasts it and prays at night as much as he can, Allah will record for him (reward equivalent to that for) one hundred thousand months of Ramadān observed elsewhere. For each day Allah will record for him (reward equivalent to that for) freeing a slave, and for each day (reward equivalent to that for) providing a horse in the cause of Allah, and for every day merits and for every night merits."

(Da'if)

Comments:

This narration is very Weak. However, only the excellence of prayers in the Sacred Mosque is proven; the reward of one prayer in this mosque is equal to a hundred thousand prayers.

Chapter 107. Tawāf In The Rain

3118. Dāwūd bin 'Ajlān said: "We performed Tawāf with Abu
Iqâl in the rain, and when we finished our Tawâf, we came behind the Maqâm. He said: I performed Tawâf with Anas bin Mâlik in the rain. When we finished the Tawâf, we came behind the Maqâm and prayed two Rak'âh.’ Anas said to us: ‘Start your deeds anew, for you have been forgiven. This is what the Messenger of Allâh ﷺ said to us when we performed Tawâf with him in the rain.’” (Da’îf)

Chapter 108. Performing Hajj Walking

It was narrated that Abu Sa’eed said: “The Prophet ﷺ and his Companions performed Hajj walking from Al-Madinah to Makkah. He said: ‘Tie your lower garments around your waists, and he alternated between walking and jogging.’” (Da’îf)

Comments:

It is proven in Sound Ahâdîth, in the previous chapters, that the Prophet ﷺ was riding on his she-camel during his Hajj journey, and the Companions also were riding on their mounts.
Chapter 1. The Sacrifices Of The Messenger Of Allâh ﷺ

3120. It was narrated from Anas bin Mâlik: “The Messenger of Allâh ﷺ used to sacrifice two horned, black-and-white rams and he would say the Name of Allâh and pronounce His greatness. I saw him slaughtering them with his own hand, putting his foot on their sides.” (Sahih)

Comments:

a. During the days of ‘Eidul-Adha it is compulsory on every capable person to sacrifice at least a goat, or a ram, or a cow or a part of a camel.
b. Sacrificing more than one animal is allowed, rather it is preferable.
c. A member of family should sacrifice the animal with his own hand.
   Nevertheless, authorizing someone else for slaughtering is also allowed.

3121. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ sacrificed two rams on the Day of ‘Eid. When he turned them to face towards the prayer direction he said: ‘Verily, I have turned my
face towards Him Who has created the heavens and the earth, as a monotheist, and I am not of the polytheists. Verily, my prayer, my sacrifice, my living, and my dying are for Allâh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.\(^1\) O Allâh, from You and to You, on behalf of Muhammad and his nation.”

(Hasan)

\[\text{تخريج: [حسن] أخرج أبو داوود، الضحايا، باب ما يستحب من الضحايا، ح: 279 من حديث ابن إسحاق به، وصحه ابن خزيمة، ح 2899} \]

Comments:

Reciting this supplication is not compulsory. It is sufficient to say *Bismillah, Allâhu Akbar* before slaughtering.

3122. It was narrated from ‘Aishah and Abu Hurairah that when the Messenger of Allâh ﷺ wanted to offer a sacrifice, he bought two large, fat, horned, black-and-white, castrated rams. He slaughtered one on behalf of his nation, for whoever testified to Allâh with monotheism and that he had conveyed (the Message), and he slaughtered the other on behalf of Muhammad ﷺ and the family of Muhammad ﷺ. (Hasan)

\[\text{تخريج: [حسن] أخرج أحمد: 225 عن عبدالرحيم بن أحمد يوشعة بني عواد، ويحيى بن سعيد القطبي، ح: 122، وله شاهد عند أحمد: 391/691، وإسناده حسن، وكذا رواه وكيع عن سفيان ( أحمد: 136/2).} \]

\[^1\text{See Al-An‘âm: 6:79, 162-163.} \]
Comments:

a. Sacrificing a castrated animal is allowed; it is not considered a defect.

b. Sacrificing one animal for an entire family is allowed.

c. Offering a sacrifice on behalf of others is allowed.

Chapter 2. Are Sacrifices Obligatory Or Not?

3123. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever can afford it but does not offer a sacrifice, let him not come near our prayer place." (Hasan)

Comments:

Whoever does not offer a sacrifice in spite of being capable of doing so, does not have the right to participate in the joys of the Muslims. It does not mean that he is not required to perform the 'Eid prayer, but it is to warn him to avoid abandoning the sacrifice.

3124. It was narrated that Muhammad bin Sirin said: "I asked Ibn 'Umar about sacrifices and whether they are obligatory. He said: 'The Messenger of Allâh ﷺ and the Muslims after him offered sacrifices, and this is the Sunnah.'" (Da'îf)

Comments:

Another chain with the same wording.
3125. It was narrated that Mikhnaf bin Sulaim said: "We were standing with the Prophet at 'Arafat and he said: 'O people, each family, each year, must offer Udhiyih and 'Atirah.'

He said: 'Do you know what the 'Atirah is? It is that which the people call Rajabiyyah.'" [1] (Da'if)

Chapter 3. The Reward For (Offering) The Sacrifice

3126. It was narrated from 'Aishah that the Prophet said: "The son of Adam does not do any deed on the Day of Sacrifice that is dearer to Allāh than shedding blood. It will come on the Day of Resurrection with its horns and cloven hoofs and hair. Its blood is accepted by Allāh before it reaches the ground. So be content when you do it." (Da'if)

Chapter 4. What Sacrifices Are Recommended

3128. It was narrated that Abu Sa’eed said: “The Messenger of Allâh ﷺ sacrificed a horned, defectless ram with a black stomach, black feet and black around its eyes.” (Hasan)
3129. Yunus bin Maisarah bin Halbas said: “I went out with Abu Sa’eed Az-Zuraqi, the Companion of the Messenger of Allah, to buy animals for sacrifice.” Yunus said: “Abu Sa’eed pointed to a ram that had some blackness around its ears and jaw, and was neither too big nor too small, and said to me: ‘Buy this one for me, as it seems to resemble the ram of the Messenger of Allah.’” *(Hasan)*

Comments:

a. Helping an aged person to satisfy his needs is also a form of respect and honor.

b. The sacrificial animal should not be worthless. However, there is no harm if it is not very precious or unique.

3130. It was narrated from Abu Umâmah Al-Bâhili that the Messenger of Allah said: “The best of shrouds is a two piece Najrâni garment and the best of sacrifices is a horned ram.” *(Da’if)*

Chapter 5. Number Of Persons For Whom A Camel And A Cow Is Sufficient

3131. It was narrated that Ibn ’Abbâs said: “We were with the
Messenger of Allâh ﷺ on a journey, and the (day of) Al-Adha came. We (sacrificed) one camel on behalf of ten (people) and one cow on behalf of seven.” (Hasan)

3132. It was narrated that Jâbir said: “We offered sacrifices at Al-Hudaibiyah with the Prophet ﷺ, a camel on behalf of seven (people) and a cow on behalf of seven.” (Sahih)

Comments:

During Hajj and ‘Umrah, only seven persons can share in a cow or a camel, while in sacrifice on ‘Eidul-Adha, seven persons can share in a cow, and ten persons in a camel. This difference is proved in the Hadith.

3133. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ slaughtered a cow on behalf of all his wives who had performed ‘Umrah, during the Farewell Pilgrimage.” (Da’if)

3134. It was narrated that Ibn ‘Abbâs said: “Camels became scarce at the time of the
Chapter 6. How Many Sheep Should Be Sacrificed In Place Of One Camel?

It was narrated from Ibn ‘Abbás that a man came to the Prophet ﷺ and said: “I have to offer a sacrifice and I can afford it, but I cannot find (a camel) to buy.” The Prophet ﷺ told him to buy seven sheep and slaughter them. (Da’īf)

It was narrated that Râfî’ bin Khadij said: “We were with the Messenger of Allâh ﷺ in Dhul-Hulaifah in (the land of) Tihâmah. We acquired sheep and camels and the people hastened to put cooking pots on the fires before they had been distributed.” (Da’īf)
The Messenger of Allâh ﷺ came to us and ordered that they be overturned,[1] then he made one camel equivalent to ten sheep.”  

(Sahîh)

Comments:
In this Hadîth Dhul-Hulaifah is not the known place, which is the Miqat of the inhabitants of Al-Madinah, but it is a place in Yemen.

Chapter 7. What Qualifies As A Sacrifice

3138. It was narrated from ‘Uqbah bin ‘Amir Al-Juhani that the Messenger of Allâh ﷺ gave him some sheep, and he distributed them among his Companions to be sacrificed. There remained an ‘Atud.[2] He mentioned that to the Messenger of Allâh ﷺ and he said: “You sacrifice it yourself.”  

(Sahîh)

3139. Umm Bilâl bint Hilâl narrated from her father that the Messenger of Allâh ﷺ said: “It is...”

[1] That is, the pots, since the animals that were slaughtered were spoils of war, and had not been divided appropriately.

[2] A young sheep that is old enough (of one year) to fend for itself and no longer needs its mother.
Chapters On Sacrifices

permissible to offer a *Jadha’a*[1] among sheep as a sacrifice.”

*(Da’if)*

... among sheep as a sacrifice."

He ordered a caller to call out that the Messenger of Allâh ﷺ used to say: ‘A *Jadha’a* suffices for whatever a two-year-old sheep suffices.” *(Sahih)*

**Comments:**

a. *Thaniyyah* or *Musinnah* is the animal whose milk teeth are dropped out and

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[1] One that completed one year, and they say that it is less than that.
[2] Cows and sheep that have reached three years. See An-Nihâyah.
replaced by two permanent teeth.

b. Jadha'a is a young lamb whose milk teeth did not fall down yet. The criterion in goat, cow, ox and camel is having two teeth, and in sheep those have reached the age of one year.

Chapter 8. What It is Disliked To Use For A Sacrifice

3142. It was narrated that ‘Ali said: "The Messenger of Allâh ﷺ forbade sacrificing the Muqâbalah, the Mudâbarah, the Sharqâ, the Khurqâ, and the Jadâ’."[1] (Hasan)

3143. It was narrated that ‘Ali said: "The Messenger of Allâh ﷺ commanded us to examine the eyes and ears."[2] (Hasan)

3144. Sulaimân bin ‘Abdur-Rahmân said: "I heard ‘Ubaid bin Fairuz say: 'I said to Barâ’ bin ‘Azib: 'Tell us of the sacrificial

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[1] See At-Tirmîdhi, no. 1498: "He said: 'The Muqâbalah is the one whose ears have been severed, the Mudâbarah is the one with the sides of its ears cut off, and the Sharqâ is one with split ears, and the Khurqâ is the one with pierced ears.'" The explanation is from Abu Ishaq, one of the narrators there, as is clear from the version recorded by Ahmad, no. 851 (1:108). Sindi defined Jadâ’ as the one with the cut nose, ear, or lip, but it is more specific for the nose as it is the most common case.

animals that the Messenger of Allah disliked or forbade.” He said: “Allah’s Messenger said like this with his hand. And my hand is shorter than his hand.” [1]

There are four that will not be accepted as sacrifices: The one-eyed animal that is obviously blind in one eye; the sick animal that is obviously sick; the lame animal with an obvious limp; and the animal that is so emaciated that it is as if there is no marrow in its bones.” He said: [2] “And I dislike that the animal should have some fault in its ears.” He said: “What you dislike, forget about it and do not make it forbidden to anyone.” (Sahih)

Comments:

a. An insignificant natural defect that cannot be noticed without keen inspection does not prevent from sacrifice.

b. Muhammad Fuwâd Abdul-Bâqi said, explaining the Arabic word Kasirah — it is a broken-legged animal that cannot walk. (Footnotes of Sunan ibn Mâjîh). This explanation is similar to the meaning of limp. Nawâb Wahiduz-Zamân Khan interpreted it as “thin” which seems more appropriate.

Barâ bin Ázîb was of the opinion that an animal with a slit or perforation in the ear is not an impediment for sacrifice.

3145. It was narrated from Qatâdah that he said that he heard Juray bin Kulaib narrate

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[1] “Meaning: ‘He indicated with his hand, just as I am indicating with my hand, but my hand is shorter than his hand.’” Explanation of Musnad Ahmad by Sindi.

[2] Ibn ‘Abdul-Barr recorded this narration with various chains, one of them through the route of Shîbâbah, from Shu’bâh, from Sulaimân, and here it says: “He said: ‘I said to Al-Barâ’.” Indicating that the speaker here is ‘Ubaid bin Fairuz, and the one who said: “What you dislike” is Al-Barâ’, and Allâh knows best.
that he heard 'Ali narrate that the Messenger of Allâh ﷺ forbade sacrificing animals with broken horns and ears. *(Hasan)*

**Chapter 9. One Who Buys A Sound, Healthy Animal Then Something Happens To It While It Is In His Care**

3146. It was narrated that Abu Sa’eed Al-Khudri said: “We bought a ram for sacrifice, then a wolf tore some flesh from its rump and ears. We asked the Prophet ﷺ and he told us to offer it as a sacrifice.” *(Da’if)*

**Chapter 10. One Who Offers A Sheep On Behalf Of His Family**

3147. It was narrated that ‘Atâ’ bin Yasâr said: “I asked Abu Ayyub Al-Ansâri: ‘How were sacrifices offered among you at the time of the Messenger of Allâh ﷺ?’ He said: ‘At the time of the Prophet ﷺ, a man would sacrifice a sheep on behalf of himself and the members of his household, and they would eat some of it and give some to...”
others. Then people started to compete and it became as you see (nowadays)." (Da’if)

Comments:
Offering more than one sacrifice is allowed. But, sacrificing many animals or precious ones out of boasting or competition, destroys the basic purpose of sacrifice and ultimately, the reward gets lost.

3148. It was narrated that Abu Sarihah said: “My family started to put pressure on me after I came to know the Sunnah. People used to sacrifice one or two sheep, but now our neighbors call us stingy.” (Sahih)

Chapter 11. The One Who Wants To Offer A Sacrifice Should Not Remove Anything From His Hair Or Nails During The Ten (Days At the Beginning Of Dhul-Hijjah)

3149. It was narrated from Umm Salamah that the Prophet ﷺ said: “When the ten days (of Dhul-Hijjah) begin, and one of you wants to offer a sacrifice, let him not remove anything from his hair or skin.” (Sahih)
Comments:

'Not remove' in the Hadith indicates that one must refrain from removing his hair. This restriction starts from the first of Dhul-Hijjah until he offers his sacrifice.

3150. It was narrated from Umm Salamah that the Messenger of Allah ﷺ said: "Whoever among you sees the new crescent of Dhul-Hijjah and wants to offer a sacrifice, let him not take anything from his hair or nails." (Sahih)

Chapter 12. Prohibition Of Slaughtering The Sacrifices Before The (Eid) Prayer

3151. It was narrated from Anas bin Malik that a man slaughtered on the Day of Sacrifice, (meaning) before the ‘Eid prayer, and the Prophet ﷺ ordered him to do it again. (Sahih)
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Comments:

a. The prayer here means the prayer of 'Eid. Bara' reported: "The Prophet ﷺ went to the prayer place (outside the city) on the day of 'Eidul-Adha and offered a two Rak'ah prayer, and then faced us and said, 'On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice....'" (Sahih Al-Bukhāri)

b. If anyone sacrifices before the prayer of 'Eid mistakenly, and he can afford another animal, he has to sacrifice it after the 'Eid prayer.

3152. It was narrated from Aswad bin Qais that he heard Jundub Al-Bajali say: "I was present on Adha day with the Messenger of Allāh ﷺ, and some people slaughtered before the prayer. The Prophet ﷺ said: 'Whoever among you has slaughtered before the prayer, let him repeat his sacrifice, and whoever has not, let him offer his sacrifice in the Name of Allāh.'" (Sahih)

3153. It was narrated from 'Uwaimir bin Ashqar that he heard Abu Zaid Al-Ansārī say: "The Messenger of Allāh ﷺ passed by one of the houses of the Ansār and noticed the smell of a cooking pot. He said: 'Who is this who has..." (Sahih)

3154. It was narrated that Abu Zaid Al-Ansārī said: "The Messenger of Allāh ﷺ passed by one of the houses of the Ansār and noticed the smell of a cooking pot. He said: 'Who is this who has..." (Sahih)
Chapter 13. One Who Slaughters His Sacrifice With His Own Hand

3155. It was narrated that Anas bin Mâlik said: “I saw the Messenger of Allâh slaughtered his sacrifice with his own hand, placing his foot on its side.” (Sahîh)

Comments:

It is better for a person to slaughter the sacrificial animal himself, but any other person may slaughter on his behalf, as the Prophet slaughtered animals on behalf of his wives, and they did not know until they got the meat. (See Hadîth: 2981)
3156. ‘Abdur-Rahmân bin Sa’d bin ‘Ammâr bin Sa’d, the Mu’adh-dhîn of the Messenger of Allâh ﷺ, told us: “My father told me, from my grandfather, that the Messenger of Allâh ﷺ slaughtered his sacrifice at the side of an alley, on the road of Banu Zuraiq, with his own hand, using a blade.” (Da’î)

Chapter 14. The Skins of The Sacrificial Animals

3157. ‘Ali bin Abu Tâlib narrated that the Messenger of Allâh ﷺ commanded him to distribute the entire sacrificial camel – its meat, skin and covers – among the poor. (Sahîh)

Comments:
Though eating the meat of the sacrifice and using its skin is allowed, it is more appropriate to distribute it, as much as possible, among the needy and poor people.

Chapter 15. Eating From The Sacrificial Meat

3158. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ ordered that a piece from every camel that had been slaughtered be brought and placed in a pot, then they ate
from its meat and drank some of the broth. (Hasan)

Chapter 16. Storing The Meat Of Sacrificial Animals

3159. It was narrated that 'Ālīshah said: "The Messenger of Allāh ﷺ only forbade storing the meat of the sacrifices because the people were facing hardship. Then later he permitted that." (Hasan)

3160. It was narrated from Nubaishah that the Messenger of Allāh ﷺ said: "I used to forbid you to store the meat of the sacrifices for more than three days, but (now) eat some and store some." (Sahih)

Comments:

It is a common practice that the meat of sacrifice should be divided in three portions; one third is for household, one third is for relatives and one third is for poor and needy people. Some people try to divide it in three portions equally; it is not correct. Therefore, after keeping required meat for family members, the remaining should be distributed among others. In this case, the importance should be given to poor relatives and neighbors.
Chapter 17. Slaughtering At The Prayer place

3161. It was narrated from Ibn ‘Umar that the Prophet ﷺ used to slaughter at the prayer place (of the ‘Eid congregation). (Hasan)

Comments:
The reason of slaughtering at the prayer place is that rich and poor as well as all types of people are gathered there, so distributing meat becomes easy. Nevertheless, slaughtering at the prayer place is not compulsory, and it may be slaughtered at another location.
Chapter 1. ‘Aqiqah

3162. It was narrated that Umm Kurz said: “I heard the Prophetﷺ say: ‘On behalf of a boy, two sheep of equal age and on behalf of a girl one sheep.’” (Hasan)

Comments:
There are many opinions concerning the meaning of the word Mukaji’atan (of equal).

i) Equal in age.

ii) They should be slaughtered equally, i.e., at the same time (slaughtering time should not be different such as one is slaughtered in the morning and the other in the evening).

iii) They should be equal to the sacrificial animal. Imam Ibn Hajar as, preferred the second opinion. (Fathul-Bari, vol:9, 733)

3163. It was narrated that ‘Aishah said: “The Messenger of Allahﷺ commanded us to sacrifice two sheep for a boy’s ‘Aqiqah and one sheep for a girl.” (Hasan)
3164. It was narrated from Salmān bin ʿĀmir that he heard the Prophet ﷺ say: “For a boy there should be an ‘Aqiqah, so shed blood for him and remove the harm from him.” (Sahih)

Comments:

a. The hair that exist at the time of birth is also called ‘Aqiqah. The animal that is sacrificed from a newborn child is also called ‘Aqiqah.
b. Blood shedding here means slaughtering an animal.
c. ‘Remove the harm’ means shaving the head.
d. The ruling is common for a baby boy and baby girl.

3165. It was narrated from Samurah that the Prophet ﷺ said: “Every boy is mortgaged by his ‘Aqiqah, so slaughter for him on the seventh day, and shave his head, and name him.” (Hasan)

Comments:

a. As paying debts is compulsory to get back the mortgaged item, just like that, full blessings and benefits of the child could be obtained when his ‘Aqiqah is performed.
b. ‘Aqiqah is performed on the seventh day; if it is not possible, then it could be performed on the fourteenth or twenty-first day.
c. The child is to be named on the seventh day; it could be given even before that day. The Prophet ﷺ suggested the name of some newborn children on
the first day. Abu Musa Al-Ash'ari narrated: "A son was born to me and I took him to the Prophet who named him Ibrāhīm, did Talhīk for him with a date...." (Sahih Al-Bukhari: 5467 and Sahih Muslim: 2144)

3166. Yazid bin 'Abdul-Muzani narrated that the Prophet said: "Offer an 'Aqiqah for the boy, but do not smear his head with blood." (Hasan)

Comments:
In the pre-Islamic period, sacrifice was observed on behalf of a child, and the head of the child was smeared with blood. Islam left unchanged what was lawful and prevented what was wrong. (See Sahih Ibn Hibban: 5284)

Chapter 2. The Far'ah and The 'Atirah

3167. It was narrated that Nubaishah said: "A man called the Messenger of Allāh and said: 'O Messenger of Allāh, we used to sacrifice the 'Atirah during the Ignorance days in Rajab; what do you command us to do?' He said: 'Sacrifice to Allāh whatever month it is, do good for the sake of Allāh and feed (the poor).' They said: 'O Messenger of Allāh, we used to sacrifice the Far'ah during the Ignorance days; what do you command us to do?' He said: 'For every Sā'imah' (flock

[1] In a narration of Ahmad and others, Khaib Al-Hadhdha said at the end of the narration: "I said to Abu Qilābah: 'How much is a Sā'imah?' He said: 'One-hundred.'"
of grazing animals), feed the firstborn as you feed the rest of your flock until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity’ – [1] think he said - ‘to the wayfarer, for that is good.”’ (Sahih)

3168. It was narrated from Abu Hurairah that the Prophet ﷺ said:
“There is no Far’ah and no ‘Atirah.” (Sahih)

In his narration, Hishām said:[2] ‘The Far’ah is the first offspring, and the ‘Atirah is a sheep that the household sacrifices in Rajab.”

Comments:
a. In the pre-Islamic days, many types of sacrifices were offered to the idols, one of them was Far’ah. The Prophet ﷺ encouraged performing sacrifice for the sake of Allāh and giving it in charity.
b. ‘Atirah used to be sacrificed in the month of Rajab, and it was abrogated later.

3169. It was narrated from Muhammad bin Abu (‘Umar) ‘Adani that the Prophet ﷺ said:
“There is no Far’ah and no
Ibn Mājah said: This (narration) is among those only narrated by (Muhammad bin Abi Umar) Al-'Adani. (Sahih)

Comments:
The saying of Ibn Mājah means that this Hadith is reported by 'Abdullāh bin 'Umar only by this chain; while other scholars narrated it by their chains from Abu Hurairah. Muhammad bin Abu 'Umar 'Adani is the teacher of Imām Ibn Mājah.

Chapter 3. If You Slaughter, Then Slaughter Well

3170. It was narrated from Shaddād bin Aws that the Messenger of Allāh said: “Allāh has prescribed Al-Iḥsān (proficiency) in all things. So if you kill, then kill well, and if you slaughter, then slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.” (Sahih)

Comments:
a. While killing or slaughtering, sympathy should be observed.
b. Killing in a good way means killing in one stroke, if it is not possible, then the best way that takes the life easily.
c. The best way for implementing the capital punishment for the one who deserves it is killing him by the sword.
d. Slaughtering by the good way means the animal should not be hurt before its actual slaughter, or a blunt knife should not be used in this procedure.
3171. It was narrated that Abu Sa‘eed Al-Khudri said: “The Prophet ﷺ passed by a man who was dragging a sheep by its ear. He said: ‘Leave its ear alone and hold it by the sides of its neck.’” (Da’if)

Comments:
Having mercy on animals includes transferring them from place to place by the way that does not cause them harm. For instance, some people hang chickens upside down which causes them harm. Slaughtering an animal in front of another animal is also contrary to mercifulness. However, if it not possible, then slaughtering in such a way is allowed.

3172. It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allah ﷺ commanded that the blade should be sharpened, and hidden from the animals, and he said: ‘When one of you slaughters, let him do it quickly.’” (Da’if)

Another chain with similar wording.

Comments:
 tahuna: [إسناده ضعيف جدًا] ضعفه البкосيري من أجل موسى بن محمد بن إبراهيم تقدم، ح: 1481، وذكره ابن أبي حاتم في العلل: 2/241، ح 2214 من حدث عقبة به، وقال أبو حاتم: هذه أحاديث منكرة لأنها موضوعة، موسى ضعيف الحديث جدًا، وأبوه لم يسمع من جابر ولا أبي معبد.

تخريج: [إسناده ضعيف جدًا] ضعفه البкосيري من أجل موسى بن محمد بن إبراهيم تقدم، ح: 1481، وذكره ابن أبي حاتم في العلل: 2/241، ح 2214 من حدث عقبة به، وقال أبو حاتم: هذه أحاديث منكرة لأنها موضوعة، موسى ضعيف الحديث جدًا، وأبوه لم يسمع من جابر ولا أبي معبد.

تخريج:
١٤٨١ - حَدَّثَنَا أَبُو بُكْرٍ بْنِ أَبِي شَيْبَةَ حَدَّثَنَا حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانُ بْنُ أَبِي عُثْمَانِ السُّخْبَيْيَ: أَشْرَقَطَيْنِي أَبِى عَنَّ أَبِي سُجَدَةِ الدُّحُرِيُّ قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجْلِهِ، وَهُوَ يَبْجُرُ شَأْتُهُ بِأَنَّهَا يَقُولُ: دَعُ أَذْنَاهَا وَخَذُّ بِسَالَفِهَا.
Chapter 4. Mentioning The Name Of Allâh When Slaughtering

3173. It was narrated from Ibn 'Abbâs: "And certainly, the Shayâtîn (devils) do inspire their friends (from mankind)."[1] He said: "They used to say: 'Whatever the Name of Allâh has been mentioned over, do not eat it, and whatever the Name of Allâh has not been mentioned over, eat it.' Then Allâh said: "Eat not of that over which Allâh's Name has not been pronounced.'"[2] (Da'îf)

Comments:

a. A narration reads that the reason of revelation of the Verse is that the polytheists used to say that Muslims eat what they kill (slaughtered animal), while they do not eat what is killed by Allâh (dead animal). Then Allâh revealed the above Verse and advised the Muslims to keep away from the doubts raised by non-Muslims. He said: "And if you were to obey them, indeed, you would be associators (of others with Him)." (Surat Al-An'âm 6: 121) (Jami' At-Tirmidhi: 3069)

b. Mentioning Allâh's Name at the time of slaughtering is compulsory.

3174. It was narrated from 'Aishah, the Mother of the Believers, that some people said: "O Messenger of Allâh, some people bring us meat, and we do not know whether the Name of Allâh has been mentioned over it or not." He said: "Say: Bismillâh and eat.' They were new in Islam. (Sahîh)

Comments:
The reason might be that those new Muslims were not aware of the fact that an animal should be slaughtered with the Name of Allāh. So, they were informed that they should not doubt, but reciting Bismillāh before eating is sufficient.

Chapter 5. With What Animals May Be Slaughtered

3175. It was narrated that Muhammad bin Saifi said: “I slaughtered two rabbits with a sharp-edged stone and brought them to the Prophet ﷺ, and he told me to eat them.” (Hasan)

Comments:
a. Slaughtering with a sharp-edged stone that could cut the skin of the animal is allowed.
b. Slaughtering with an iron knife is not compulsory.
c. Rabbit is a lawful animal, so eating its meat is not undesirable.

3176. It was narrated from Zaid bin Thābit that a wolf bit a sheep, and they slaughtered it with a sharp-edged stone, and the Messenger of Allāh ﷺ allowed them to eat it. (Hasan)

Comments:
The animal that is rescued alive from a beast, should be slaughtered after mentioning Allāh’s Name.
3177. It was narrated that 'Adi bin Hátim said: "I said: 'O Messenger of Allâh, we hunt game but we cannot find anything but the sharp edge of a stone or stick (with which to slaughter it).’ He said: ‘Cause the blood to flow with whatever you want, and mention the Name of Allâh over it.’" (Hasan)

Comments:

It means a sharp-edged piece of wood which can be used as a knife and for slaughtering. However, cutting the arteries and permitting the blood to flow from the body is compulsory for an animal to be considered slaughtered properly, which is not so in the case of an animal that is killed by strangling.

3178. It was narrated that Râfî’ bin Khâdiyân said: "We were with the Prophet on a journey, and I said: 'O Messenger of Allâh, we are (sometimes) on military campaigns, and we have no knife with us.' He said: ‘(Use) whatever causes the blood to flow, mention the Name of Allâh and eat, but (do not use) teeth or nails, for the tooth is a bone and the nail is the knife of the Ethiopians.’" (Sahîh)

Comments:

a. Apart from slaughtering with an iron knife, slaughtering with a spear, sword, piece of a glass and the like is allowed.

b. A broken piece of bone should not be used for slaughtering even if it is sharp.
c. If a neck of any small animal is slaughtered by biting with teeth, it is not considered slaughtered lawfully since it is forbidden.
d. Killing an animal with nails is not allowed.

Chapter 6. Skinning (The Slaughtered Animal)

3179. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allah ﷺ passed by a boy who was skinning a sheep. The Messenger of Allah ﷺ said to him: “Step aside and I will show you how.” The Messenger of Allah ﷺ put his hand between the skin and the flesh, and thrust his arm in until it disappeared up to the armpit, and said: “O boy, this is how you skin it.” Then he went and led the people in prayer and did not perform Wudu’. (Sahih)

Comments:
a. Taking off the skin of an animal or cutting the meat into pieces does not nullify the ablution.
b. Doing any little work while going to the prayer, which does not delay the prayer, is allowed.

Chapter 7. Prohibition Of Slaughtering Lactating Animals

3180. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ came to a man from among the Ansâr who had picked up a knife to slaughter an animal for the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said to him: “Avoid those that are
lactating.’’ (i.e. those from which milk is received). *(Sahih)*

النمران. فأخذ الشفيرة ليذبح لرسول الله 
فقال: ‘‘لَيْسَ رَسُولُ اللَّهِ ﷺ لَّهُ مَخْلُوبٌ’’.

تخريج: آخر جملة الآية، باب جواز استباعه غيره إلى دار من يقترب بدلاً من ذلك...

الخ: ن. 2/382 عن ابن أبي شيبة به مطولاً.

Comments:

a. Honoring a guest is a distinguished characteristic of a Muslim.

b. The benefit of milk comes to an end if a milking buffalo, sheep, and the like is slaughtered while the meat could be obtained from other animals, so it is better to avoid slaughtering a milking animal.

3181. Abu Hurairah narrated that Abu Bakr bin Abu Quhâfah narrated that the Messenger of Allah ﷺ said to him and to ʿUmar: ‘Let us go out to Wâqifî.’

He said: ‘‘So we went out in the moonlight until we came to the garden and he (the owner of the garden) said: ‘Welcome.’ Then he took up the knife and went among the sheep (to choose one for slaughter), and the Messenger of Allah ﷺ said: ‘Avoid those that are lactating．’’ *(Daʿîf)*

تخريج: [إسناده ضعيف] انظر، ح: 1109 لحال يحيى بن عبيد الله، وفيه علة أخرى.

Chapter 8. An Animal Slaughtered By A Woman

3182. It was narrated from a son of Kaʿb bin Mâlik, from his father, that a woman slaughtered a sheep with a stone, and that was mentioned to the Messenger of Allah ﷺ, but he did not see anything wrong with that. *(Sahih)*

تخريج: آخر جملة البخاري، النبوي والصيد، باب ذيجة المرأة والأمرة، ح: 5004 من حديث عائ thụبه.
Comments:
a. Slaughtering done by a lady is not disliked.
b. Slaughtering with a sharp-edged stone is allowed.

Chapter 9. Killing Runaway Animals

3183. It was narrated that Râfî’ bin Khadij said: “We were with the Prophet on a journey, and a camel ran away. A man shot an arrow at it and the Prophet said: ‘It has the inclination to run away like a wild animal. If this happens to any of you, do likewise.’” (Sahih)

Comments:
- “Ran away” means an animal that has escaped from its owner and cannot be caught.
- If an arrow is shot after mentioning Allâh’s Name on a runaway animal that cannot be controlled, then the ruling of game is applied to it, i.e., if it dies before reaching it then it is lawful; if it is alive then it should be slaughtered after mentioning the Name of Allâh.

3184. It was narrated from Abu ‘Usharâ’ that his father said: “I said: ‘O Messenger of Allâh, should slaughtering only be done in the throat or upper chest?’ He said: ‘If you stab it in the thigh that will suffice you.’” (Da’îf).

Chapter 10. Prohibition Of Tying Up Animals (And Killing Them) And Mutilation

3185. It was narrated that Abu Sa‘eed Al-Khudri said: “The Messenger of Allah forbid mutilating animals.” (Da’if)

It was narrated that Abu Sa‘eed Al-Khudri said: “The Messenger of Allah forbid mutilating animals.” (Da’if)

Comments:
Mutilation means cutting off the nose, ears and other organs of a dead person. In the pre-Islamic period, Arabs used to practice such a repulsive act with the corpse of defeated enemies. Cutting the meat of an animal into pieces after having slaughtered it is not considered mutilation.

3186. It was narrated that Anas bin Mâlik said: “The Messenger of Allah forbid tying up animals.” (Sahih)

3187. It was narrated from Ibn ‘Abbâs that the Messenger of Allah said: ‘Do not take anything with a soul as a target.’ (Sahih)

It was narrated from Ibn ‘Abbâs that the Messenger of Allah said: ‘Do not take anything with a soul as a target.’ (Sahih)
Comments:

a. The reason for this prohibition is that this is nothing but an act or cruelty against animals without any justification, and it is contrary to the kind character of a Muslim.

b. Killing an animal instead of slaughtering it makes it a dead animal, which is a way of wasting food, so it is a sin.

3188. Jābir bin ‘Abdullāh said:
“The Messenger of Allāh ﷺ forbade killing any animal when it is tied up (for use as a target).”

Sahih

Comments:

a. Jābir refers to an animal that regularly eats impurity to the extent that it affects its milk and meat.

b. Some scholars are of the opinion that if the Jallālah animal is kept tied and is given clean food to eat till the effects of impurity vanish, then it becomes

Chapter 11. The Prohibition Of The Meat Of Jallālah

3189. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ forbade the meat and milk of Al-Jallālah.”

(Hasan)

Comments:

This Hadīth also proves the same meaning which is mentioned in the above Hadīth. However, tying legs for slaughtering to control the animal does not come under this prohibition.

[1] The animal that eats the dropping of other animals.
pure and no longer called Jālūlah. If this is the case, it becomes permissible to eat its meat and drink its milk.

Chapter 12. Horse Meat

3190. It was narrated that Asmā' bint Abu Bakr said: "We slaughtered a horse and ate its meat during the time of the Messenger of Allāh ﷺ." (Sahih)

Chapter 13. The Flesh Of Domesticated Donkeys

3192. It was narrated that Abu Ishāq Shaibānī said: "I asked 'Abdullāh bin Abu Awfā about the flesh of domesticated donkeys and he said: 'We were starving on the Day of Khairāb, when we were with the Prophet ﷺ. The people had gotten some donkeys as spoils of war on the way out from Al-Madinah, so we
slaughtered them and our cooking pots were boiling when the caller of the Messenger of Allâh ﷺ cried out, telling us to overturn our pots and not to eat anything of the flesh of donkeys. So we overturned them.’ I said to ‘Abdullâh bin Abu Awfa: ‘Was it made unlawful?’ He said: ‘We think that the Messenger of Allâh ﷺ forbade it altogether because it eats excrement.’” (Sahih)

**Comments:**

a. The meat of the domestic donkey is forbidden.

b. A reason for the prohibition in Khaibar could be the one that is stated in the Hadith, but the following Hadith proves that the prohibition was not temporary.

c. If forbidden meat is cooked mistakenly it should be destroyed after knowing the fact.

3193. It was narrated from Miqdâm bin Ma’dikarib Al-Kindi that the Messenger of Allâh ﷺ forbade several things, until he mentioned (the meat of) domesticated donkeys. (Hasan)

**Comments:**

It shows that as the other impure things are forbidden forever, similarly the domestic donkey is also forbidden. It is judged as ‘impure’ in the Hadith: 3196.

3194. It was narrated that Barâ‘ bin ‘Âzib said: “The Messenger of Allâh ﷺ commanded us to throw away the meat of domesticated donkeys, raw or cooked, then he did not say anything to us about...
3195. It was narrated that Salamah bin Akwa said: “We went out with the Messenger of Allâh ﷺ on the campaign of Khaibar, and in the evening the people lit their fires. The Prophet ﷺ said: ‘What are you cooking?’ They said: ‘The meat of domesticated donkeys.’ He said: ‘Throw out what is in them (the pots) and break them.’ A man said: ‘Or can we throw out what is in them and wash them?’ The Prophet ﷺ said: ‘Or (do) that.’” (Sahih)

Comments:

a. Immediately after getting information of an evil deed, it should be prevented seriously.

b. An Imam, leader, and scholar should be aware of the affairs of their followers.

c. If any impurity is kept in a utensil or cooked in it, it becomes impure.

d. A utensil becomes pure if it is washed.

3196. It was narrated from Anas bin Mâlik that the caller of the Prophet ﷺ cried out: “Allâh and His Messenger forbid you to eat the flesh of domesticated donkeys, for it is filthy.” (Sahih)
Chapter 14. The Meat Of Mules

3197. It was narrated that ‘Atâ’ narrated that Jâbir bin ‘Abdullâh said: “We used to eat the meat of horses.” I said: “And mules?” He said: “No.” (Sahîh)

Comments:

a. Eating mule’s meat is forbidden.

b. The cross between a male donkey and a female horse results in a mule. Domesticated donkeys are forbidden while the mare is lawful. This proves that if a matter lies between lawfulness and unlawfulness, then it becomes forbidden preferring unlawfulness.

3198. It was narrated that Khâlid bin Walîd said: “The Messenger of Allâh ﷺ forbade the flesh of horses, mules and donkeys.” (Da‘îf)

Chapter 15. The Fetus Is Considered Legally Slaughtered With The Legal Slaughtering Of Its Mother

3199. It was narrated that Abu Sa‘e’e’d said: “We asked the Messenger of Allâh ﷺ about the
fetus. He said: 'Eat it if you wish, for it is considered legally slaughtered with the slaughtering of its mother.'" (Sahih)

Abu Abdullāh said: I heard Al-Kawsaj Ishaq bin Mansur saying, concerning their saying: 'No Modhimmah (claim/blame) is determined by the slaughter (of the mother). He (Kawsaj) said: 'Madhimah spelled with Kasr (i) is from Dhimān, meaning a claim (right); while Madhimmah spelled with Faeh (a) is from Dhamm, meaning blame.'" (Sahih)

Comments:
Some scholars are of the opinion that the fetus should be slaughtered just like its mother is slaughtered. But this opinion does not appeal to wisdom, because if the fetus were alive, then it is slaughtered undoubtedly. The doubt arises only when it dies when its mother is slaughtered. So, the Prophet ἃ was asked about that situation and he permitted to eat it.
In the Name of Allāh, the Most Beneficent, the Most Merciful

28. Chapters On Hunting

Chapter 1. Killing Dogs
Except Dogs Used For Hunting Or Farming

3200. It was narrated from 'Abdullāh bin Mughaffal that the Messenger of Allāh commanded that dogs be killed, then he said: “What do they use dogs for?” Then he permitted them to keep hunting dogs. (Sahih)

3201. It was narrated from 'Abdullāh bin Mughaffal that the Messenger of Allāh commanded that dogs be killed, then he said: “What do they use dogs for?” Then he permitted them to keep farming dogs and dogs of 'Ein. Bundār said: “The 'Ein refers to the walls of Al-Madinah.”[1] (Sahih)

[1] Bundār is Muhammad bin Bashshār one of those who narrated the Hadith to Ibn Mājah. Sindi (in explanation of Ibn Mājah) quoted Damiri (Ad-Dibājah) saying that 'Ein is a mistake, and it is supposed to be Ghanim as appears in the versions recorded by Muslim and others. Ibn Athir (An-Nihāyah) said: “And from it is the Hadith: ‘Allāh’s Messenger ordered killing the dogs of 'Ein, it is plural of A'yan.’” And he explained that it means wide eyed similar to its usage for Burūl‘AIN, (wide-eyed hours) and the Hadith he mentioned is recorded by Ahmad from 'Āishah with a disconnected chain of narration. Ibn Manzur (Lisānul-'Arab) said similar to Ibn Athir.
294 3191 3202. It was narrated that Ibn 'Umar said: "The Messenger of Allah commanded that dogs be killed." (Sahih)

Comments:

a. Hunting lawful animals is allowed.
b. Using dogs for hunting is lawful.

In his explanation for Musnad Ahmad (6:109) on the Hadith of 'Aishah, Sindi said: "Wide eyed." In his explanation on Ibn Maja'h, Sindi quoted Damiri saying: "And for the explanation of 'Ein with walls there is a well-known disagreement." So it is clear that Muhammad bin Bashshar narrated the Hadith with the word 'Ein, since he gave an explanation for it at the end, therefore the change of the word from Ghanim to 'Ein must have come before Ibn Maja'h, and before Muhammad if that is what has happened. For Ibn Maja'h reported this through two chains, one from Muhammad from 'Uthman bin 'Umar, and the other from Muhammad bin Waid from Muhammad bin Ja'far, both of them from Shu'bah, and he did not differentiate between the wordings of the two chains. But Muslim reported it through the route of Muhammad bin Waid with Ghanim so it is clear that the different word was narrated by 'Uthman bin 'Umar, and Yahya bin Sa'eed was reported to have disparaged 'Uthman bin 'Umar. And Allah knows best.
c. Keeping dogs for any lawful purpose is allowed.

d. Two lawful purposes are mentioned in the Ahâdith: hunting or guarding a farm or cattle. Thereafter, some other lawful uses of dogs are introduced such as a watch dog, guide dog, etc. In the future if any other good uses of dogs are discovered then they may be used and raised for that purpose.

e. Raising dogs only for amusement or fun and having them in the house is forbidden.

Chapter 2. The Prohibition Of Keeping Dogs Except For Dogs Used For Hunting, Farming Or Herding Livestock

3204. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever keeps a dog, one Qirât will be deducted from his (good) deeds every day, except a dog for farming or herding livestock.’” (Sahih)

Comments:

a. The punishment of committing forbidden acts may be destroying the reward of previous good deeds.

b. Qirât is a small unit of weight that is equal to a gram or less than it. However, here in the Hadith it refers to a special weight that is equal to the size of mount Uhud. (See Ahâdith: 1539, 1540, 1541)

3205. It was narrated from ‘Abdullâh bin Mughaffal that the Messenger of Allah ﷺ said: “Were it not that dogs form one of the communities (or nations - of creatures), I would have commanded that they be killed. But kill those that are all black. There are no people who keep a dog, except for dogs used for herding livestock, hunting or farming, but two Qirât will be
deducted from their reward each
day." (Hasan)

Comments:
a. Killing harmful animals is allowed.
b. Killing roaming dogs is allowed.
c. Annihilating a creature and destroying it totally is contrary to the Divine
wisdom of Allâh. So, efforts should not be spent to totally destroy harmful
animals that live far from humans. And those who live among humans
should be killed to a reasonable extent.
d. A pure black colored dog that does not have any other color is worse
and more hateful to the angels.

3206. It was narrated that Sufyân
bin Abu Zuhair said: "I heard the
Prophet س (peace be upon him) say: ‘Whoever keeps a
dog that he does not need for
farming or herding, one Qirât will
be deducted from his (good)
deeds each day.’" (Sahih)

It was said to him: "Did you
hear this from the Prophet س?"
He said: "Yes, by the Lord of this
mosque."

3207. It was narrated that Abu
Tha’ḻabah Al-Khushâni said: "I
came to the Messenger of Allâh س (peace be upon him) and said: ‘O Messenger of
Allâh, we live in a land of the
People of the Book and we eat

Chapter 3. Game Caught By
A Dog

(المعجم 3) - باب صيد الكلب

(التحفة 3)
from their vessels. And we live in a land (where there is) game, so I hunt with my bow and with my trained dog and with my untrained dog.' The Messenger of Allah ﷺ said: 'As for what you say about living in a land of the People of the Book, do not eat from their vessels unless you can find no alternative. If you can find no alternative then wash them and eat from them. With regard to what you say about hunting, whatever you catch with your bow, say the Name of Allah over it and eat. Whatever you catch with your trained dog, say the Name of Allah over it and eat. But whatever you catch with your untrained dog, then catch it and slaughter it, then eat.'” (Sahih)

Comments:

a. The People of the Book (Christians) slaughter without mentioning the Name of Allah, so such meat is just like the meat of a dead animal. The utensils in which such meat is cooked are also impure. Using them without washing them is forbidden.

b. The sects of Jews and Christians that mention Allah’s Name when slaughtering, their slaughtered meat is lawful.

Allah’s Name should be mentioned before sending a hound on game. Thereafter, even if the dog can not bring the prey alive it is lawful. If the prey is alive then it should be slaughtered by mentioning the Name of Allah.

3208. It was narrated that ‘Adi bin Hātim said: “I asked the Messenger of Allah ﷺ: ‘We are people who hunt with these dogs.’ He said: ‘If you send out
your trained dogs and mention the Name of Allāh over them, then eat whatever they catch even if they kill it, unless the dog has eaten any of it. If the dog has eaten any of it then do not eat it, for I fear that it will have caught it for itself. And if another dog joins it, then do not eat it.” (Sahih)

Ibn Mājah said: “I heard him, meaning ‘Āli bin Mundhir (the narrator), saying: ‘I performed Hajj fifty-eight times, most of them walking.’”

Comments:

a. If a trained dog is sent for game after mentioning the Name of Allāh, then its prey is lawful.

b. If the dog eats of the hunted game then the leftover is forbidden, so it should be fed to the dog.

c. If two dogs share in hunting and Allāh’s Name is mentioned only for one dog not for another one, then the prey is forbidden because it may be killed by the other one.

Chapter 4. Game Caught By The Dog Of The Zoroastrians And The All-Black Dog

3209. It was narrated that Jābir bin ‘Abdullāh said: “We were forbidden (to eat) the game caught by their dogs and birds – meaning the Zoroastrians.” (Da‘if)
3210. It was narrated that Abu Dharr said: “I asked the Messenger of Allah about the all-black dog and he said: ‘(It is) a devil.’” (Sahih)

Comments:
The Hadith indicates that a pure black colored dog should not be kept. If keeping such a dog is not permitted then raising it or hunting with it is also not allowed. However, it is not prohibited rather it is only dislikable. So, the game hunted by such a dog is not prohibited.

Chapter 5. Game Caught With A Bow

3211. It was narrated from Abu Tha‘labah that the Prophet said: “Eat what your bow brings you.” (Sahih)

3212. It was narrated that ‘Adi bin Hâtim said: “I said: ‘O Messenger of Allah, we are people who shoot (arrows).’ He said: ‘If you shoot and pierce (the game), then eat what you pierced.’” (Sahih)
Comments:
a. If an arrow pierces the body of game and injures it, then the game becomes lawful provided Allâh’s Name was mentioned before shooting the arrow.
b. The operation of a bullet or shot of a rifle, due to their speed, is also similar to an arrow, so the game shot by them is also lawful.

Chapter 6. Game That Vanishes At Night (After Being Struck)

3213. It was narrated that ‘Adi bin Hâtim said: “I said: ‘O Messenger of Allâh, what if I shoot the game but it vanishes at night?’ He said: ‘If you find your arrow in it and you do not find anything else, then eat it.’” (Sahih)

Comments:
a. Existence of our arrow in a dead animal proves that it had been killed with that arrow. Because, Allâh’s Name was mentioned before shooting the arrow, so it is considered a slaughtered animal.
b. Bearing only the arrow means knowing surely that there is no other reason for its death. For instance, if it is found drowned in water then the cause of the death may be the arrow or may be drowning in the water. Similarly, if traces of eating of a beast of prey are found, then the game might have been killed by it not by the arrow. Therefore, the doubtful game should be avoided.

Chapter 7. Hunting With Mi’râd

3214. It was narrated that ‘Adi bin Hâtim said: “I asked the Messenger of Allâh about hunting with Mi’râd. He said:

[1] A sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached.
Chapter 8. What Is Cut From An Animal When It Is Still Alive

3216. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Whatever is cut from an animal when it is still alive, what is cut from it is Maitah (dead meat).”  

(Hasan)

Comments:

a. Mi’rād is a type of arrow made by a sharp-edged piece of wood and does not have iron blade or the like.

b. If a Mi’rād hits the game by its sharp edge it pierces it, penetrates into the body of the game and injures it. In this case it functions as a usual arrow, so such game is lawful. But if it hits the game with its shaft (its broad side) then it works as a stick, in this case if the game dies, it becomes unlawful.
Comments:

a. Cutting any part of a living animal is forbidden.

b. Any part which is cut while the animal is still alive is forbidden, even if the Name of Allāh is mentioned before cutting it.

3217. It was narrated that Tamīm Dārī said: "The Messenger of Allāh ﷺ said: 'At the end of time there will be people who will cut off camels' humps and sheep's tails. But what is cut from a living animal is dead.'" (Daʿīf)

Chapter 9. Hunting Fish And Locusts

3218. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said: "Two kinds of dead meat have been permitted to us: fish and locusts." (Sahīh)

Comments:

a. A fish cannot live long after getting out of water. So, Allāh did not order slaughtering it due to His absolute Mercy on His slaves.

b. Locusts sometime invade populated areas devouring everything from crops and trees. Arabs used to eat them roasted.
3219. It was narrated that Salmān said: "The Messenger of Allāh ﷺ was asked about locusts. He said: '(They are) the most numerous troop of Allāh. I neither eat them nor forbid them.'" (Daʻīf)

3220. It was narrated that Abu (Sa‘eed) Baqā‘ heard Anas bin Mālik say: "The wives of the Prophet ﷺ used to give each other gifts of locusts on trays." (Daʻīf)

3221. It was narrated from Jābir and Anas bin Mālik that whenever the Messenger of Allāh ﷺ supplicated against the locusts, he said: "O Allāh, destroy their large ones and kill their small ones, spoil their eggs and root them out. Take their mouths away from our livelihood and provision, for You are the One Who hears the prayers." A man said: "O Messenger of Allāh, are you praying against one of the troops of Allāh, that they may be rooted out?" He said: "Locusts were sneezed out by the fish in
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the sea.” (Da'if)

Hâshim (one of the narrators) said: “Ziyâd (one of the narrators) said: ‘So it was narrated to me by one who saw a fish sneezing them out.’”[1]

Chapter 10. What It Is Forbidden To Kill

3222. It was narrated that Abu Hurairah said: “We went out with the Prophet ﷺ for Hajj or ‘Umrah, and we encountered a swarm of locusts or a type of locust. We started hitting them with our whips and sandals. The Prophet ﷺ said: ‘Eat them for they are the game of the sea.’” (Da'if)

Chapter 10. What It Is Forbidden To Kill

3223. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ forbade killing shrikes,[2] frogs, ants and hoopoes.” (Da'if)

[1] That is, Musâ bin Muhammad bin Ibrâhîm, who is Tâimi, and most of the scholars consider this narration of his to be fabricated.

[2] “It is a bird with a thick head and beak, having large feathers, half of it is white and half of it is black.” (An-Nihâyah).
3224. It was narrated that Ibn 'Abbás said: "The Messenger of Allâh ﷺ forbade killing four kinds of animals: Ants, bees, hoopoes and shrikes." (Da'îf)

Comments:
A shrike is a small bird with a big head, white stomach and greenbacked. It lives on small birds and insects. (Footnotes of Ibn Mâjah by, Muhammad Fuwâd Abdul-Bâqî, referring to the dictionary Al-Munjid.) Ibn Athîr said this bird has a big head and big beak; its feathers are partially white and partially black.

3225. It was narrated from Abu Hurairah that the Prophet of Allâh ﷺ said: "One of the Prophets was bitten by an ant, so he ordered that the ant colony be burned. Then Allâh revealed to him: 'Because one ant bit you, you destroy one of the nations that glorify Allâh?'" (Sahîh)

Another chain with similar wording, and he said (in the beginning): "(An ant) bit..." (Sahîh)
Comments:
a. Insects should not be killed. However, killing those insects that are harmful for humans, and their benefits are not apparent, is lawful.
b. All the creatures of Allâh glorify Allâh and worship Him.

Chapter 11. Prohibition Of Throwing Small Pebbles

3226. It was narrated from Sa’eed bin Jubair that a relative of ’Abdullâh bin Mughaffal threw some small pebbles. He told him not to do that and said: “The Prophet forbade throwing small pebbles and said: ‘They do not kill any game nor hurt the enemy, but they can break a tooth or put out an eye.’” He did it again, and he (’Abdullâh) said: “I tell you that the Prophet forbade that and then you go and do it again? I will never speak to you again.” (Sahih)

Comments:
a. Any entertainment that could harm anyone should be avoided.
b. Deserting one is allowed, in order to prevent him from evils, provided it does not lead to negative affects.
c. It proves the importance of the Hadith, that the Companion rebuked his relative for not implementing the Hadith and abstained from speaking to him.
Chapter 12. Killing House Lizards

3228. It was narrated from Umm Sharik that the Prophet \(\text{ﷺ} \) told her to kill house lizards. (Sahih)

Comments:
The Arabic word \(\text{Wazagh} \) is translated as lizard by some scholars; some others are of the opinion that it means gecko.

3229. It was narrated from Abu Hurairah that the Messenger of Allah \(\text{ﷺ} \) said: “Whoever kills a house lizard with one blow will have such and such a reward. Whoever kills it with two blows will have such and such reward,” less than the first. “And whoever kills it with three blows will have such and such reward,” less than that mentioned the second time. (Sahih)
Comments:
The reward of killing in the first stroke is great because we are commanded to use the best and easiest way in taking the life of an animal. It shows mercy even in killing animals. In addition, killing in one stroke shows the interest in implementing the religious ruling and power of the killer; so it is desirable.

3230. It was narrated from 'Aishah that the Messenger of Allâh ﷺ said concerning house lizards: “Vermin.” (Sahih)

3231. It was narrated from Sā'ībah, the freed slave woman of Fâkih bin Mughirah, that she entered upon ‘Aishah and saw a spear in her house. She said: “O Mother of the Believers, what do you do with this?” She said: “We kill these house lizards with it, for the Prophet of Allâh ﷺ told us that when Ibrahim was thrown into the fire, there was no beast on earth that did not try to put it out, apart from the house lizard that blew on it. So the Messenger of Allâh ﷺ commanded that they should be killed.” (Hasan)

Comments:
a. A lizard should be killed.
b. The lizard that had blown in the fire, which had inflamed for Ibrahim, died centuries before, but it proves that this is a vicious animal.
c. A lizard is a harmful animal, and killing such a harmful animal does not require a practical harm; it is killed even if it does not harm anyone like a snake and scorpion is killed even if it does not bite or sting.

Chapter 13. Eating Any Predatory Animal That Has Fangs

3232. It was narrated from Abu Tha’labah Al-Khushani that the Prophet ﷺ forbade eating any predatory animal that has fangs. (Sahih)

Az-Zuhri said: “I did not hear about that until I entered Shām.”

Comments:

a. Canine teeth or fangs are the sharp pointed teeth located after the front four teeth, and before the molar teeth in human dentures. They are four; two are on the left side, up and down and two are on the right side, up and down. Grazing animals do not have such teeth, whereas they are very long and clearly seen in predators like the cat, dog and the like.

b. Having canine teeth or fangs is a sign that the animal belongs to the predator family even if it does not hunt practically or does it rarely.

3233. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Eating any predatory animal that has fangs is unlawful.” (Sahih)

(نعم جاء في حديث深渊): أخبرنا أبو بكر بن أبي شيبة: نقلنا ابن معاوية بن هشام ح: ونقلنا أحمد بن سكان و إش래ف بن منصور، قالا: حثنا عبد الرحمن بن مهدي، قال: حثنا مالك بن آنس عن إسماعيل بن أبي حكيم، عن عبيدة بن سفيان، عن أبي هريرة عن النبي ﷺ: قال: "أكل كل ذي ناب من السماع حرام."
3234. It was narrated that Ibn 'Abbás said: "On the Day of Khaibar, the Messenger of Allāh (saas) forbade eating any predatory animal that has fangs and any bird that has talons." (Da'if)

Comments:
The falcon, eagle, vulture, hawk, etc., are among the hunting birds having talons. So, their meat is forbidden. But all the birds that peck seeds, grain, and the like are lawful except the crow which is forbidden. (See Hadith: 3248)

Chapter 14. Wolves And Foxes

3235. It was narrated that Khuzaimah bin Jaz' said: "I said: 'O Messenger of Allāh, I have come to ask you about the vermin of the earth. What do you say about foxes?' He said: 'Who eats foxes?' I said: 'O Messenger of Allāh, what do you say about wolves?' He said: 'Does anyone in whom there is anything good eat wolves?"' (Da'if)

Comments:
The fox and wolf are among the carnivorous animals so they are forbidden.
Chapter 15. Hyenas

3236. It was narrated that Ibn Abu 'Ammâr, who is 'Abdur-Rahmân, said: "I asked Jâbir bin 'Abdullâh about hyenas: 'Are they game (that can be hunted)?' He said: 'Yes.' I said: 'Can I eat them?' He said: 'Yes.' I said: 'Is this something that you heard from the Messenger of Allâh ﷺ?' He said: 'Yes.'" (Sahîh)

Comments:
Some people translated the word 'Dhab'a' as badger which is not correct.

3237. It was narrated that Khuzaimah bin Jâzî said: "I said: 'O Messenger of Allâh ﷺ, what do you say about hyenas?' He said: 'Who eats hyenas?'" (Da'îf)

Chapter 16. Mastigure[1]

3238. It was narrated that Thâbit bin Yazid Al-Ansâri said: "We were with the Prophet ﷺ and the people caught a mastigure. They grilled it and ate from it. Then I caught a mastigure so I grilled it

A type of lizard (uromastyx) with a spiny tail, it grows up to one or two feet in length.
and brought it to the Prophet ﷺ.
He took a palm stalk and started counting his fingers with it, and said: ‘A nation from among the Children of Israel was turned into beasts of the earth, and I do not know if this is they.’ I said: ‘The people have grilled them and eaten them. He did not eat it and he did not forbid it.’” (Sahih)

**Comments:**
The translation of Dabb is mastigure who has a spiny tail. (Footnotes of Ibn Mājah, Muhammad Fuwād Abdul-Baqi.) This animal goes through life without ever drinking water. Arabs used a proverb for impossibility which reads ‘I will not do such and such act unless a Dabb comes to water’. Since a Dabb does not drink water rather the moisture in the air and the plants it eats is enough for it. (See Fathul-Bārī, vol. 9, page 820)

3239. It was narrated from Jābir bin ‘Abdullāh: “The Prophet ﷺ did not forbid (eating) mastigures, but he found that distasteful. It is the food of most shepherds, and Allāh, the Mighty and Sublime, has benefited more than one person thereby. If I had some I would eat it.” (Sahih)

Another chain with similar wording.

**Tafsīr:** [الف] انظر الحديث الآثمي

3239. حدثنا أنَّ أَبُو إِسْحَاقَ الْهُرَوِيَّ إِبْرَاهِيمُ بنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ سَعِيدٍ بْنِ أبي عُروَيْةِ عَنْ كَاتِبٍ عَنْ سَلَمَانَ الْمُسْتَكْبِرِيِّي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ الْبُسْلَةَ لَمْ تُحْرَمَ الْعَصْبَةَ، وَلَا كَتَبَ قَذَرَةً، وَكَيْلَةً، وَطَعْمَ عَامَّةً الزَّكَاهِ، وَإِنَّ اللَّهَ غَرِيرُ وَجِلَّ، وَأَبْعَرَ بِهِ عَيْنَيْنَ وَاجْلُ، وَلَوْ كَانَ عَيْنَيْنِ لَأَكَتَبْهَا.

**تَحْرِيرٌ:** [ب] [صحيح] أَخْرَجَهُ أَبُو حُبَيْبٍ: حَدَّثَنَا إِسْحَاقُ الْهُرَوِيَّ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنُ حَاتِمٍ عَنْ سَعِيدٍ بْنِ أبي عُروَيْةِ عَنْ كَاتِبٍ عَنْ سَلَمَانَ الْمُسْتَكْبِرِيِّي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ رَبِّهِ حَدَّثَنَا إِسْحَاقُ الْهُرَوِيَّ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنُ حَاتِمٍ عَنْ سَعِيدٍ بْنِ أبي عُروَيْةِ عَنْ كَاتِبٍ عَنْ سَلَمَانَ الْمُسْتَكْبِرِيِّي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ الْبُسْلَةَ لَمْ تُحْرَمَ الْعَصْبَةَ، وَلَا كَتَبَ قَذَرَةً، وَكَيْلَةً، وَطَعْمَ عَامَّةً الزَّكَاهِ، وَإِنَّ اللَّهَ غَرِيرُ وَجِلَّ، وَأَبْعَرَ بِهِ عَيْنَيْنَ وَاجْلُ، وَلَوْ كَانَ عَيْنَيْنِ لَأَكَتَبْهَا.
3240. It was narrated that Abu Sa’eed Al-Khudri said: “A man from among Ahlus-Suffah called the Messenger of Allâh ﷺ when he had finished the prayer, saying: ‘O Messenger of Allâh! Our land is a land infested with mastigures. What do you think of (eating) mastigures?’ He said: ‘I have heard that a nation was transformed.’ He did not tell us to eat them, and he did not forbid that.” (Sahih)

Comments:

a. ‘What do you think’ means what is your opinion? Is it lawful or unlawful?

b. Doubtful matters should be avoided as precautionary means but they could not be declared as unlawful.

3241. It was narrated from Khâlid bin Walid that a grilled mastigure was brought to the Messenger of Allâh ﷺ and placed near him. He stretched out his hand to eat (some of it), then those who were present said: “O Messenger of Allâh, it is the flesh of a mastigure.” He took his hand away, and Khâlid said to him: “O Messenger of Allâh, is mastigure unlawful?” He said: “No, but it is not found in my land and I find it distasteful.” He said: “Then Khâlid bent over the mastigure and ate some of it, and the Messenger of Allâh ﷺ was looking at him.” (Sahih)
تخريج: أخرجه البخاري، الأطعمة، باب ما كان النبي ﷺ لا يأكل حتى يسمى له فيعلم ما هو؟ ح: 391 وغيره، ومسلم، الصيد والذبائح، باب إباحة الضرب، ح: 42 من حديث الزهري.

Comments:

a. Not eating an unpleasant thing is allowed and it is not considered as declaring an unlawful matter as lawful.

b. The wording ‘in my land’ means Makkah and its roundabouts where the tribe of Quraysh used to reside. Mastigures are found abundantly in the other areas of Hijaz. (Fathul-Bari, volume 9, page 822)

3242. It was narrated from Ibn ʿUmar that the Messenger of Allāh ﷺ said: “I do not forbid it,” meaning mastigure. (Sahih)

3243. It was narrated that Anas bin Mālik said: We passed by Marr Az-Zahrān and startled a rabbit. They chased it but got tired, so I chased it and caught it. I brought it to Abu Talhah who slaughtered it and sent its rump and thigh to the Prophet ﷺ, who accepted it. (Sahih)

3244. It was narrated from Muhammad bin Safwān that he
passed by the Prophet with two rabbits hanging down. He said: "O Messenger of Allâh, I caught these two rabbits but I cannot find any iron[1] with which to slaughter them. Can I slaughter them with Marwah[2] and eat them?" He said: "Eat." (Sahih)

**Comments:**

a. Rabbit is a lawful animal.

b. An iron object is not necessary for slaughtering.

c. Whenever a religious scholar is enquired about something, he should reply to that question even if it is a known matter; he should not say 'do not you know this too'.

d. Marwah is a kind of white stone; its piece is used as a knife. Imâm Ibn Athir says: 'the Hadîth refers to any kind of stone; it is not restricted to a white stone only.' (An-Nihâyah)

3245. It was narrated that Khuzaimah bin Jaz' said: "I said: 'O Messenger of Allâh, I have come to you to ask you about the vermin of the earth. What do you say about mastigures?' He said: 'I do not eat them and I do not forbid them.' I said: 'I will eat of that which you have not forbidden. But why (do you not eat them), O Messenger of Allâh?' He said: 'One of the nations was turned into beasts and I looked at this creature and was uncertain.' I said: 'O Messenger of Allâh, what do you say about rabbits?' He said: 'I do not eat them and I do not forbid them.' I said: 'I will eat of that which you have not

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[1] Meaning, a knife or blade.

forbidden. But why (do you not eat them), O Messenger of Allâh?’ He said: ‘I have been told that it menstruates.’” (Da‘if)

Chapter 18. Game Of The Sea That Rises To The Surface

3246. Mughirah bin Abu Burdah, who was of the tribe of Banu `Abd-Dâr, narrated that he heard Abu Hurairah say: “The Messenger of Allâh ﷺ said: ‘The water of the sea is a means of purification and its dead meat is permissible.’” (Sahih)

Abu ‘Abdullâh (ibn Mâjah) said: “I heard that Abu ‘Ubaidah Al-Jawwâd said: ‘This is half of knowledge, because the world is land and sea. I have told you about the sea so there remains the land.’”

Comments:

a. The taste of the water of an ocean is different from the common water, so the Companion doubted whether ablution, with this water, is correct or not? Then the Prophet clarified it by this statement. (See Ahâdîth no. 386, 387 and 388)

b. Sea animals, whether they die in the sea or outside, are lawful.

3247. It was narrated from Jâbir bin `Abdullâh that the Messenger of Allâh ﷺ said: “Whatever the sea throws out or is left behind when the tide ebbs, eat it, but whatever rises to the surface, do not eat it.”” (Da‘if)
Chapter 19. Crows

It was narrated that Ibn 'Umar said: “Who eats crows? The Messenger of Allah called them vermin. By Allah, they are not from among the good and permissible things.” (Hasan)

It was said to Qâsim (one of the narrators): “Does anyone eat crows?” He said: “Who would eat them, after the Messenger of Allah said that they are vermin?”

Comments:

a. The Hadith considered the following animals as vermin: snake, scorpion, mouse, crow, kite and ravenous dog.

b. Crow here means the one who has white color on its back and stomach.

c. Those animals that have to be killed are unlawful. If they were lawful, we would be ordered to slaughter them instead of killing them.
Chapter 20. Cats

3250. It was narrated that Jābir said: "The Messenger of Allāh forbade eating cats and he forbade their price." (Sahih)

Comments:
A cat has a canine tooth so it is forbidden to eat. To know the details about it see Hadith 3232.
Chapter 1. Feeding Others

3251. 'Abdullāh bin Salām said: "When the Prophet ﷺ came to Al-Madīnah, the people rushed to meet him, and it was said: 'The Messenger of Allāh ﷺ has come! The Messenger of Allāh ﷺ has come! The Messenger of Allāh ﷺ has come!' Three times. I came with the people to see him, and when I saw his face clearly, I knew that his face was not the face of a liar. The first thing I heard him say was when he said: 'O people! Spread (the greeting of) Salām, feed others, uphold the ties of kinship, and pray during the night when people are sleeping, and you will enter Paradise with Salām.'[1] (Sahih)

Comments:

a. The command 'spread greeting' means greeting every Muslim, and at every meeting he should be greeted. The one who is greeted should reply to the greeting.

b. Feeding people implies serving guests and helping the needy and poor as well.

c. 'Uphold the ties of kinship' means being kind with blood and close relatives. It also implies all types of good treatment such as visiting them, helping them when they are in need, etc.
d. Tahajjud (the late-night prayer) is a great good act. It has many advantages and blessings such as sincerity, turning towards Allah, making supplications and being humble to Him etc.
e. Paradise is obtained by fulfilling the rights of Allah and the rights of His slaves.

3252. ‘Abdullâh bin ‘Umar used to say that the Messenger of Allah said:

\[\text{ءُفْتَىُ مُحَمَّدُ نَّبِيُّ الْلَّهِ} \]
\[\text{حَدَّثَنَا حَاجَجُ بْنُ مُحَمَّدٍ عَنْ أبِي جُرْجَجْ قَالَ:} \]
\[\text{شَيْطَانُ بُنُو عُزَيْزَةَ حَدَّثَنَا عَنْ نَافِعٍ أَنْ أَبِي} \]
\[\text{عُثَمَانَ بْنَ عُثْمَانَ بْنَ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ} \]
\[\text{اِنْ تُعْمَرَ كَانَ تَقُولُ: إِنَّ رَسُولَ اللَّهِ} \]
\[\text{قَالَ:} \]
\[\text{أَفْنَى مِنَا السَّلَامُ، وَأَفْمَعْنَا الْطَّعَامَ، وَكَوْنُوا إِخْوَانًا كَمَا أَمْرَمُ الْلَّهُ عَلَيْهِمْ.} \]

Comments:
Good character and fulfillment of the rights of His slaves bring love among them, that results in peace and tranquility in the society.

3253. It was narrated from ‘Abdullâh bin ‘Amr that a man asked the Messenger of Allah: “O Messenger of Allah, which (aspect) of Islam is the best?” He said: “Offering food (to the needy) and greeting with Salâm those whom you know and those whom you do not know.” (Sahih)
Chapters On Food

3254. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh سلسلة مغفرة said: “The food of one person is sufficient for two, the food of two is sufficient for four, and the food of four is sufficient for eight.” (Sahih)

Comments:

a. A Muslim should be compassionate with his companions if the food is in small quantity.

b. A small quantity of food will be enough for many persons if they eat together and the food is blessed.

c. Mutual sympathy and well-wishing is the distinguished quality of Muslims.

3255. It was narrated from 'Umar bin Khattâb that the Messenger of Allâh سلسلة مغفرة said: “The food of one is sufficient for two, and the food of two is sufficient for three or four, and the food of four is sufficient for five or six.” (Sahih)

Comments:

[Sahih]

[Chap. 27] After the bazaar (Kashf al-Astâr): 2/65, 56/41, 56/51, 185/6, 5, 52/1. From a hadith of 'Abdullâh bin Musa, he, and the hadith of the previous hadith is authenticated, and the hadith of the bazaar is authenticated. The hadith of the bazaar is from 'Abdullâh bin al-Zubayr. 

[Chap. 27] After the bazaar (Kashf al-Astâr): 2/65, 56/41, 56/51, 185/6, 5, 52/1. From a hadith of 'Abdullâh bin Musa, he, and the hadith of the previous hadith is authenticated, and the hadith of the bazaar is authenticated. The hadith of the bazaar is from 'Abdullâh bin al-Zubayr.
Chapter 3. The Believer Eats
With One Intestine And The
Disbeliever Eats With Seven
Intestines

3256. It was narrated from Abu
Hurairah that the Messenger of
Allah ﷺ said: “The believer eats
with one intestine and the
disbeliever eats with seven
intestines.” (Sahih)

3257. It was narrated from Ibn
‘Umar that the Prophet ﷺ said:
“The disbeliever eats with seven
intestines and the believer eats
with one intestine.” (Sahih)

3258. It was narrated from Abu
Musa that the Messenger of Allah ﷺ said: “The believer eats with
one intestine and the disbeliever
eats with seven intestines.”
(Sahih)

Comments:
a. Eating with seven intestines means eating too much food.
b. Greediness and gluttony do not suit a Muslim.
c. Over eating is harmful for health. So, one should only eat the amount that could be digested easily.

d. A believer eats with the Name of Allâh, so his food is blessed, while a non-believer does not mention Allâh's Name, so his food is not blessed, and Satan shares food with him.

Chapter 4. The Prohibition Of Criticizing Food

3259. It was narrated from Abu Hâzim that Abu Hurairah said: "The Messenger of Allâh ﷺ never criticized any food. If it pleased him, he would eat it and if it did not he would leave it." (Sahih)

Another chain from Abu Yahya from Abu Hurairah from the Prophet ﷺ with similar wording.

Abu Bakr said:[1] "We differ in it, they said: 'From Abu Hâzim.'" (Sahih)

Comments:

a. If a cook fails in preparing any good dish, one should endure it; getting angry on trivial matters is contrary to behaving nobly.

b. If one dislikes any food then it is not compulsory for him to eat it forcefully, nor should he be mad at the cook for preparing such food.

Chapter 5. Ablution (Washing Hands) When Eating

3260. Kathir bin Sulaîm narrated that he heard Anas bin Mâlik say: "The Messenger of Allâh ﷺ said: 'Whoever would like Allâh to increase the goodness of his house, should perform ablution (wash hands) when his breakfast is brought to him and when it is taken away.'" (Da‘îf)

Comments:
Ablution here means washing hands and rinsing the mouth.

3261. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ went out to toilet, then food was brought. A man said: "O Messenger of Allâh, are you not going to perform ablution? He said: 'Am I going to pray?'" (Sahîh)

Comments:
- Making the ritual ablution before having food is not correct.
- Any restriction that is not imposed by the Shari‘ah, abiding by such restriction on the plea of purity, piety and the like, is not appropriate.
- Ablution is compulsory for the validity of prayer.

Chapter 6. Eating While Reclining

3262. It was narrated from Abu
Juhaifah that the Messenger of Allâh ﷺ said: “I do not eat while reclining.” (Sahih)

Chapter 7. Saying Bismillâh When Eating

3264. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ was eating food with six of his Companions when a Bedouin came and ate it all in two bites. The Messenger of Allâh ﷺ said: ‘If he had said Bismillâh, it would have sufficed you (all). When any one of you eats food, let him say Bismillâh, and if he forgets to say Bismillâh at the beginning, let him say Bismillâh fi aawvalihi wa âkhirih (In the Name of Allâh at the beginning and at the end).’” (Sahih)
Comments:

a. Pronouncement of Allāh’s Name brings blessing to the meal and a little meal suffices many people.

b. If a few persons share the same dish, all of them should pronounce Bismillāh. If any one of them eats without mentioning the Name of Allāh the blessings vanishes.

3265. It was narrated that ‘Umar bin Abu Salamah said: “The Prophet ﷺ said to me, when I was eating: ‘Say the Name of Allāh, the Glorified and Exalted.’” (Hasan)

Comments:

a. The right hand should be used in all those matters that are considered good.
customarily or which are not naturally deemed unpleasant.

b. Many Ahādīth prove the importance of using the right hand in many matters. For instance, in eating, drinking, taking a bath, combing, wearing clothes, putting on shoes, shaving or shortening the hair, writing, entering in a mosque, etc. The left hand is mentioned for many other actions; for example in cleaning oneself after relieving oneself, coming out of mosque, removing clothes or shoes, etc.

c. All the matters that are dearer to Satan, a believer should avoid them.

3267. It was narrated from Wahb bin Kaisān that he heard ‘Umar bin Abu Salamah say: “I was a boy in the care of the Prophet ﷺ and my hand used to wander all over the plate. He said to me: ‘O boy! Say the Name of Allāh, eat with your right hand, and eat from what is in front of you.’”

(Sahih)

3268. It was narrated from Jābir that the Messenger of Allāh ﷺ said: “Do not eat with your left hand, for Satan eats with his left hand.”

(Sahih)
Chapter 9. Licking The Fingers

3269. It was narrated from Ibn 'Abbás that the Prophet ﷺ said: "When one of you eats food, let him not wipe his hand until he has licked it or has someone else to lick it." (Sahih)

Discussion of another chain for this Hadith from Jābir.

Comments:
a. After having finished the food, the fingers should be licked.
b. Wiping a hand with a cloth or washing it with water prior to licking it is not appropriate. Because, it spoils the cloth or requires too much water and
the remains of the food go to waste which is an act of disrespect to the blessings of Allâh.
c. Getting others to lick the fingers is allowed provided he or she feels no aversion to doing so, such as wife, son, etc.

Chapter 10. Cleaning The Plate

3271. It was narrated that Umm 'Âsim said: “Nubaishah, the freed slave of the Messenger of Allâh ﷺ, entered upon us when we were eating from a bowl. He said that the Messenger of Allâh ﷺ said: “Whoever eats from a bowl and cleans it, the bowl will pray for forgiveness for him.” (Da'i')

3272. Mu'alla bin Râshid Abu Yamân said: “My grandmother narrated to me from a man of Hudhail who was called Nubaishah Al-Khair. She said: ‘Nubaishah entered upon us when we were eating from a bowl of ours. He said: “The Messenger of Allâh ﷺ said: ‘Whoever eats from a bowl then cleans it, the bowl will pray for forgiveness for him.”’ (Da'i')

Chapter 11. Eating From That Which Is In Front Of You

3273. It was narrated from Ibn
‘Umar that the Messenger of Allah said: “When food is served, eat from that which is in front of you, and do not take from what is in front of your companion.”’ (Da‘if)

Comments:

Maidah is the table cloth on which food has been laid. The table on which food is not placed yet is called Khiwân.

3274. It was narrated that ‘Ikrašh bin Dhu‘aib said: “The Prophet was brought a bowl filled with Tharid and fatty meat, and we started to eat from it. My hand was wandering all over, so he said: ‘O ‘Ikrašh, eat from one spot, for it is all the same food.’ Then we were brought a plate on which were different kinds of fresh dates, and the hand of the Messenger of Allâh went all around the plate. He said: ‘O ‘Ikrašh, eat from wherever you want, for they are not all the same.’” (Da‘if)

Chapter 12. The Prohibition Of Eating From The Top Of The Tharid

3275. ‘Abdullâh bin Busr narrated that the Messenger of
Allah  was brought a bowl (of food). The Messenger of Allah  said: “Eat from the sides and leave the top, so that it may be blessed.” (Hasan)

Comments:

a. Top here means the middle part of the food which is in the platter and becomes higher than the food at the edges.

b. The ruling of the Hadith could be applied if everyone eats from his side when he shares the plate with others, because the food which is in the middle is eaten after finishing the food which is at the edges.

c. Following a Hadith brings blessings in livelihood.

3276. It was narrated that Wathilah bin Asqa’ Al-Laithi said: “The Messenger of Allah  took hold of the top of the Tharid and said: ‘Eat in the Name of Allah from its sides and leave the top, for the blessing comes from its top.’” (Hasan)

3277. It was narrated from Ibn ‘Abbâs that the Messenger of Allah  said: “When food is served, take from the sides and leave the middle, for the blessing descends in the middle.” (Hasan)
Chapter 13. When A Morsel Falls

3278. It was narrated from Hasan about Ma‘qîl bin Yâdr: “While (he) was eating lunch, a morsel of food fell on the floor. He picked it up, removed whatever dirt had gotten onto it, and ate it. The villagers and farmers winked at one another (finding it odd) and it was said: ‘May Allah help the chief! These villagers and farmers are winking at one another because you picked up a morsel (from the ground) when you have this food in front of you.’ He said: ‘I am not going to give up something I heard from the Messenger of Allah ﷺ for these non-Arabs. We were told, if one of us dropped a morsel of food, to pick it up, remove whatever dirt was on it, and eat it, and not to leave it for Satan.’” (Da‘îf)

3279. It was narrated from Jâbir that the Messenger of Allah ﷺ said: “If a morsel falls from the hand of anyone of you, let him wipe off whatever dirt that is on it and eat it.” (Sahîh)
Chapter 14. The Superiority Of Tharid Over Other Foods

3280. It was narrated from Abu Musa Al-Ash'ari that the Prophet ﷺ said: “Many men have attained perfection but no women have attained perfection except Maryam bint Ismā'il (Mary) and Āsiyāh the wife of Fir'awn. And the superiority of ‘Āishah over other women is like the superiority of Tharid over all other foods.” (Sahih)

Comments:
a. The highest status of perfection in human beings is prophethood, which is not granted to women. Allāh says: “And We sent not before you (as Messengers) except men to whom We revealed from among the people of the towns.” (Surat Yusuf: 109)
So, the Hadith indicates not only the God-gifted perfection, but to the one which could be obtained, i.e., the status of being Siddiq (the steadfast affirmer of the truth). In the previous nations the highest degree of Siddiq was granted to Mary and Asiyah while in this nation the honor is granted to ‘Aishah.

b. Tharid (a meat and bread dish) which was the best dish at that time, full of nutrition and taste; besides, it could be easily cooked and digestible. There are many other benefits in this food.

Chapter 15. Wiping The Hands After Eating

3282. It was narrated that Jābir bin ‘Abdullāh said: “During the time of the Messenger of Allāh we often did not find anything to eat, and if we did, we did not have handkerchiefs, except our hands, arms and feet. Then we would pray without performing ablution.” (Sahih)

Abū ‘Abdullāh said: (This Hadith is) Gharib (Unfamiliar – containing a single narrator at one stage). It has only been narrated through Muhammad bin Salamah.

Chapter 16. What Is To Be Said When One Has Finished Eating

3283. It was narrated that Abu Sa’eed said: “Whenever the Prophet ate, he would say: Alhamdu li’llāhil-ladhi at’amanā wa saqānā wa ja’alanā Muslimin (Praise is to Allāh Who has fed us, given us to drink, and made us Muslims).” (Da’i’f)
3284. It was narrated from Abu Umamah Al-Bahili that when his food, or whatever was in front of him, was cleared away, he used to say: "Alhamdu illah, hamdulla khaliran, tayyibun mubarakan gharra, mukarramun wa la mawaddanu wa la nasagh com, la khatimun la thab, Radhona (Praise is to Allah, abundant good and blessed praise, a never-ending praise that we will never bid farewell to and an indispensable praise). He is our Lord." (Saheeh)

Comments:

a. The other meaning of supplication could be as follows: A never-ending praise (since a person cannot praise Allah as it should be), a praise that will never bid farewell (because this praise and gratitude are continuous since the granted blessings and to get more blessings, a slave needs to praise Allah and be thankful to Him).

b. Saying this supplication upon completing meal is desirable.

3285. It was narrated from Sahl bin Mu'adh bin Anas Al-Haji, from his father, that the Prophet said: "Whoever eats food and says: Al-hamdu illahil-Lahhi, says: Al-hamdu illahil-Lahhi..."
Chapter 17. Gathering To Eat Together

3286. Wahshi bin Harb bin Wahshi bin Harb narrated from his father, from his grandfather, that they said: "O Messenger of Allâh, we eat and do not feel full." He said: "Perhaps you eat separately?" They said: "Yes." He said: "Gather to eat together, and mention the Name of Allâh over it, then it will be blessed for you." (Da’if)

Comments:
a. Being thankful to Allâh for His blessings is a great good deed.
b. Being grateful to Allâh expiates the sins.
c. In fact, a human being makes plans and spends efforts to some extent but granting success and inspiring him to make plans is solely the favor of Allâh.
Comments:

a. Eating together is a cause of blessing.

b. Eating separately is also permissible. Allâh says: “There is no blame upon you whether you eat together or separately.” (Surat An-Nur: 61)

c. Pronouncement of Bismillâh also brings blessings.


Chapter 18. Blowing On Food

3288. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ never blew onto his food or drink, and he did not breathe into the vessel.” (Sahîh)

Comments:

a. It is a Sound Hadîth that the Prophet ﷺ prohibited blowing in a vessel. (See Hadîth: 3429)

b. Abu Sa’eed Khudri ﷺ narrated that the Prophet ﷺ forbade blowing into a drink. A man said, “If he sees specks in the vessel?” He told him to pour some out (i.e., pour some water to come out with it). The man said, his thirst was not quenched in one breath he told him to remove the cup from...
his mouth. (Jami' At-Tirmidhi, Hadith: 1887). The Hadith proves that one should breathe outside the drinking vessel.

Chapter 19. When One's Servant Brings His Food Or Drink, Let Him Give Him Some Of It

3289. Ismâ'il bin Abu Khâlid narrated from his father: "I heard Abu Hurairah say: 'The Messenger of Allâh ﷺ said: "When the servant of anyone of you brings him his food, let him make him sit by his side and eat with him, and if he refuses then let him give him some."' (Sahih)

3290. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When the slave of anyone of you brings his food to him, for which he (the slave) has worked hard and endured heat, let him invite him to eat with him, and if he does not do that then let him take a morsel and put it in his hand." (Sahih)

3291. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "When the servant of anyone of you brings his food, let him make him sit down with him or give him some of it, for he is the one who put up with its heat and smoke." (Sahih)
Comments:
a. A master should behave kindly with a servant as much as possible.
b. If a special dish is prepared then something from that dish should be given to the servant, lest he feel deprivation. It increases the respect and love of his master, and eradicates the desire of stealing.
c. An owner of a factory should present something from the production to his workers.

Chapter 20. Eating At A
Dining Sheet Or An Eating Cloth

3292. It was narrated from Qatâdah, that Anas bin Mâlik said: “The Prophet never ate from a dish or from an individual plate.” He said: “From where did he eat?” He said: “From the dining sheet.” (Sahih)

Comments:

Mâdâdah is the table cloth on which food has been laid. The table on which food is not placed yet is called Khiwân.

Sukurrajah is a small plate or cup which is used for sauce or pickle. It is a sign of a luxurious and lavish life. The Prophet’s food was simple and easy to digest. So, he was not in need of sauce or the like.

Sufrah is a piece of cloth or skin, which is spread out on the ground, and food is put over it, either in the form of a heap or in a dish type of utensil to eat from it altogether. Arabs are still accustomed to have food on the ground spreading the Sufrah, instead of using chairs and dining table.

3293. It was narrated that Anas said: “I never saw the Messenger of Allâh eat from a dish until he died.” (Sahih)

Comments:
Chapter 21. Prohibition Of Standing Up Until The Food Has Been Cleared Away, And That One Take His Hand Away Until The People Have Finished Eating

3294. It was narrated from 'Aishah that the Messenger of Allâh forbade standing up before the food had been cleared away. (Da'if)

3295. It was narrated from Ibn 'Umar that the Messenger of Allâh said: "When a meal is served, a man should not stand up until it is removed, and he should not take his hand away, even if he is full, until the people have finished. And let him continue eating." (Da'if)

[1] Meaning, let him eat a little, even if he is full, and not raise his hand to be excused. Explanation by Sindi.
Chapter 22. One Who Goes To Bed With Smell Emanating\(^{[1]}\) From His Hand

3296. It was narrated from Husain bin 'Ali that his mother, Fátimah the daughter of the Messenger of Allah ﷺ, said: “The Messenger of Allah ﷺ said: ‘A man has no one to blame but himself, if he goes to bed with a smell emanating from his hand.’” (Sahih)

3297. It was narrated from Abu Hurairah that the Prophet ﷺ said: “If anyone of you goes to bed with a smell emanating from his hand, and he does not wash his hand, and something happens to him, he should not blame anyone but himself.” (Sahih)

Comments:

a. After eating the hand should be washed.

b. Sleeping after eating food mixed with butter or sweets without washing the hand is prohibited.

c. The reason of this prohibition is that due to the smell of grease ants may come on the bed and may cause harm to the sleeping person. Sometimes, a rat or the like may bite which may be dangerous.

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\(^{[1]}\) Ibn Manzur, and others who followed him, said that Gamar (from Ghumur to be plentiful; to inundate) here refers to the stink and foul smell of meat and its fat. (Lišnul-‘Arab)
Chapter 23. When Food Is Served

3298. It was narrated that Asmā' bint Yazid said: "Some food was brought to the Prophet ﷺ and it was offered to us. We said: 'We do not have any appetite for it.' He said: 'Do not combine hunger and lies.'" (Hasan)

Comments:

a. Offering food to those present, while eating, is a good habit.
b. At the time of hunger, if food is offered, then it should be accepted without aversion.

3299. It was narrated that Anas bin Mālik – a man from the tribe of Banu ‘Abdul-Ashhal – said: [1] ‘I came to the Prophet ﷺ when he was eating breakfast and he said: ‘Come and eat.’ I said: ‘I am fasting. Alas! Would that I had eaten of the food of the Messenger of Allah ﷺ.” (Hasan)

Comments:

a. The narrator of this Hadith is not the personal servant of the Prophet ﷺ who was the son of Umm Sulaim ﷺ. He was another Companion, as the sub-narrator made clear. He belongs to the tribe of Banu ‘Abdul-Ashhal.
b. If an invitation is extended to a fasting person then he is recommended to break his voluntary fast. Nevertheless, it is also allowed to complete his fast.

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[1] He is Anas bin Mālik bin Umayyah, or Abu Umayyah, Al-Qushairi, Al-Ka‘bi, this is part of his only popular narration, and it preceded in no. 1667.
Chapter 24. Eating In The Mosque

3300. It was narrated that ‘Abdullah bin Harith bin Jaz’ Az-Zubaidi said: “At the time of the Messenger of Allah we used to eat bread and meat in the mosque.” (Sahih)

Comments:
a. Eating and drinking in a mosque is allowed but it should not be made a habit.
b. While eating in a mosque the mosque should be kept clean, and nothing should be dropped on the floor, carpet, and the mat of the mosque.

Chapter 25. Eating While Standing Up

3301. It was narrated that Ibn ‘Umar said: “At the time of the Messenger of Allah we used to eat while walking, and drink while standing up.” (Sahih)
Comments:

a. Imam Ibn Hajar collected the Ahadith that permit drinking while standing and the ‘Ahadith that prohibit that, and mentioned the different opinions of scholars in this matter. Finally, he concluded that drinking while standing is merely not recommended. (Fathul-Bari, volume 10, 103 to 106) Allah knows best.

b. Eating while standing is more disliked than drinking.

Chapter 26. Pumpkin

3302. It was narrated that Anas said: “The Prophet liked gourd.” (Sahih)

3303. It was narrated that Anas said: “Umm Sulaim sent with me a basket of fresh dates for the Messenger of Allah, but I did not find him, as he had just gone out to a freed slave of his who had invited him and made food for him. I came to him and he was eating, and he called me to eat with him. He (the freed slave) had served him Tharid with meat and gourd, and he liked the gourd, so I started to collect the (pieces of) gourd and put them near him. When we had eaten he went back to his house and I put the basket (of dates) before him, and he started to eat them and share them, until he finished the last of them.” (Sahih)

Comments:

a. The occupation of this slave was tailoring. (Sahih Bukhari: 5436)
b. Arabs cut the meat into long strips and dry it out under the sun to be used in the future; it is called Qadid. The mentioned meat was of this type. (See the aforementioned reference).

c. Barley bread was added to this soup of meat to make the Tharid. (Sahih Bukhari: 5439)

d. Giving presents and accepting them is a praiseworthy act.

3304. It was narrated from Hakim bin Jābir that his father said: “I entered upon the Prophet in his house, and he had some of this gourd. I said: ‘What is this?’ He said: ‘This is Qar; it is Dubbā’. We augment our food with it.” (Da`if)

Comments:

a. Gourd is a useful vegetable.

b. Arabs were accustomed to eating meat, most of the time they used meat only as the broth.

c. Cooking meat with vegetables, especially gourd increases the curry.

Chapter 27. Meat

3305. It was narrated from Abu Dardā’ that the Messenger of Allāh said: “The best food of the people of this world and the people of Paradise is meat.” (Da`if)

[1] There are two names for gourd, squash and ‘pumpkin. Dubbā’ is also mentioned regarding utensils used to hold wine and Nabidh, see Ḥadith no. 3401. It was a type of gourd used for that purpose, that would absorb some of the wine, and a prohibition against using it was stated due to that, and according to the majority, it was later abrogated. See Bukhari, Ahādīth: 5587 and 5594.
3306. It was narrated that Abu Dardā' said: “The Messenger of Allah was never invited to eat meat but he would respond, and he was never offered meat as a gift but he would accept it.” *(Da‘īf)*

Chapter 28. The Best Meat

3307. It was narrated that Abu Hurairah said: “One day some meat was brought to the Messenger of Allah and the foreleg was offered to him which he liked, so he bit it with his front teeth.” *(Sahīh)*

3308. ‘Abdullāh bin Ja‘far told Ibn Zubair, who had slaughtered a camel for them, that he heard the Messenger of Allah, and he (*Abdullāh*) said: “Some people...
were bringing meat to the Messenger of Allah ﷺ and he said: 'The best meat is the meat of the back.'” (Hasan)

Chapter 29. Roasted Meat

3309. It was narrated that Anas bin Mâlik said: “I do not know of the Messenger of Allâh ﷺ ever seeing a roasted sheep until he met Allâh.” (Sahih)

Comments:
a. The Prophet ﷺ was simple and did not bother much about the food; instead he ate whatever was available.
b. Eating roasted meat is allowed. See Hadith no: 3311

3310. It was narrated that Anas bin Mâlik said: “No leftovers of roast meat were ever cleared from in front of the Messenger of Allâh ﷺ, and no carpet was ever carried with him.” (Da'îf)


[2] Because the amount placed before him was always small.
3311. It was narrated that ‘Abdullāh bin Ḥārith bin Jaz’ Az-Zubaidi said: “We ate food with the Messenger of Allāh ﷺ in the mosque, meat that had been roasted. Then we wiped our hands on the pebbles and got up to perform prayer without performing ablution.” (Hasan)

Comments:

a. Eating inside a mosque is allowed.

b. Turning away from utilizing the blessings of Allāh is not asceticism, but avoiding prohibitions and avarice is asceticism.

c. Eating the food cooked on fire does not nullify ablution.

Chapter 30. Dried Meat[1]

3312. It was narrated that Ibn Mas‘ūd said: “A man came to the Prophet ﷺ, so he spoke to him, and he started to tremble with awe. He said to him: ‘Take it easy. I am not a king; I am just a man whose mother ate dried meat.’” (Da‘if)

Abu ‘Abdullāh said: ‘Ismā‘il alone has narrated (this Hadīth) with a complete chain of narrators.

 Meer cut into strips and dried; jerked meat.
Comments:

a. Arabs, in order to store the meat, used to cut it in long strips, apply salt to it, and dry it under the sun.

b. The Prophet mentioned his mother to console the person who became nervous, due to the greatness of the Prophet.

c. Presenting oneself as a simple man due to humbleness is not a denial of the blessing of Allāh.

d. A great scholar or a high ranking person should address people in a manner that they feel cordial and can easily express their situation.

3313. It was narrated that 'Āishah said: “We used to store trotters and the Messenger of Allāh would eat them fifteen days after the sacrifice.” (Sahih)

Comments:

a. The excess meat of sacrifice could be stored and used later; it does not matter how long the period is.

b. The needed stuff could be purchased abundantly in its season. It is not considered as forbidden hoarding.

Chapter 31. Liver And Spleen

3314. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh said: “Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen.” (Sahih)

Comments:

a. All types of fish is lawful, it does not need to be slaughtered. Some scholars
differentiate between the type of lawful dead fish and unlawful dead fish. There is no basis for such differentiation.

b. Liver and spleen are named as blood for their similarity to the blood; otherwise, they are not blood. Only the blood that flows in the body is forbidden.

Chapter 32. Salt

3315. It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ said: ‘The best of your seasonings is salt.’ (Da‘îf)

Chapter 33. Using Vinegar As A Condiment

3316. It was narrated from ‘Âishah that the Messenger of Allah ﷺ said: “What a blessed condiment vinegar is.” (Sahîh)

3317. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allah ﷺ said: “What a blessed condiment vinegar is.” (Sahîh)
Comments:

a. Modesty in eating and drinking is desirable.

b. Anything that could be used with bread is considered broth; it is not compulsory to be a cooked dish.

c. Simple food and broth is also a blessing of Allah, so one should be thankful for that.

d. Benefits of vinegar are proved medically, so it should be used as a part of a meal.

3318. Umm Sa’d said: “The Messenger of Allah entered upon Aishah, when I was with her, and said: ‘Is there any food?’ She said: ‘We have bread, dates and vinegar.’ The Messenger of Allah said: ‘What a blessed condiment vinegar is. O Allah, bless vinegar, for it was the condiment of the Prophets before me, and no house will ever be poor in which there is vinegar.’” (Maudû)

Comments:

Umm Sa’d was the daughter of Sa’d bin Rabî’ah Al-Ansârî, who was martyred in the battle of Uhud. She was born one month after his martyrdom. Abu Bakr Siddîq patronized her. Her mother was Khaladah bint Anas bin Sinân who belonged to the tribe of Banu Sâ’idah.

Chapter 34. (Olive) Oil

3319. It was narrated from ‘Umar that the Messenger of Allah said: ‘Season (your food) with olive oil and anoint yourselves with it, for it comes from a blessed tree.” (Sahih)
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Comments:
a. Vegetable oil is more beneficial than clarified butter derived from milk or animals’ fat.
b. Olive oil is more useful than any other vegetable oil.
c. Allāh stated in the Qur’ān that the olive tree is a blessed tree. (Surat An-Nur 24:35)

3320. ‘Abdullāh bin Sa’eed narrated that his grandfather said:
“I heard Abu Hurairah say: The Messenger of Allāh ﷺ said: ‘Eat (olive) oil and anoint yourselves with it, for it is blessed.’” (Da’īf)

3321. I heard ‘Āishah say: “The Messenger of Allāh ﷺ would say, when milk was brought to him: ‘A blessing,’ or ‘Two blessings.’” (Da’īf)

3322. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “Whoever is given food by Allāh, let him say: Allāhumma bārik lanā fihi wa arzuqnā khairan minhu (O Allāh, bless it for us and provide us with something better than it). And
whoever is given milk to drink by Allah, let him say: "Allahumma barik lanâ fihi wa zidna minhu (O Allah, bless it for us and give us more of it). For I do not know of any food or drink that suffices, apart from milk." (Da’if)

Comments:

a. Reciting the mentioned supplication after taking food and drinking milk shows acknowledgement and reorganization of the bounties of Allah.
b. Milk is a unique blessing of Allah, which is perfect nourishment.

Chapter 36. Sweets

3323. It was narrated that 'Aishah said: "The Messenger of Allah used to like sweets and honey." (Sahih)

Comments:

Some scholars are of the opinion that sweets here imply all kinds of man-made sweets; others are of the opinion that it means natural sweets, like fruits, as well as the man-made sweets.

Chapter 37. Cucumbers And Fresh Dates Eaten Together

3324. It was narrated that 'Aishah said: "My mother was
trying to fatten me up when she wanted to send me to the Messenger of Allâh ﷺ (when she got married), but nothing worked until I ate cucumbers with dates; then I grew plump like the best kind of plump.” (Sahih)

Comments:

3325. It was narrated ‘Abdullâh bin Ja’far said: “I saw the Messenger of Allâh ﷺ eating cucumbers with dates.” (Sahih)

3326. It was narrated that Sahl bin Sa’d said: “The Messenger of Allâh ﷺ used to eat dates with melon.” (Sahih)

Comments:

Imâm Ibn Qayyîm said, in the explanation of this Hadîth, that it means watermelon. However, the Arabic word Bittîkh refers to both the fruits; watermelon as well as sweet-melon. The narration of Sunan An-Nasâ’i reads sweet-melon instead of watermelon. (Fathul-Bâri, 9/709)
Chapter 38. Dates

3327. It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: “A house in which there are no dates, its people will go hungry.” (Sahîh)

3328. It was narrated from 'Ubaidullâh bin Abu Râfî, from his grandmother Salma, that the Prophet ﷺ said: “A house in which there are no dates is like a house in which there is no food.” (Hasan)

Comments:

a. Dates consist of complete nutritive values. So, a person can live on them even if there is no other food.

b. One may store his needed food stuff in its season for the whole year. The hoarding which is forbidden is that the businessmen hoard up the food, which the public needs, to sell it at a higher price.

c. The Hadîth gives the lesson of being content. If one owns dates then he does not need to store many types of food stuff.

Chapter 39. When The First Fruits Are Brought

3329. It was narrated from Abu Hurairah that when the first fruits (of the season) were brought, the Messenger of Allâh ﷺ would say: "O Allâh, bless us in our city and in our fruits, in our Mudd and in
our Sā’[1] blessing upon blessing.” Then he would give it to the smallest of the children present. (Sahih)

Comments:
a. The first fruit of a farm should be presented to a respected pious person. It shows respect and love for him.
b. Elders should always supplicate for the well-being of the young on all suitable occasions.
c. Giving food or drink to children increases their love to the elders.

Chapter 40. Eating Unripe Dates With Ripe Dates

3330. It was narrated from ‘Āishah that the Messenger of Allâh ﷺ said: “Eat unripe dates with ripe ones and eat old dates with new ones, for Satan gets angry and says: ‘The son of Adam will survive so long as he eats old dates with new ones.’” (Da‘if)

Comments:
Satan does not feel sorrow if a person lives long, but he becomes sad if he spends his time in good deeds. (Sindi, Injâḥul-Hâjâh)

Chapter 41. The Prohibition Of Eating Two Dates At Once

3331. Ibn ‘Umar said: “The

Messenger of Allâh ﷺ forbade eating two dates at once unless he asks his companions permission to do so.” (Sahih)

Comments:

a. Picking up dates in pairs looks very awkward if other companions eat one by one. It shows the habit of excessive eating or greediness.

b. If a person is extremely hungry, or eats with his close friends who do not mind eating in pairs, then he may do so.

c. One should avoid doing any action, while having a meal, that could displease his companions.

3332. It was narrated from Sa’d, the freed slave of Abu Bakr - and Sa’d used to serve the Messenger of Allâh ﷺ and he liked that the Prophet ﷺ forbade eating two dates at once. (Sahih)

Chapter 42. Inspecting Dates

3333. It was narrated that Anas bin Mâlik said: “I saw the Messenger of Allâh ﷺ when he was brought some old dates; he started to inspect them.” (Da’if)
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Comments:
a. A gift should be accepted even if it seems insignificant.
b. Insignificant food is also a blessing of Allâh, so it should be respected.
c. If a bad thing could be used after fixing it, then consuming it is better than destroying it.

Chapter 43. Dates With Butter

3334. It was narrated that the two sons of Busr, who were of the tribe of Sulaim, said: "The Messenger of Allâh ﷺ entered upon us. We placed a velvet cloth of ours beneath him and sprinkled water on it. He sat on it, and Allâh sent down Revelation to him in our house. We offered him butter and dates, and he liked butter." (Sahih)

Comments:
a. The Prophet ﷺ did not give any importance to the affectations. Hence, he sat over the sheet spread on the ground; neither did he demand a bed nor did he ask to spread the sheet in a different way.
b. Butter is a good and healthy food, dates also are very nourishing; eating them together enhances their advantages.
c. Avoiding good food is not asceticism but staying away from forbidden provisions is real asceticism.

Chapter 44. White Bread

3335. ‘Abdul-‘Aziz bin Abu Hâzûm said: My father told me: I asked Sahl bin Sa‘d: "Did you
ever see dough made from well-sifted flour?” He said: “I never saw dough made from well-sifted flour until the Messenger of Allâh passed away.” I said: “Did they have sieves at the time of the Messenger of Allâh?” He said: “I never saw a sieve until the Messenger of Allâh passed away.” I said: “How did you eat barley that was not sifted?” He said: “We used to blow on it, and whatever flew away, flew away, and whatever was left we made dough with it.” (Sahih)

Comments:

a. In the book An-Nihâyah the explanation of Hâwâwi is mentioned as “the bread that is made from sifted flour”. However, in the Hadith it refers to the flour that is sifted frequently or white flour. The bread that is prepared from such flour is called Naqi.

b. Barley flour contains more husk than wheat flour. Therefore, it needs to be sieved more. In the period of the Prophet wheat was rare, so the Tabi’î (a follower of the Companion) became astonished at how they used to eat barley flour without sifting it.

c. The Companion explained to him that they used to sift it lightly, which removes some husk, and it was sufficient for them, since they were simple people and did not bother much about it.

3336. It was narrated from Umm Ayman that she sifted some flour and made a loaf of bread for the Prophet. He said: “What is this?” She said: “It is food that we make in our land, and I wanted to make a loaf of it for you. He said: “Fold it onto itself and knead it.” (Hasan)
Comments:

a. Husk is useful for health and the bread of unsifted flour digests easily.
b. One should avoid affectation in the matters of eating and drinking.

3337. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ never saw a thin loaf made from well-sifted flour with his own eyes, until he met Allāh.” (Daʿīf)

Chapter 45. Thin Loaves Of Bread

3338. It was narrated from Ibn ‘Atā’ that his father said: “Abu Hurairah visited his people, meaning, a village” – I (one of the narrators) think he said: “Yuna” – “And they brought him some of the first thin loaves of bread. He wept and said: ‘The Messenger of Allāh ﷺ never saw such a thing with his own eyes.’” (Daʿīf)

Comments: The reason of stating the condition ‘first thin loaves’ was probably that the bread, which is baked when the oven is hot, swells up and becomes well-cooked, but when the heat reduces this situation changes. The meaning is that the bread was thin and fine. (Allāh knows best.)

3339. Qatādah said: “We used to go to (visit) Anas bin Mālik.” (One of the narrators) Ishāq said: “And his baker was standing...”
there.’’ (In another narration) Darimi said: “And his table was set. He said one day: ‘(Come and) eat, for the Messenger of Allah never saw any thin loaf of bread until he met Allah, nor any roasted sheep (with skin).’”[1] (Sahih)

Comments:

a. Using the services of a baker, a cook and other people is allowed.

b. Preparing a good dish for a guest is allowed as Anas presented fresh and hot bread to his guests.

c. Samita or Masmutah is the roasted sheep or goat whose wool or hair is removed through hot water.

d. Anas mentioned this fact to his pupils to make them feel the blessings of Allah and to be thankful to Him.

Chapter 46. Fāludhaj[2]

3340. It was narrated that Ibn 'Abbas said: “The first we heard of Fāludhaj was when Jibril came to the Prophet and said: ‘The world will be opened for your nation and they will conquer the world, until they eat Fāludhaj.’ The Prophet said: ‘What is Fāludhaj?’ He said: ‘They mix ghee and honey together.’ At that, the Prophet sobbed.” (Da‘if)
Chapter 47. Bread Softened With Ghee

3341. It was narrated that Ibn ‘Umar said: “One day, the Messenger of Allāh ﷺ said: ’I wish that we had some white bread made of brown wheat, softened with ghee, that we could eat.’ A man from among the Ansār heard that, so he took some (of that food) and brought it to him. The Messenger of Allāh ﷺ said: ‘Where was this ghee kept?’ He said: ‘In a container made of mastigure skin.’ And he refused to eat it.” (Da‘if)

3342. It was narrated that Anas bin Mālik said: “Umm Sulā‘īm made some bread for the Prophet ﷺ, and she put a little ghee on it. Then she said: ‘Go to the Prophet ﷺ and invite him (to come and eat).’ So I went and told him: ‘My mother is inviting you (to come and eat).’ So he stood up, and said to the people who were with him: ‘Get up.’ I went ahead of him and told her. Then the Prophet ﷺ came and said: ‘Bring what you have made.’ She said: ‘I
only made it for you alone.' He said: 'Bring it.' Then he said: 'O Anas, bring (them) in to me ten by ten.' So I kept bringing them in ten by ten, and they ate their fill, and there were eighty of them.'

(Sahih)

Comments:

a. Increase in the food was a miracle of the Prophet ﷺ.

b. Preparing good food for a guest does not constitute the affectation that is forbidden.

c. The Prophet ﷺ himself ate the bread and gave it to his Companions.

Chapter 48. Wheat Bread

3343. It was narrated that Abu Hurairah said: "By the One in Whose Hand is my soul, the Prophet of Allâh ﷺ never ate his fill of wheat bread for three days in a row, until Allâh took his soul." (Sahih)

3344. It was narrated that 'Aishah said: "The family of Muhammad ﷺ never ate their fill of wheat bread for three nights in a row, from the time they came to Al-Madinah until he passed away." (Sahih)
Chapter 49. Barley Bread

3345. It was narrated that 'Aishah said: "When the Prophet passed away, there was nothing in my house that any living soul could eat, except a little bit of barley on a shelf of mine. I ate from it for a long time, then I weighed it and soon it was all gone." (Sahih)
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3347. It was narrated that Ibn 'Abbás said: “The Messenger of Allâh used to spend many nights in a row hungry and his family could find no supper, and usually their bread was barley bread.” (Hasan)

3348. It was narrated from Hasan that Anas bin Mâlik said: “The Messenger of Allâh wore wool, and his shoes were sandals.”

He said: “The Messenger of Allâh ate coarse food and wore rough garments.”

It was said to Hasan: “What is coarse food?” He said: “Coarse barley which cannot be swallowed except with a mouthful of water.” (Da'îf)

Comments:

In the era of the Companions and their Followers, woolen clothes were considered the cheapest and the lowest, while cotton clothes were considered nice and expensive. Similarly, the bread of wheat was used only by those who were interested in the luxurious life. Common people used to eat the bread of barley.
Chapter 50. Being Economical
With Food And The
Undesirability Of Eating
One’s Fill

3349. Miqdâm bin Madikarib said: “I heard the Messenger of Allah say: ‘A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third for food, one third for drink and one third for air.’” (Sahih)

Comments:
a. Overeating results in food not being digested and leaves the body without any benefit. So, one should eat only the amount that could be digested easily and benefit the body.

b. The purpose of eating is only to stay alive. Hence, instead of wasting time in preparing formal and delicious dishes, one should spend his time in good and useful deeds.

3350. It was narrated that Ibn ‘Umar said: “A man burped in the presence of the Prophet and he said: ‘Withhold your burps from us! For the most hungry of you on the Day of Resurrection will be those who most ate their fill in this world.’” (Da‘if)

3351. It was narrated that ‘Atiyyah bin ‘Amir Al-Juhani
said: “I heard Salmân, when he was forced to eat food, say: ‘It is sufficient for me that I heard the Messenger of Allâh say: The people who most eat their fill in this world will be the most hungry on the Day of Resurrection.’” (Hasan)

Comments:

a. Whose intake is little, he can easily bear hunger. Enduring hunger for such a person on the Day of Judgment also becomes relatively easy.

b. Those who have big appetite and are eager to eat much, do not think about the lawfulness or unlawfulness of the food. Consequently, they will deserve the punishment on the Day of Judgment.

c. Belching is a sign of eating a bellyful that is not desirable.

Chapter 51. It Is Extravagance To Eat Everything You Want

(المحجوم (٥٠) - باب: من الإشراف أن تأكل كل ما استهبت) (التحفة (٥٠) ٣٣٥٢

٣٣٥٢ - حَنَّانُ بْنُ عُمَرَ، وَ سُلَيْمَةُ بْنُ سَعِيدُ، وَ حَيْبُ بْنُ عُمَامَانُ، وَ سَعِيدُ بْنُ كَحِيرٍ بْنُ يَبْنٍ الْهَجَمِي، قَالُوا: حَنَّانُ بْنُ عُمَرَ بْنُ سَعِيدُ بْنُ كَحِيرٍ بْنُ يَبْنٍ الْهَجَمِي، أَوْ يَوْسفُ بْنُ أَبِي كَحِيرٍ عَنْ نَوْحٍ بْنُ ذَكَوَانَ، عَنْ اَبْنِ الْحَضَنِ، عَنْ أَبِي بْنِ الْحَضَنِ، عَنْ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهُ ﷺ: إِنَّ مَنْ تَأَكَّلَ كُلَّ مَا أَشْتَهَيْتُ."

Chapter 52. The Prohibition Of Throwing Food

3353. It was narrated that 'Aishah said: "The Messenger of Allah entered the house and saw a piece of bread that had been thrown (on the floor). He picked it up, wiped it and ate it, and said: 'O 'Aishah, show honor to the precious (i.e., food), for if the blessing of food departs from people, it never comes back.'" (Da’if)

Chapter 53. Seeking Refuge With Allâh From Hunger

3354. It was narrated that Abu Hurairah said: "The Messenger of Allah used to say: 'Allâhumma inni a’udhu bika minal-ju’, fa innahu bi’sad-dajî, wa a’udhu bika minal-khiyânah, fa innahu bi’satîl-bitânah (O Allâh, I seek refuge with You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one’s heart)."" (Hasan)
Chapter 54. Abandoning Dinner

3355. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ṣallallāhu ‘alaihi wa sallam said: “Do not leave dinner, even if it is only a handful of dates, because abandoning it makes one weak.” (Da’if)

Chapter 55. Hospitality

3356. It was narrated from Anas bin Mālik that the Messenger of Allāh ṣallallāhu ‘alaihi wa sallam said: “Goodness comes more quickly to a house where there are frequent guests than a knife to a camel’s hump.” (Da’if)

3357. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ṣallallāhu ‘alaihi wa sallam said: “Goodness comes more quickly to a house where food is eaten than a knife to a camel’s hump.” (Da’if)
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It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "It is the Sunnah for a man to go out with his guest to the door of the house." (Mauđû')

Chapter 56. If A Guest Sees Something Bad, He Should Go Back

It was narrated that 'Ali said: "I made some food and called the Messenger of Allâh ﷺ (to come and eat). He came and saw some images in the house, so he went back." (Sâhîh)

Safînah, Abu 'Abdur-Rahmân, narrated that a man visited 'Ali bîn Abu Tâlib and he made some food for him. Fâtîmâh said: "Why don't we [1]

[1] Some copies of the text say that he visited 'Ali and prepared food for him, meaning for 'Ali.
invite the Prophet to eat with us?” So they invited him and he came. He put his hand on the doorpost of the house and saw a thin curtain in the corner of the house, so he went back. Fátimah said to ‘Ali: “Go and catch up with him, and ask him: ‘What made you go back, O Messenger of Allâh?’” He said: “I do not enter a well-decorated house.” (Hasan)

**Comments:**

a. Simplicity is preferred in the Shari‘ah; keeping away from unnecessary formalities is better.

b. Admonishing immediately for a mistake is advisable provided there is harm in its delay.

c. If any inviting person commits an unlawful matter then not attending the party is allowed. However, if he refrains from the mistake then one should not be absent from the occasion.

**Chapter 57. Ghee And Meat Together**

3361. It was narrated that Ibn ‘Umar said that ‘Umar entered upon him when he was eating, and he made room for him in the middle of the gathering. He said: Bismillah, then he took a morsel and ate it, then a second. Then he said: “I notice some fat in the food but it is not the fat of the meat.’” ‘Abdullâh said: “O Commander of the Believers! I went out to the marketplace looking for some fatty meat (bones with plenty of meat on
them) to buy, but it was expensive, so I bought some lean meat (bones with not much meat on them) for a Dirham, and added a Dirham’s worth of ghee. I wanted my family to go through it bone by bone.” ‘Umar said: “The Messenger of Allâh ฯ never had these two things together; he would eat one and give the other in charity.”

‘Abdullâh said: “Eat it this time, O Commander of the Believers, and I will never have them both together again but I will do that (i.e., give one in charity).” He said: “I will not eat it.” (Hasan)

Comments:

a. Whenever a special dish is prepared then one should send whatever possible amount of that dish to his neighbors.

b. Adding some water to meat to send some broth to neighbors is a simple way that does not result in any extra expenses. One may adopt other similar ways.
Chapter 59. Eating Garlic, Onions And Leeks

3363. It was narrated from Ma'dān bin Abu Talhah Al-Ya'muri that 'Umar bin Khattāb stood up one Friday delivering a sermon. He praised and glorified Allāh, then he said: "O people, you eat two plants which I do not regard as anything but offensive: This garlic and these onions. At the time of the Messenger of Allāh ﷺ, I would see a man, if the smell (of these vegetables) was found on him, being taken by the hand and led out to Baqi' (graveyard). Whoever must eat them, let him cook them to death." (Sahih)

Comments:

a. At the time of going to the mosque, one should avoid eating uncooked onion or garlic.
b. If one needs to eat it, then he should eat it in advance of the prayer so that the odor dies out by the time of prayer. Or he should eat something that removes the odor of onion after that such as coriander.
c. If garlic or onion is cooked in soup or curry then their odor expires. Going to the mosque after eating such thing is allowed.
d. The purpose of driving the person out of the mosque is to come back when the odor expires.
e. The smell of cigarettes is more hateful than the smell of onions. So, a Muslim should always keep away from it whether the time is for prayer or not.

3364. It was narrated that Umm Ayyub said: "I made some food for the Prophet ﷺ, in which there were some vegetables. He did not eat it, and he said: 'I do not like to
 annoy my companion.’” (Sahih)

3365. It was narrated from Jâbir that a group of people came to the Prophet and he noticed the smell of leeks coming from them. He said: “Did I not forbid you to eat these vegetables? For the angels are offended by that which offends people.” (Sahih)

Comments:
Garlic, onion and leek are not forbidden. If one needs them then he should cook them well, or should eat something that removes their odor after them.

3366. ‘Uqbah bin ‘Amir Al-Juhani said: “The Messenger of Allah said to his Companions: ‘Do not eat onions,’ then he said in a low voice: ‘Raw.’” (Da’if)

Comments:
The previous Sound Ahâdith prove that eating raw onions is disliked, while eating cooked onions is allowed.
Chapter 60. Eating Cheese and Ghee

3367. It was narrated that Salmān Al-Fārisi said: "The Messenger of Allāh ﷺ was asked about ghee, cheese and wild donkeys. He said: 'What is lawful is that which Allāh has permitted, in His Book and what is unlawful is that which Allāh has forbidden in His Book. What He remained silent about is what is pardoned.'" *(Hasan)*

Comments:

a. Allāh’s Book here means the Commands of Allāh which refers to both the Qur’ān and the Hadith.

b. Those things which are free from the basis of prohibitions are lawful whether they are mentioned in the Qur’ān or not.

Chapter 61. Eating Fruit

3368. It was narrated that Nu’mān bin Bashir said: "The Prophet ﷺ was given a gift of some grapes from Tā’if. He called me and said: 'Take this bunch of grapes and give it to your mother.' But I ate it before I gave it to her. A few nights later he said to me: 'What happened to the bunch of grapes? Did you give it to your mother?' I said: 'No., So he called me treacherous.'" *(Da’īf)*
It was narrated that Talhah said: "I entered upon the Prophet \( ^{\text{i}} \) and in his hand was some quince. He said: 'Take it, O Talhah, for it soothes the heart.'" (Da‘if)

Chapter 62. The Prohibition Of Eating While Lying Down Prostrate

It was narrated from Sâlim that his father said: "The Messenger of Allâh forbade a man from eating while lying down on his face." (Da‘if)

Comments:
Lying on stomach is forbidden. (Jâmi ‘At-Tirmidhi: 5040)
30. Chapter On Drinks

Chapter 1. Wine Is The Key To All Evils

3371. It was narrated that Abu Dardâ' said: “My close friend [said]: ‘Do not drink wine, for it is the key to all evils.’” (Hasan)

Comments:

a. *Khamr* (wine) means every drink that causes drunkenness. (See Hadith: 3390)
b. A human being, because of his intellect, keeps himself away from every sin and harmful saying or action. After using intoxicants, he looses his mind and good sense. Hence, he can not differentiate between good and bad, and in this condition he is prone to commit any sin.

3372. 'Ubâdah bin Sâmit said: “I heard Khabbâb bin Aratt narrating that the Messenger of Allâh ﷺ said: ‘Beware of wine! For its sins overwhelm other sins, just as the grapevine overwhelms other trees.’” (Da'îf)
Chapter On Drinks

Chapter 2. Whoever Drinks Wine In This World, He Will Not Drink It In The Hereafter

3373. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Whoever drinks wine in this world, he will not drink it in the Hereafter, unless he repents.” (Sahih)

Chapter 3. The One Who Is Addicted To Wine

3375. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The one who is addicted to wine is like one who worships idols.” (Hasan)
3376. It was narrated from Abu Dardā’ that the Prophet ﷺ said:
“No one who is addicted to wine will enter Paradise.” (Hasan)

Comments:
a. Drinking wine is a great major sin.

Chapter 4. If A Person Drinks Wine, His Prayer Will Not Be Accepted

3377. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said:
“Whoever drinks wine and gets drunk, his prayer will not be accepted for forty days, and if he dies he will enter Hell, but if he repents, Allāh will accept his repentance. If he drinks wine again and gets drunk, his prayer will not be accepted for forty days, and if he dies he will enter Hell, but if he repents, Allāh will accept his repentance. If he drinks wine again and gets drunk, his prayer will not be accepted for...
forty days, and if he dies he will enter Hell, but if he repents Allâh will accept his repentance. But if he does it again, then Allâh will most certainly make him drink of the mire of the puss or sweat on the Day of Resurrection.” They said: “O Messenger of Allâh, what is the mire of the puss or sweat? He said: “The drippings of the people of Hell.” (Sahih).

Comments:

a. A type of punishment of a sin might be that worship of a sinner is not accepted. Nonetheless, it does not mean that a drinker should give up his prayers since neglecting prayers is a sin which is worse than drinking wine.

b. Those who involve themselves in committing major sins will enter Hell and deserve a severe punishment.

Chapter 5. What Wine Is Made From

3378. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Wine comes from these two trees: The date palm and the grapevine.” (Sahih)

Comments:

a. The meaning of the Hadith is that wine is mostly made of the mentioned two things.

b. Some are of the opinion that only the intoxicant drink which is extracted from grapes is called wine. This is not a correct opinion.

c. Any juice or drink that causes drunkenness is forbidden, if it does not cause drunkenness then it is lawful.

3379. It was narrated from
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Nu'mân bin Bashir that the Messenger of Allâh ﷺ said:

"From wheat comes wine, from barley comes wine, from raisins
comes wine, from dates comes wine and from honey comes
wine." (Hasan)

Comments:
a. Wine, regardless of the substance from which it is made, is forbidden.
b. The reason for the prohibition of wine is drunkenness. So, if any edible
thing, injection or inhaling material causes drunkenness then it is forbidden
and punishable.

Chapter 6. Wine Is Cursed From Ten Angles

3380. It was narrated from Ibn 'Umar that the Messenger of
Allâh ﷺ said: "Wine is cursed from ten angles: The wine itself,
the one who squeezes (the grapes etc), the one for whom it is
squeezed, the one who sells it, the one who buys it, the one who
carries it, the one to whom it is carried, the one who consumes its
price, the one who drinks it and the one who pours it." (Hasan)
of Allâh ﷺ cursed ten with regard to wine: The one who squeezes (the grapes etc.), the one who asks for it to be squeezed, the one for whom it is squeezed, the one who carries it, the one to whom it is carried, the one who sells it, the one for whom it is bought, the one who pours it, the one for whom it is poured, until he counted ten like this.” (Hasan)

Comments:
a. Drinking wine is a form of disobedience to Allâh and a major sin. In addition, it is an origin of many evils.
b. Having any relation with wine deprives one from the blessings of Allâh and brings the curse of Allâh.
c. Any kind of cooperation in sin is like participating in sin, even if the cooperation looks very insignificant.
d. If one knows, or strongly believes, that a certain work will help in committing sin, then that work should not be carried out, whether with payment or without payment.

Chapter 7. Dealing In Wine

3382. It was narrated that 'Aishah said: "When the Verses at the end of Surat Al-Baqarah concerning usury were revealed, the Messenger of Allâh ﷺ went out and forbade dealing in wine." (Sahih)

Comments:
a. All types of interest are forbidden. Some kinds of trade are also prohibited since they may result in dealing with interest. (For instance; transactions
involving change in prices to include interest.) Similarly, when wine is prohibited, its trade is also prohibited, since it opens the door of drinking wine.

3383. It was narrated that Ibn `Abbás said: Umar heard that Samurah had sold some wine, and he said: “May Allâh ruin Samurah! Does he not know that the Messenger of Allâh said: ‘May Allâh curse the Jews, for animal fat was forbidden to them, so they melted it down and sold it.’” (Sahih)

Comments:

a. In Arabic language the fat that is extracted from meat is called Shāhām, while the melted fat is called Wadak, but changing names does not change the rulings of the Shari’ah.

b. The Jews resorted to trickery and claimed that only fat was made forbidden to them so they are selling Wadak (melted fat), which is a different thing.

Chapter 8. They Will Call Wine By Other Names

3384. It was narrated from Abu Umāmah Al-Bāhili that the Messenger of Allâh said: “Night and day will not cease until a group among my nation drinks wine, calling it by some other name.” (Hasan).

Comments:

a. The reason for citing the acts that will appear prior to the Day of Judgment is that the believers should try their best to shun it.

b. Changing the names of prohibited things does not change their rulings;
such as calling usury as interest or markup—this does not change its reality. Similarly, wine does not become lawful if it is named as drink, spirituous liquors or soft drink.

3385. It was narrated from 'Ubādah bin Sāmit that the Messenger of Allāh ﷺ said: "People among my nation will drink wine, under some other name that they will give it." (Hasan)

3386. It was narrated from 'Āishah, narrating it from the Prophet ﷺ: "Every drink that causes intoxication is unlawful." (Sahih)

3387. Sālim bin 'Abdullāh bin 'Umar narrated that his father said: "The Messenger of Allāh ﷺ said: 'Every intoxicant is unlawful.'" (Hasan)
Comments:

a. All kinds of intoxicants, whether they are used as drinking, eating, inhaling or by injecting in the body are forbidden.

b. Using intoxicating drugs whether its quantity is less or more is forbidden.

c. If a drink causes drunkenness when it is used in a large quantity, then drinking it in a small quantity, even if this quantity does not cause drunkenness, is also forbidden.

3388. It was narrated from Ibn Mas‘ūd that the Messenger of Allāh ﷺ said: “Every intoxicant is unlawful.” (Sahih)

Ibn Mājah said: “This is a narration of the Egyptians.”

3389. Mu‘āwiyah said: “I heard the Messenger of Allāh ﷺ say: ‘Every intoxicant is unlawful for every believer.’” (Hasan)

This is a narration of the Raqqiyyin.\[1\]

Comments:

Imām Ibn Mājah ﷺ meant that all the scholars of Hadith who narrated this Hadith are from Egypt. The scholars from other cities did not narrate this Hadith.

\[1\] The people of Raqqah, a town in ‘Irāq near Baghdad.
3390. It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: “Every intoxicant is Khamr (wine) and every Khamr is unlawful.” (Hasan)

Comments:
This shows that the saying of those scholars who are of the opinion that only the wine made of grapes is forbidden, whether it is little or much, and the drinker of this wine is punished, is not correct. According to them, the drinks that are made of other than grapes are not forbidden in general. So, a small quantity that does not cause drunkenness is allowed. This Hadith proves that such sayings are not correct. Hadith no. 3392 also supports the ruling of this Hadith.

3391. It was narrated from Abu Musa that the Messenger of Allah ﷺ said: “Every intoxicant is unlawful.” (Sahih)

Chapter 10. What Causes Intoxication In Large Amounts, A Small Amount Of It Is (Also) Unlawful

3392. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allah ﷺ said: “Every intoxicant is unlawful and whatever causes intoxication in
large amounts, a small amount of it is (also) unlawful." (Sahih)


3393. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: “Whatever causes intoxication in large amounts, a small amount of it is (also) unlawful.” (Hasan)


3394. It was narrated from 'Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: “Whatever causes intoxication in large amounts, a small amount of it is (also) unlawful.” (Hasan)

تخريج: [إسناد حسن] أخرجه السناني، الآشرية، تحريم كل شراب أسكر كبير، ح: 8/3730.

Chapter 11. The Prohibition Of Mixing Two Fruits[1]

3395. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade making Nabîdîh[2] with dates and raisins together, or with unripe dates and

[1] Because when two fruits are mixed, the resulting liquid may become an intoxicant even before the taste changes, so people may unwittingly drink something intoxicating.

[2] Nabîdîh is what is produced by soaking dates, or fruit in water. When it ferments it becomes intoxicating and is unlawful.
Comments:

a. If fresh dates, dry dates, or raisins are soaked in water and left overnight, the sweetness of the above things dissolves in the water, and it turns into a sweet drink that is called *Nabidh*. It is lawful since it does not have the characteristic of intoxication.

b. If two different things are mixed up for preparing *Nabidh* then it is more prone to develop the characteristic of intoxication. So, it should be avoided.

3396. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: ‘Do not make *Nabidh* with dried dates and unripe dates together, make *Nabidh* with each of them on its own.’ (Sahih)

3397. It was narrated from `Abdullâh bin Abu Qatâdah, from his father, that he heard the Messenger of Allâh ﷺ say: ‘Do not combine fresh dates and unripe dates, or raisins and dates; rather make *Nabidh* with each one of them on its own.’ (Sahih)
Chapter 12. Description Of Nabidh And How It Is Drunk

3398. It was narrated that 'Aishah said: “We used to make Nabidh for the Messenger of Allah in a water skin. We would take a handful of dates or a handful of raisins, and put them in it, then pour water over it. We would make that in the morning and he would drink it in the evening, or we would make it in the evening and he would drink it in the morning.” (Sahih)

Abu Mu'awiyah said: “...in the day and he would drink it at night, or at night and he would drink it during the day.”

Comments:

By soaking dates and the like in water from morning to evening, or from evening to morning, their sweetness melts perfectly in the water without developing the characteristic of intoxication. So, this drink is undoubtedly lawful.

3399. It was narrated that Ibn 'Abbás said: “Nabidh would be made for the Messenger of Allah and he would drink it on the same day, or the next day, or the third day, and if there was any left he would throw it away or give orders that it was to be thrown away.” (Sahih)
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Comments:

Intoxication does not develop fast during winter so, if dates and the like are soaked in a considerable quantity then the Nabidh could be used for two or three days. However, if one feels that it could lead to drunkenness, or it went bad or its taste has been changed, then it should be thrown away.

3400. It was narrated that Jābir bin ‘Abdullāh said: “Nabidh would be made for the Messenger of Allāh in a vessel of stone.” (Sahih)

Chapter 13. The Prohibition Of Making Nabidh In Certain Vessels

3401. It was narrated that Abu Hurairah said: “The Messenger of Allāh forbade making Nabidh in Naqir, Muzaffat, Dubbā, and Hantamah. And he said: ‘Every intoxicant is unlawful.’”[1] (Sahih)

Comments:

a. If pumpkin or the like vegetable (for example sweet gourd) is left on its plant till they get ripen and dried then they may be used as a vessel. This is what is meant here by the vessels of pumpkin.

b. If coal tar is applied to the vessels made of soil or to the vessels that are

[1] Similar was recorded by Muslim, Tirmidhi and others, with explanation: Zādhan said: “I asked Ibn ‘Umar about what containers Allāh’s Messenger prohibited. He informed us in your language, and he explained it to us in our language. He said: ‘Allāh’s Messenger prohibited Hantamah, and it is an earthenware container, and he prohibited Dubbā, and it is a gourd; and he prohibited Naqir, and it is the trunk of a date palm that is hollowed out or carved; and he prohibited Muzaffat, and it is coated with pitch. And he ordered that Nabidh be prepared in water skins.”
being used for oil, in this case, their pores are blocked and they no longer remain like earthenware. Nabdih in such utensils transfers to an intoxicant substance very fast, so they are forbidden.

3402. It was narrated that Ibn 'Umar said: "The Messenger of Allah forbade making Nabidh in Muzaffat or a gourd." (Sahih)

Nabidh in such utensils transfers to an intoxicant substance very fast, so they are forbidden.

3403. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah forbade drinking from Hantam, Dubba' and Naqir. (Sahih)

The reason of this prohibition has been mentioned. Later, when hatred of wine became strong in the hearts of Muslims, the Prophet allowed them to use those utensils. But he warned them from using intoxicants as stated in the following chapter.

3404. It was narrated that 'Abdur-Rahman bin Ya'mar said: "The Messenger of Allah forbade Dubba' and Hantam." (Sahih)

Chapter 14. Concessions
Regarding That

3405. It was narrated from Ibn Buraidah from his father that the Prophet said: "I used to forbid
you to use certain vessels, but now make Nabidh in them, but avoid all intoxicants." (Sahih)

Chapter 15. *Nabidh Made In (Earthenware) Jars*

3407. It was narrated that 'Aishah said: "Is anyone of you incapable of taking a water skin from the skin of her sacrifice each year?" Then she said: "The Messenger of Allâh forbade making Nabidh in (earthenware) jars, and in such and such, and
such and such, except for vinegar.” (Da‘if)

It was narrated that Abu Hurairah said: “The Messenger of Allâh forbid making Nabîdîh in (earthenware) jars.” (Sahih)

Comments:

- It refers to the large earthen jar that is smeared with pitch or coated with coal tar and the like material.

It was narrated that Abu Hurairah said: “Some Nabîdîh from an (earthenware) jar was brought to the Messenger of Allâh and it was bubbling. He said: ‘Throw this against the wall, for this is the drink of one who does not believe in Allâh and the Last Day.’” (Sahih)

Comments:

- The appearance of effervescence and bubbling in Nabîdîh shows that it has changed to an intoxicant. Similarly, if its taste becomes bitter then drinking it becomes forbidden.
- Forbidden drinks should be destroyed.
Chapter 16. Covering Vessels

3410. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “Cover your vessels, tie your water skins, extinguish your lamps and lock your doors, for Satan does not untie a water skin, open a door or uncover a vessel. If a person cannot find anything but a stick with which to cover his vessel and mention the Name of Allāh, then let him do so. And the mouse could set fire to the house with its people inside.” (Sahih)

Comments:

a. These instructions are to be implemented prior to going to bed at night. (See Sahih Al-Buhārī: 5623)

b. While closing doors, covering containers and utensils, and at the time of tying mouth of water skins, Bismillāh, should be recited. Due to its blessings one is protected from the evils of Satan.

3411. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ commanded us to cover our vessels, tie up our water skins and turn over our vessels.” (Hasan)

Comments:

The above purpose could be gained by turning over an empty small container. If it contains something or it is too big to be turned over, then it should be covered.

3412. It was narrated that ‘Aishah said: “I used to prepare three covered vessels for the
Chapter 17. Drinking From A Silver Vessel

3413. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: “The one who drinks from a silver vessel is swallowing Hell-fire into his belly.” (Sahih)

Comments:

a. Eating and drinking in gold or silver utensils is forbidden.

b. Violating the rulings of the Shari‘ah leads to the punishment of Hell.
Chapter On Drinks

Comments:

a. Using golden and silver utensils is a custom of non-Muslims.
b. Adopting non-Muslims' customs is forbidden.
c. The one who avoids the prohibited in this world, Allâh will grant him special blessings in Paradise.

3415. It was narrated from 'Aishah that the Prophet ﷺ said: “Whoever drinks from a silver vessel, it is as if he swallowing Hell-fire into his belly.” (Sahih)

3416. It was narrated from Anas that he used to drink from a vessel in three draughts, and Anas said that the Messenger of Allâh ﷺ used to drink from a vessel in three draughts. (Sahih)

3417. It was narrated from Ibn 'Abbâs that the Prophet ﷺ drank, and took two breaths while doing so. (Da'if)

Comments:

Drinking in three draughts means that after drinking some water, the vessel should be removed from the mouth, and then drinking could be continued once again for the second and third time, as it is mentioned in Hadith no. 3427.
Chapter 19. Tipping Up Water Skins

3418. It was narrated that Abu Sa‘eed Al-Khudri said: “The Messenger of Allāh ﷺ forbade tipping up water skins in order to drink from their mouths.” (Sahih)

Chapter 20. Drinking From The Mouth Of A Water Skin

3420. It was narrated that Abu Hurairah said: “The Messenger of
Allâh forbade drinking (directly) from the mouth of a water skin.” *(Sahih)*

**Translation:**

Allâh forbade drinking (directly) from the mouth of a water skin.” *(Sahih)*

**Chapter 21. Drinking While Standing Up**

3422. ‘Âsîm narrated from Sha’bî, from Ibn ‘Abbâs who said:

“I drew water from Zamzam for the Prophet ﷺ and he drank standing up.” *(Sahih)*

I (‘Âsîm) mentioned that to ‘Ikrimah and he swore by Allâh that he did not do that.\(^1\)

**Translation:**

I (‘Âsîm) mentioned that to ‘Ikrimah and he swore by Allâh that he did not do that.\(^1\)

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\(^1\) See *Fathul-Bârî* no. 1637, where he mentioned this narration, but that ‘Ikrimah said: “Because he was mounted.”
Chapter On Drinks

Comments:
‘Ikrimah, May Allâh be pleased with him, stated according to his knowledge. In such matters affirmative statement is preferred over negative statement.

3423. It was narrated from ‘Abdur-Rahmân bin Abi ‘Amrah, from a grandmother of his who was called Kabshah Al-Ansâriyyah, that the Messenger of Allâh ﷺ entered upon her, and there was a water skin hanging there. He drank from it while standing, and she cut off the mouth of the water skin, seeking the blessing of the place where the mouth of the Messenger of Allâh ﷺ had been. (Hasan)

Comments:
Keeping the things that have ever been in contact with the sacred body of the Prophet ﷺ to get blessings from them is allowed. This practice is not allowed with any other person. The Companions of the Prophet ﷺ and their followers did not keep the relics of the Companions, even if they belonged to great Companions like Abu Bakr and Umar, ﷺ to get blessings from them.

3424. It was narrated from Anas that the Messenger of Allâh ﷺ forbade drinking standing up. (Sahih)

Comments:
Some scholars are of the opinion that this ruling means undesirability, i.e., drinking in sitting positions is preferable. Some others are of the opinion that drinking while standing was peculiar to the Prophet ﷺ. However, we
should follow the Ahādīth that prevent from such practice. No doubt, it is better to avoid drinking in a standing position.

Chapter 22. When Drinking, The (Vessel) Should Be Passed Around To The Right

3425. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ was brought some milk mixed with water. On his right there was a Bedouin and on his left was Abu Bakr. He drank some, then he gave it to the Bedouin and said: “Pass it around to the right.” (Sahih)

3426. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ was brought some milk. On his right was Ibn ‘Abbās and on his left was Khālid bin Walid. The Messenger of Allāh ﷺ said to Ibn ‘Abbās: ‘Will you permit me to give Khālid to drink?’ Ibn ‘Abbās said: ‘I would not like to give preference to anyone over myself when it comes to the leftover drink of the Messenger of Allāh ﷺ. So Ibn ‘Abbās took it and drank some, then Khālid drank some.” (Dā'if)

Comments:
a. The priority is always given to the right side in doing good deeds.
b. The Prophet ﷺ wanted to present his blessed leftover water to Khālid ﷺ.
c. For this purpose he asked the permission of Ibn Abbâs since it was his right. So, it was not appropriate to give anyone else without his permission. In addition, it proves kindness to children as well as protection of their rights.

Chapter 23. Breathing Into The Vessel

3427. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "When anyone of you drinks, let him not breathe into the vessel. If he wants to continue drinking, let him move the vessel away (in order to breathe) then bring it back, if he wants." (Hasan)

3428. It was narrated that Ibn 'Abbâs said: "The Messenger of Allah ﷺ forbade breathing into the vessel." (Sahih)

Chapter 24. Blowing Into The Drink

3429. It was narrated that Ibn 'Abbâs said: "The Messenger of Allah ﷺ forbade blowing into the vessel." (Sahih)
Comments:

a. If a straw or the like falls into the water then it should be removed by something (a spoon and the like) or some water should be poured out to get the straw out.

b. If milk, tea or any other drink is hot then blowing in it for cooling is not allowed. Nevertheless, he may pour little by little in another vessel to drink from it.

3430. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ did not blow into his drinks.” (Sahîh)

Chapter 25. Drinking From One’s Hand And Lapping Up Water (Like An Animal)

3431. It was narrated from 'Âsim bin Muhammad bin Zaid bin ‘Abdullâh, from his father, that his grandfather said: “The Messenger of Allâh ﷺ forbade us to drink while (lying) on our bellies, lapping up water, and he forbade us to drink from one hand only. He said: ‘None of you should lap up water as a dog does, and he should not drink water from one hand as the people with whom Allâh is angry do, and he should not drink from a vessel at night without stirring it first, unless the vessel was covered. Whoever drinks from his hand when he is able to drink from a vessel, with the intention of humility, Allâh will record good deeds equivalent to the
number of his fingers for him. It (i.e., the hand) is the vessel of 'Eisa bin Maryam, when he threw away the cup and said: 'Ugh! That belongs to this world.'" (Da'i')

3432. It was narrated that Jābir bin 'Abdullāh said: "The Messenger of Allāh  entered upon a man among the Ansār when he was watering his garden. The Messenger of Allāh  said to him: 'If you have any water that has been kept overnight in a water skin, then give us some to drink, otherwise we will drink by putting our mouths in the basin.' He said: 'I have water that has been kept in a water skin. So he went and we went with him, to the shelter, where he milked a sheep for him and (mixed it with) the water that had been kept overnight in a water skin. He drank from it, then he did likewise for his Companion who was with him." (Sahih)

Comments:
a. Drinking by mouth directly from flowing water is allowed. However, it is better to put it in a vessel or one's hands for drinking.
b. Drinking the water that is left in the night is allowed provided it was covered perfectly, or kept in a water skin and the like.
c. 'Shann' in Arabic refers to an old water skin; in which water becomes much cooler.
d. On this occasion Abu Bakr was in the company of the Prophet . (See footnotes of Ibn Mājah, by Wahiduz-Zaman ).
Chapter On Drinks

3433. It was narrated that Ibn ‘Umar said: “We passed by a pond and we started to lap up water from it. The Messenger of Allâh ﷺ said: ‘Do not lap up the water, rather wash your hands then drink from them, for there is no better vessel than the hand.’” (Da’îf)

Chapter 26. The One Who Serves Water To Others Should Be The Last One To Drink From It

3434. It was narrated from Abu Qatâdah that the Messenger of Allâh ﷺ said: “The one who serves water to others should be the last one to drink from it.” (Sahîh)

Comments:
It is among the Islamic etiquettes that a serving person should drink last. Similarly, if one distributes something he should take his portion last, but it is not compulsory.

Chapter 27. Drinking From A Glass

3435. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ had a glass cup from which he would drink.” (Da’îf)
يرسُول الله ﷺ قَدْ خَرَجَ فَوَارِثٌ يُسَرَّبُ فيه.

تَخْرِيجٌ: [إِسْتَادَه ضَعِيفٌ] أَخْرِجَهُ ابْنِ سَعِيدٍ: 485/1 من حَدِيثٍ مَنْدِلٍ به، وَضَعَهُ الْبُصِيرِيُّ.

مِنْ أَجْلِ ضَعِيفٍ مَنْدِلٍ تَقْدِيمٍ، حِ: 1247، وَتَدْلِيسٍ ابْنِ إِسْحَاقٍ تَقْدِيمٍ، حِ: 1209.
Chapter 1. Allāh Has Not Sent Down Any Disease Except That He Has Also Sent Down The Cure For It

3436. It was narrated that Usāmah bin Sharīk said: “I saw the Bedouins asking the Prophet ﷺ: ‘Is there any harm in such and such, is there any harm in such and such?’ He said to them: ‘O slaves of Allāh! Allāh has only made harm in that which transgresses the honor of one’s brother. That is what is sinful.’ They said: ‘O Messenger of Allāh! Is there any sin if we do not seek treatment?’ He said: ‘Seek treatment, O slaves of Allāh! For Allāh does not create any disease but He also creates with it the cure, except for old age.’ They said: ‘O Messenger of Allāh, what is the best thing that a person may be given?’ He said: ‘Good manners.’” (Sahih)
Comments:
a. It was the phenomenon of the great character of the Prophet ﷺ that he used to bear bad behavior of new Muslims patiently.
b. The teachings of Islam suit the nature of human beings so they are easy to follow.
c. Cutting a portion of his honor (transgressing his honor) means that he behaves or speaks with him in a manner that affects his self-respect.
d. Taking medicine for any disease is also among the lawful means, so it is allowed.

3437. It was narrated that Abu Khizâmah said: “The Messenger of Allâh ﷺ was asked: ‘Do you think that the medicines with which we treat ourselves, the Ruqyah by which we seek healing, and the means of protection that we seek, change the decree of Allâh at all?’ He said: ‘They are part of the decree of Allâh.”’ (Da’if)

3438. It was narrated from ’Abdullâh that the Prophet ﷺ said: “Allâh does not send down any disease, but He also sends down the cure for it.” (Sahih)

Comments:
Ruqyah (incantation) should be only by the Verses of Qur’ân or by the authentic supplications that are proven in Ahâdîth. Avoiding incomprehensible sentences, or the chants and spells that contain polytheism is compulsory.
3439. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Allâh does not send down any disease, but He also sends down the cure.” (Sahih)

Comments:
A patient should be kept away from all those things that are harmful to him. However, respecting the desire of a patient in foods or hits that are not harmful is better.

Chapter 2. When A Sick Person Desires Some (Food)

3440. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ visited a man (who was sick) and said to him: “What do you desire?” He said: “I want wheat bread.” The Prophet ﷺ said: “Whoever has wheat bread, let him send it to his brother.” Then the Prophet ﷺ said: “When a sick person among you desires something, give it to him.” (Da’îf)

3441. It was narrated that Anas bin Mâlik said: “The Prophet ﷺ went to visit a sick person, and said: ‘Do you want anything? Do you want cake?’ He said: ‘Yes.’ So they looked for some for him.” (Da’îf)

Comments:
A patient should be kept away from all those things that are harmful to him. However, respecting the desire of a patient in foods or fruits that are not harmful is better.
Chapter 3. Diet

3442. It was narrated that Umm Mundhir bint Qais Ansâriyyah said: "The Messenger of Allâh ﷺ entered upon us, and with him was ‘Ali bin Abu Tâlib, who had recently recovered from an illness. We had bunches of unripe dates hanging up, and the Prophet ﷺ was eating from them. ‘Ali reached out to eat some, and the Prophet ﷺ said to ‘Ali: ‘Stop, O ‘Ali! You have just recovered from an illness.’ I made some greens and barley for the Prophet ﷺ, and the Prophet ﷺ said to ‘Ali: ‘O ‘Ali, eat some of this, for it is better for you.’" (Hasan)

Comments:

a. A patient should take care of his diet.

b. A patient should eat what is beneficial for him and should avoid what is harmful for him.

c. According to Muhammad Fuwâd Abdul-Bâqi, Salaq (greens) implies all edible vegetables. Allâmah Wahiduz-Zaman interpreted it as sugar beet.

d. After recovering from sickness, digestible food and that which is full of nutrition should be used.

3443. It was narrated that Suhaib &z said: "I came to the Prophet ﷺ and in front of him there were
some bread and dates. The Prophet ﷺ said: 'Come and eat.' So I started to eat some of the dates. Then the Prophet ﷺ said: ‘Are you eating dates when you have an inflammation in your eye?’ I said: ‘I am chewing from the other side.’ And the Messenger of Allâh ﷺ smiled.” (Hasan)

Comments:

a. If a guest is invited for food, he should accept it without showing affectation.

b. A patient should be careful with his diet.

c. Joking with an honorable person is allowed but it should be within the limits of good manners.

Chapter 4. Do Not Force The Sick Person To Eat

3444. It was narrated from 'Uqbah bin 'Amir Al-Juhani that the Messenger of Allâh ﷺ said: “Do not force your sick ones to eat or drink. Allâh will feed them and give them to drink.” (Da'if)

Comments:

a. If a patient is not interested in eating or drinking, he should not be forced into it, since forcefully eaten food does harm to him instead of benefiting him.

b. ‘Allâh feeds and gives drink to a patient’ means that patients do not need food and drink as a healthy person does.
Chapter 5. Talbinah (Porridge)[1]

3445. It was narrated that 'Àishah said: "If any of his family members became ill, the Messenger of Allâh ﷺ would order that some broth be made. And he would say: 'It consoles the grieving heart and cleanses the ailing heart, as anyone of you cleanses her face of dirt with water.'" (Hasan)

3446. It was narrated from 'Àishah that the Prophet ﷺ said: "You should eat the beneficial thing that is unpleasant to eat: Talbinah," meaning broth. If any member of the family of the Messenger of Allâh ﷺ was sick, the cooking pot would remain on the fire until one of two things happened, either the person recovered or died. (Hasan)

Chapter 6. Black Seed
(Nigella Sativa)

3447. Abu Hurairah narrated that he heard the Messenger of Allah say: “In black seed there is healing for every disease, except the Sām.”

“Sām means death. And black seed is Shiwwiz.”[1] (Sahih)

3448. It was narrated that ‘Uthmān bin ‘Abdul-Malik said: “I heard Sālim bin ‘Abdullāh narrating from his father that the Messenger of Allah said: ‘You should eat this black seed, for in it there is healing from every disease, except the Sām (death).’” (Sahih)

3449. It was narrated that Khālid bin Sa’d said: “We went out and with us was Ghālib bin Abjar. He fell sick along the way, and when we came to Al-Madinah he was sick. Ibn Abu ‘Atiq came to visit

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[1] According to the narration with Al-Bukhārī (no. 5688) the speaker for the last part is Ibn Shihāb Zuhri. However, that has not been translated in the present translation of Sahih Al-Bukhārī.
him and said to us: ‘You should use this black seed. Take five or seven (seeds) and grind them to a powder, then drop them into his nose with drops of olive oil, on this side and on this side. For 'Aishah narrated to them that she heard the Messenger of Allāh صلی الله علیه وآله وسلم say: “This black seed is a healing for every disease, except the Shank.” I said: “What is the Shank?” He said: “Death.” (Sahih)

Comments:

a. While visiting a patient, if one knows good medication for the sickness, he may inform the relatives of the patient. However, he should not advise any medication that is not tested yet.

b. Inhaling medicine through the nose is also a therapy of medication.

c. Black cumin has many advantages. Imām Ibn Qayyim جلّ سلطانہ mentioned its many advantages briefly in his book Zādul-Mād. Dr. Khalid Ghaznavi in his books about prophetic medicines discussed this matter thoroughly and elaborately, these books are very useful on this subject.

Chapter 7. Honey

3450. It was narrated from Abu Hurairah that the Messenger of Allāh صلی الله علیه وآله وسلم said: “Whoever eats honey three mornings each month, will not suffer any serious calamity.” (Da‘if)
3451. It was narrated that Jābir bin ‘Abdullāh said: “Some honey was given as a gift to the Prophet, and he shared among us spoonful by spoonful. I took my spoonful then I said: ‘O Messenger of Allāh, can I have another?’ He said: ‘Yes.’” (Da‘īf)

3452. It was narrated from ‘Abdullāh that the Messenger of Allāh said: “You should take the two that bring healing: Honey and the Qur’ān.” (Da‘īf)

Comments:
a. Honey heals physical diseases as the Qur’ān heals spiritual and religious diseases.

b. The Qur’ān is also useful in physical diseases as the one who was bitten by a snake was cured when Surat Al-Fātihah was recited on him. (Sahih Al-Bukhārī: 2210)

Chapter 8. Truffles and ‘Ajwāh

3453. It was narrated from Abu Sa‘eed and Jābir that the Messenger of Allāh said: "Truffles are a type of manna, the name of a certain type of date, and it is also a word used to refer to dried, pressed dates."
and their water is a healing for eye (diseases). And the ‘Aiwah are from Paradise, and they are healing for possession.’[1] (Hasan)

Another chain from Abu Sa’eed from the Prophet \( \mathfrak{F} \) with similar wording.

**Comments:**

Grade of this Hadith: Allâmah Albâni \( \mathfrak{F} \) said: “This Hadith with the words “it cures from poison” is correct. The other statement related to ‘Aiwah date is not correct; it is Weak. The correct part of this Hadith will be mentioned in the Hadith 3455.

a. Mann was the Divine food that was sent down to Banu Israel. It was in the form of sweet grains. They used to eat it according to their necessity.

b. Truffles or mushrooms are considered like Mann since they are also obtained without any hardship.

c. There is a Hadith in Sahîh Al-Bukhâri about ‘Aiwah dates, the wording of this Hadith is “He who eats seven ‘Aiwah dates every morning, he will not be affected by poison or magic on the day he eats them.”

3454. ‘Amr bin Hurai’th said: "I heard Sa’eed bin Zaid bin ‘Amr bin Nufail narrating from the Prophet \( \mathfrak{F} \) that: ‘Truffles are a type of manna that Allâh sent down to the Children of Israel, according to Mizzî in Tuhfatul-Ashrîf (2282) Ibn Mâjah recorded this with the word “Summ (poison).” It is also like that with An-Nasî, and Ahmad (3:48) recorded it from the same route as Ibn Mâjah here with the Summ. Similar is the case with others.
and their water is a healing for eye (diseases).” (Sahih)

"أَنْ: َالْكَمَثَةُ مِنَ الْمَنْ جِيَ أَنْزَلَ الْلَّهُ عَلَى بَنِي إِسْرَائِيلَ. وَثَمَنَاهَا شِفَاءً لِْالْعَيْنِ.

تخريج: أخرج البخاري، التفسير، وقلت عليه المالف ومثلنا عليه الفن، وأنزلنا عليه ح: 448،
ومسلم، الأطعمة، وابن فضل الكماتة وعذاراة العين بها ح: 420/11 من حدث ابن عيينة.

3455. It was narrated that Abu Hurairah said: “We used to narrate from the Messenger of Allah and mention truffles, and they said: ‘(It is) the smallpox of the earth.’ When the Messenger of Allah was told of what they were saying: he said: ‘Truffles are a type of manna, and the ‘Ajwah are from Paradise, and they are a healing from poison.’” (Hasan)

Comments:

“Are from to Paradise” means it is very blessed or this type is sent down from Paradise just as the Black Stone is sent down from Paradise to Earth.


(One of the narrators) ‘Abdur-Rahmân said: “I memorized (the word) ‘rock’ from his mouth.”

"خَلَّنَا عَبْدُ الرَّحْمَنِ: ْخَلُفَتْ الصَّبْرَةُ ْمِنْ الرَّجُمُ: قَالَ: ْمِنَ الرَّجُمِ نَفْسِيْ. ْمِنَ الرَّجُمِ مُهَدِي:** خَلَّنَا عَبْدُ الرَّحْمَنِ: ْخَلُفَتْ الصَّبْرَةُ ْمِنْ الرَّجُمِ: قَالَ: ْمِنَ الرَّجُمِ نَفْسِيْ. ْمِنَ الرَّجُمِ مُهَدِي:** خَلَّنَا عَبْدُ الرَّحْمَنِ: ْخَلُفَتْ الصَّبْرَةُ ْمِنْ الرَّجُمِ: قَالَ: ْمِنَ الرَّجُمِ نَفْسِيْ. ْمِنَ الرَّجُمِ مُهَدِي:

تخريج: [إسناده صحيح] أخرجه أحمد: 5/31 من ابن مهدي به، وصحبه الحاكم علي

[1] Suyuti said: “Meaning the Rock of Jerusalem.” But sometimes it was narrated: “the Shajarah” or “the tree,” instead of the Sakhrarah, in which case it either refers to the tree that produces the ‘Ajwah, or the tree under which the Pledge was made. The meaning of the Sakhrarah “the rock” may also be the Black Stone.
Chapter 9. Senna And The Fennel

3457. Ibrāhim bin Abu ‘Ablah said: “I heard Abu Ubayy bin Umm Harām, who had prayed with the Messenger of Allāh صلی الله علیه وآله وسلم facing both the Qiblah, saying: ‘I heard the Messenger of Allāh صلی الله علیه وآله وسلم say: “You should use senna and the Sannut, for in them there is healing for every disease, except the Sām.”’ It was said: “O Messenger of Allāh صلی الله علیه وآله وسلم, what is the Sām?” He said: “Death.”

(One of the narrators) ‘Amr said: “Ibn Abu ‘Ablah said: the ‘Sannut is dill.” Others said: “Rather, it is honey that is kept in a skin (i.e., receptacle) used for ghee.”\(^{(1)}\) (Hasan)

Comments:
a. Nawāb Wahiduz - Zamān translated Sannu as fennel which is a kind of potherb. Some people used it cooked. However, in the narration it is explained as honey.

\(^{(1)}\) After which a poem was quoted to demonstrate its meaning.
b. Senna is also a kind of plant.
c. Medication by plants is a very useful means of medication.

Chapter 10. The Prayer Is A Cure

3458. It was narrated that Abu Hurairah said: “The Prophet ﷺ set out in the early morning and I did likewise. I prayed, then I sat. The Prophet ﷺ turned to me and said: ‘Do you have a stomach problem?’[1] I said: ‘Yes, O Messenger of Allâh.’ He said: ‘Get up and pray, for in prayer there is healing.’” (Da’îf)

Another chain with similar wording. Abu ‘Abdullah said: A man narrated it to his people, then they were stirred up against him.

Chapter 11. Prohibition Of Treating Illness With Foul Things

3459. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ forbade treating illness with foul things (Khabith).

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[1] Ashikamat Dârâ which is Persian.
meaning poison.”[1] (Sahih)

وَعَنِ الدَّوَّارِ الْحَيَّةِ، يَغْنِيُ الْمَنْ.


3460. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Whoever drinks poison and kills himself, will be sipping it in the fire of Hell for ever and ever.” (Sahih)

تخريج: أَخْرِجَهُ مَسْلمٌ، الإِسْمَانُ، بَابٌ بِيَانٌ غَلظٌ تَحْرِيمَ قَتِلَ الْإِسْمَانُ نَفْسَهُ، ح: 1/109

Comments:

a. Suicide is forbidden.

b. Suicide is not a remedy for sickness rather it is forbidden.

c. Using medication from harmful material (like tobacco, opium, etc.) is forbidden.

d. If a poisonous substance is transformed, by a medical way, to something that is no longer harmful then it may be used.

Chapter 12. Laxatives

(الحمض 12 - باب دواء المسمى)

(التحفة 12)

3461. It was narrated that Asmâ’ bint ‘Umais said: “The Messenger of Allah ﷺ said to me: ‘What do you use as a laxative?’ I said: ‘The Shubrum (spurge - Euphorb).’ He said: ‘(It is) hot and powerful.’ Then I used senna as a laxative and he said: ‘If anything were to cure death, it would be senna. Senna is a cure for death.’” (Da’if)

[1] *Khābitth* means normally filthy, and or unlawful. Regarding the statement that it means poison, Mubārakpuri said: “This is an explanation of *Khābitth* from Abu Hurairah or someone below him.” And he quoted Ibn Hajar indicating the same, see *Tuhfatul-Ahwadhi*. 

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Comment:

a. Constipation results in many diseases whereas senna cures constipation.

b. Whenever medicine is needed one should not begin with a powerful medicine, rather he should start from a lighter medicine. If it does not benefit then the strength should be increased gradually.

c. Senna is a cure for death means that it heals even the disease that is very chronic or it heals even a patient who is left without medication assuming that his disease is cureless and that he will die soon. Allâh knows best.

Chapter 13. Treating Tonsillitis And The Prohibition Of Using Pressure

3462. It was narrated that Umm Qais bint Mihsan said: “I brought a son of mine to the Prophet ﷺ, and I had pressed on an area of his throat due to tonsillitis. He said: ‘Why do you poke your children with this pressing?’ You should use this aloeswood, for in it there are seven cures. It should be inhaled for pustules in the throat, and given in the side of the mouth for pleurisy.” (Sahih)

(Another chain) from Umm Qais bint Mihsan, from the Prophet ﷺ, with similar wording.
Comments:
a. Indian Qust or Indian ‘Ud is an incense commonly known as aloeswood. ‘Ud is useful for many diseases. For details one should refer to the books which are written on the subject of prophetic medicines.
b. Indian ‘Ud is used by inserting medicine into one side of the mouth for the one who suffers from pleurisy.

Chapter 14. Treatment For Sciatica

3463. Anas bin Mālik said: “I heard the Messenger of Allāh ﷺ saying: The cure for sciatica is the fat from the tail of a Bedouin sheep (or wild sheep), which should be melted and divided into three parts, one part to be taken each day on an empty stomach.” (Sahih)

Comments:
a. Sciatica is a kind of pain that starts from joint of hip and runs from the back of thigh down to the leg. Sometimes this pain reaches till the ankle. If the pain gets persists the leg becomes more affected.
b. The reason for singling out the wild sheep is that it eats the wild plants that
are hot natured. The cause of this disease is increase of a thick sticky substance that becomes soft and flexible by the mentioned treatment. (For details see: Zâdul-M’âd: 65)

Chapter 15. Treatment For Wounds

3464. It was narrated that Sahl bin Sa’d As-Sâ’idi said: “The Messenger of Allâh ﷺ was wounded on the Day of Uhud. His molar was broken and his helmet was crushed on his head. Fâtîmah was washing the blood from him and ‘Ali was pouring water on him from a shield. When Fâtîmah realized that the water was only making the bleeding worse, she took a piece of a mat and burnt it, and when it had turned to ashes, she applied it to the wound to stop the bleeding. (Sahih)

Comments:
a. Molar teeth are the large back teeth located after canine teeth.
b. In Arabia, such mats were made from palm leaves. Ash, whether it is of palm leaves or jute or cotton clothes, stops the bleeding.

3465. It was narrated from ’Abdul-Muhammad bin ’Abbâs bin Sahl bin Sa’d As-Sâ’idi, from his father, that his grandfather said: “On the Day of Uhud, I recognized the one who wounded the face of the Messenger of Allâh ﷺ, the one who was washing the blood from the face of the Messenger of Allâh ﷺ and treating him, and the one who
was bringing water in a shield, and with what the wound was treated until the bleeding stopped. The one who was carrying the water in the shield was 'Ali. The one who was treating the wound was Fātīmah. When the bleeding would not stop, she burned a piece of a worn out mat and applied the ashes to it (the wound), then the bleeding stopped. (Saḥīḥ)

Comments:
In the battle of Uhud when enemies reached near the Prophet ﷺ, 'Utbah bin Abu Waqqās pelted him with stones and the Prophet ﷺ fell down on his side. His lower right incisor (i.e., the tooth that is between a canine and a front tooth) was broken, and his lower lip was wounded. He was also attacked by 'Abdullāh bin Shihāb Zuhri who cleaved his forehead. 'Abdullāh bin Qamī'ah struck him violently with his sword; it was so strong that two rings of his iron-ringed helmet penetrated into his cheek. (Ar-Rahiq Al-Makhtum, page 371)
Chapter 17. Remedy For Pleurisy

3467. It was narrated that Zaid bin Arqam said: "The Messenger of Allâh prescribed Wars (memecylon tinctorium), Indian aloeswood and olive oil for pleurisy, to be administered through the side of the mouth."

(Da'if)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطب، باب ماجاه في دواء ذات الجنب، ح: 2078 من طريق تقدأة عن ميمون أبي عبد الله، وهو أبوعبدالرحمن عن زيد به، وقال: حسن صحيح * ميمون أبوعبدالله البصري ضعيف (قوي) وفيه علة أخرى.

3468. Umm Qais bint Mihsan said: "The Messenger of Allâh said: ‘You should use Indian aloeswood for it contains seven cures, including (a cure for) pleurisy.’” (Sahih)

(One of narrators, ) Ibn Sam'an said in this narration: “For it contains a cure for seven diseases, including pleurisy.”[1]

Comments:

a. *Qust, Kust* and Indian *Ud* are the names of the same medicine.

b. This medicine is used in various diseases in its different forms.

c. Pleurisy is a disease that causes pain in the ribs due to inflammation.

[1] Meaning, he narrated the Hadith with this wording.
Chapter 18. Fever

3469. It was narrated that Abu Hurairah said: “Mention of fever was made in the presence of the Messenger of Allah, and a man cursed it. The Prophet said: ‘Do not curse it, for it erases sin as fire removes the filth from iron.”’ (Sahih)

Comments:

a. One should remain patient with his sickness. Instead of complaining, one should pay heed to making supplications and using medication.

b. Sickness expiates evil deeds and wipes out sins, if one remains patient.

3470. It was narrated from Abu Hurairah that the Prophet visited a sick person, due to an illness that he was suffering from and Abu Hurairah was with him. The Messenger of Allah said: “Be of good cheer, for Allah says: ‘It is My fire which I have caused to overwhelm My believing slave in this world, to be his share of the Fire in the Hereafter.”’ (Hasan)

Comments:

তর্কিক: [সাহিহ] হয়। এটি ইন্দিনো হয়ে আছে।

হাজিকৌন উক্তি হলো: ৩৩১ সন্দে প্রবেশ, যুগ্মে বুলো সাইম, হে কাফে হে যে নিয়ে অল্লাহ সাহারাই হুসাইন নিয়ে আছেন। যত কোন অন্য অফামায়ত নিয়ে আছেন।

এত কোন গান নিয়ে আছেন। এত কোন গান নিয়ে আছেন।

হাজিকৌন উক্তি হলো: ৩৩১ সন্দে প্রবেশ, যুগ্মে বুলো সাইম, হে কাফে হে যে নিয়ে অল্লাহ সাহারাই হুসাইন নিয়ে আছেন। যত কোন অন্য অফামায়ত নিয়ে আছেন।

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Comments:
a. Visiting a sick Muslim is an obligation on a Muslim towards another Muslim.
b. The purpose of the visit is to provide the patient moral support, and he should say nice words that may ease his grief and sadness.
c. Enduring troubles and trials of this life patiently saves one from Hell.

Chapter 19. Fever Is From The Heat Of The Hell-fire So Cool It Down With Water

3471. It was narrated from 'Aishah that the Prophet ﷺ said: "Fever is from the heat of the Hell-fire, so cool it down with water." (Sahih)

Comments:
a. As the joys and comforts of this life have a kind of relations with the blessings of Paradise similarly, griefs and sorrows also have a kind of relation with Hell.
b. Water is a medicine of temperature. It is very useful in many types of fever.

3472. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Intense fever is from the heat of Hell-fire, so cool it down with water." (Sahih)

Comments:

3473. It was narrated that Râfi‘ bin Khadij said: "I heard the Prophet ﷺ say: 'Fever is from the heat of the Hell-fire, so cool it down with water.' He entered upon a son of 'Ammâr and said: 'Take away the harm, O Lord of
mankind, O God of mankind."’

(Sahih)

Comments:
a. Making supplications along with using medicine is also compulsory.
b. Healing should be asked only from Allâh.
c. A doctor may treat a patient, he may suggest prescription, but cure is only from Allâh.

3474. It was narrated from Asmâ’ bint Abu Bakr that a woman suffering from fever would be brought to her, and she would call for water and pour it onto the neck of her garment. She said: The Prophet ﷺ said: “Cool it down with water,” and he said: “It is from the heat of Hell-fire.”

(Sahih)

3475. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Fever is one of the bellows of Hell, so avert it from yourselves with cold water.”

(Hasan)

Comments:
A bellows is an object that a blacksmith uses to blow air onto the fire in a furnace.
Chapter 20. Cupping

3476. It was narrated from Abu Hurairah that the Prophet ﷺ said: "If there is any good in any of the remedies you use, it is in cupping." (*Hasan*)

Comments:

a. Cupping is an operation of drawing bad blood to the surface of the body by use of a glass vessel evacuated by heat.

b. Cupping is useful in almost all diseases, but the physician should be intelligent such that he can determine the disease and the part of the body where cupping should be used.

3477. It was narrated from Ibn ʿAbbās that the Messenger of Allāh ﷺ said: "On the night on which I was taken on the Night Journey (Isrāʾ), I did not pass by any group of angels but all of them said to me: 'O Muhammad; you should use cupping.'" (*Daʿīf*)

Comments:

a. Angels do not carry out any action with their own will without the command of Allāh. So, this medication was not suggested by the angels rather it was ordered by Allāh.

b. The purpose of frequent repetition of the matter is to emphasize it.

3478. It was narrated that Ibn ʿAbbās ﷺ said: "O Muhammad; you should use cupping."
'Abbás said: "The Messenger of Allah ﷺ said: 'What a good slave is the cupper. He takes away the blood, reduces pressure on the spine, and improves the eyesight.'" (Da'íf)

3479. Anas bin Málik said: "The Messenger of Allah ﷺ said: 'On the night on which I was taken on the Night Journey (Isrā'), I did not pass by any group (of angels) but they said to me: 'O Muhammad, tell your nation to use cupping.'" (Da'íf)

3480. It was narrated from Jābir that Umm Salamah, the wife of the Prophet ﷺ, asked the Messenger of Allah ﷺ for permission to be cupped, and the Prophet ﷺ told Abu Taibah to cup her. (Sahih)

He said:[1] "I think that he was her brother through breastfeeding, or a boy who had not yet reached puberty."

[1] That is Al-Laith bin Sa'd most likely, and in most narrations he said: "I think he said that he was" Meaning Abu Zubair, who narrated it from Jābir, and Allah knows best.
Chapter 21. The Site Of Cupping

3481. 'Abdur-Rahmân Al-A‘raj said: “I heard ‘Abdullâh bin Buhainah say: ‘The Messenger of Allâh was cupped in Lahy Jamal,[1] in the middle of his head, while he was a Mu‘tim.” (Sahîh)

3482. It was narrated that ‘Ali said: “Jibra‘îl came down to the Prophet with (the recommendation of) cupping in the two veins at the side of the neck and the base of the neck.” (Da‘îf)

Comments:
a. Any part of the body that is in pain could be treated through cupping.
b. Shaving the head during the state of Ihram is forbidden. However, it is allowed due to some ailment, but the person has to pay the expiation for shaving his head. The expiation is slaughtering a sheep, or fasting three days, or feeding six needy people, (each needy person should be given at least the equivalent of half a Sa‘ in measure).
c. The reason for the Prophet’s cupping on this occasion was a unilateral headache. (See Sahîh Al-Bukhari: 5700)

3483. It was narrated from Anas: “I heard ‘Abdullâh bin Abî Shâhîb say: ‘Al-Madînah.”

that the Prophet ﷺ was cupped in the two veins at the side of the neck and the base of the neck. (Da‘îf)

3484. It was narrated from Abu Kabshah Al-Anmârî that the Prophet ﷺ used to be cupped on his head and between his shoulders, and he said: “Whoever lets blood from these places, it does not matter if he does not seek treatment for anything else.” (Da‘îf)

Comments:
There are many benefits in cupping, but for every disease only the suitable part of the body should be cupped cautiously.

3485. It was narrated from Jâbir that the Prophet ﷺ fell from his horse onto the trunk of a palm tree and dislocated his foot.

(One of the narrators) Wâki’ said: “Meaning that the Prophet ﷺ was cupped because of that for bruising.” (Sahih)

Comments:
a. Cupping is useful if one’s leg sprains or one has trouble with its joints.
b. If any accidental wound does not lead to an injury then the blood
accumulates at that place and causes pain. In this case, cupping fixes the system of circulation of the blood in that place.

Chapter 22. On Which Days Should Cupping Be Done?

3486. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "Whoever wants to be cupped, let him seek out the seventeenth, nineteenth or twenty-first (of the month); and let none of you allow his blood to rage so that it kills him." (Daʿīf)

Comments:

a. The condition of the human body undergoes changes during the different lunar dates. Therefore, one should take care of the instructions mentioned in the Ahādīth.

b. The third week of the lunar month is suitable for cupping.

3487. It was narrated that Ibn ‘Umar said: “O Nāfis! The blood is boiling in me, find me a cupper, but let it be someone gentle if you can, not an old man or a young boy. For I heard the Messenger of Allāh ﷺ say: ‘Cupping on an empty stomach is better, and in it there is healing and blessing, and it increases one’s intellect and memory. So have yourselves cupped for the blessing of Allāh on Thursdays, and avoid cupping on Wednesdays, Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays, for that is the day..."
on which Allâh relieved Ayyub of calamity, and He inflicted calamity upon him on a Wednesday, and leprosy and leucoderma only appear on Wednesdays, or on the night of Wednesday.” (Da‘if)

3488. It was narrated that Nâfî said: “Ibn ‘Umar said: ‘O Nâfî! The blood is boiling in me. Bring me a cupper and let him be a young man, not an old man or a boy.’ Ibn ‘Umar said: ‘I heard the Messenger of Allâh say: ‘Cupping on an empty stomach is better, and it increases one’s intellect and memory. And it increases the memory of one who has a good memory so whoever wants to be cupped, (let him do it) on a Thursday, in the Name of Allâh. Avoid cupping on Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays, and avoid cupping on Wednesdays, for that is the day on which the calamity befall Ayyub, and leprosy and leucoderma only appear on Wednesday or the night of Wednesday.’” (Da‘if)
Comments:
a. We should believe in the efficacy of the week days as mentioned in the Hadith.
b. Cupping on an empty stomach is more useful.
c. Monday, Tuesday and Thursday are suitable days for cupping. Cupping on Sunday is allowed, but Sunday should not be singled out for this purpose. If it happens to be on Sunday then there is no harm.
d. Monday, Tuesday, Thursday and Sunday; if any day among these days falls on the 17th, 19th or 21st of the lunar month, cupping on that day is better.
e. Avoiding cupping on Wednesday is compulsory.

Chapter 23. Cauterization

3489. It was narrated from 'Aqūqīr bin Al-Mughirah from his father that the Prophet ﷺ said: “Whoever seeks treatment by cauterization, or with Ruqyah, then he has absolved himself of reliance upon Allāh.” (Hasan)

Comments:
a. Arabs used to treat some kinds of diseases by heating up an iron object till it becomes red, and then the infected part of the body was burnt with it. This treatment was known as cauterization, and it was useful in preventing some diseases.
b. Cauterization should be avoided as much as possible, but if there is no other way then it may be used as treatment.

3490. It was narrated that 'Imrān bin Husain said: “The Messenger of Allāh ﷺ forbade cauterization. I had myself cauterized and I have not prospered or succeeded.” (Sahih)
3491. It was narrated that Ibn 'Abbâs said: “Healing is in three things: A drink of honey, the glass of the copper, and cauterizing with fire, but I forbid my nation to use cauterization.” And he attributed it to the Prophet ﷺ. (Sahih)

Chapter 24. One Who Is Cauterized

3492. Muhammad bin 'Abdur-Rahmân bin Sa'd bin Zurârah Al-Ansâri said: I heard my paternal uncle Yahya - and I have not seen a man among us like him - tell the people that Sa'd bin Zurârah, who was the grandfather of Muhammad through his mother, was suffering from pain in his throat, known as croup. The Prophet ﷺ said: 'I shall do my best for Abu Umâmah.' Such that I will be excused (i.e., free of blame if he is not healed). And he cauterized him with his own hand, but he died. The Prophet ﷺ said: 'May the Jews be doomed! They will say: “Why could he not avert death from his Companion?” But I have no power to do anything for him or for my own self.’' (Hasan)
b. Life and death is in the Hands of Allâh even the Prophet ﷺ, does not have the power of giving life or death.

3493. It was narrated that Jâbir said: “Ubayy bîn Ka’b fell sick, and the Prophet ﷺ sent a doctor to him who cauterized him on his medial arm vein.” (Sahîh)

3494. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ cauterized Sa’d bin Mu’âdh on his medial arm vein, twice. (Sahîh)

Chapter 25. Kohl With Antimony

3495. Sâlim bin ‘Abdullâh narrated that his father said: “The Messenger of Allâh ﷺ said: ‘You should use antimony, for it improves the eyesight and makes the hair (eyelashes) grow.’” (Hasan)

Comments:

a. Antimony is a kind of kohl. Allâmah Wahîduz-Zaman said it is named “Asfahâni kohl”.

b. Kohl, apart from being adornment for eyes, clears the eyesight also.
c. Long eyelashes beautify the eyes as well as protect them from harmful particles, dust, etc. Along with the benefits one gets from using antimony, he also gets the reward of following the Sunnah of the Prophet ﷺ.

3496. It was narrated that Jābir said: “I heard the Messenger of Allāh ﷺ say: ‘You should use antimony when you go to sleep, for it improves the eyesight and makes the hair (eyelashes) grow.’” (Hasan)

The advantage of applying antimony before going to bed is that it remains in the eyes throughout the night and leaves good effects.

3497. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “The best of your kohl is antimony, for it improves the eyesight and makes the hair (eyelashes) grow.” (Hasan)

Chapter 26. One Who Applies Kohl An Odd Number Of Times

3498. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Whoever applies kohl, let him do it an odd number of times. Whoever does that has done well, and whoever does not, it does not matter.” (Da’īf)
3499. It was narrated that Ibn 'Abbâs said: "The Prophet had a kohl container from which he would apply kohl three times to each eye." (Da’îf)

Chapter 27. Prohibition Of Treating Disease With Wine

3500. It was narrated that Târiq bin Suwaid Al-Hadrami said: "I said: ‘O Messenger of Allâh, in our land there are grapes which we squeeze (to make wine). Can we drink from it?’ He said: ‘No.’ I repeated the question and said: ‘We treat the sick with it.’ He said: ‘That is not a cure, it is a disease.’" (Sahîh)

Comments:

a. Wine is forbidden.
b. Using an intoxicant of any type is forbidden.
c. Using an intoxicant as medicine is also prohibited.
d. Alcohol is added to contemporary western medicine to preserve it for a long time. Muslims should use any lawful alternate for it (like honey, vinegar, clean water, etc.)
Chapter 28. Seeking A Cure With The Qur'ān

3501. It was narrated from ‘Ali that the Messenger of Allāh ﷺ said: “The best remedy is the Qur’ān.” (Da’īf)

Comments:

a. The best way of treating by the Qur’ān is reciting Qur’ānic Verses or supplications and blowing them upon a patient. As Abu Sa'eed Al-Khudri recited the chapter of Al-Fatihah and blew upon the person who was bitten by a snake. When the Prophet ﷺ was asked about it, he approved of his action. (Sahih Al-Bukhārī: 5736)

b. Recitation of the Qur’ān and its understanding is a treatment for many spiritual diseases.

Chapter 29. Henna

3502. Salma Umm Rāfi’, the freed slave woman of the Messenger of Allāh ﷺ, said: “The Prophet ﷺ did not suffer any injury or thorn-prick but he would apply henna to it.” (Da’īf)

Comments:

a. Henna dries a wound after cooling it, so a minor wound could be treated by applying it.

b. Applying henna on palms is among the characteristics of women. Hence, men should not apply it to avoid imitating women.
Chapter 30. Camel Urine

3503. It was narrated from Anas that some people from ‘Uraynah came to the Messenger of Allâh but they were averse to the climate of Al-Madinah. He said: “Why don’t you go out to a flock of camels of ours, and drink their milk and urine.” And they did that. (Sahih)

Comments:
a. These people were from the tribe of ‘Ukl and came from the place ‘Uraynah’.
b. Belongings of the treasury could be lent to someone as a loan to use it for his necessities.
c. Camels’ milk is useful for treating enlargement of the stomach.
d. Drinking the urine of the animals, whose meat is lawful, as medicine is allowed.

Chapter 31. If A Fly Falls Into A Vessel

3504. Abu Sa’eed narrated that the Messenger of Allâh said: “On one of the wings of a fly there is poison and on the other is the cure. If it falls into the food, then dip it into it, for it puts the poison first and holds back the cure.” (Hasan)
"If a fly falls into your drink, dip it into it then throw it away, for on one of its wings is a disease and on the other is a cure." (Sahih)

Comments:
a. If a fly falls into drinking water, milk, tea, etc., then destroying such food of drink is not allowed.
b. Allah has created an antibiotic substance in the body of a fly, which has the power of destroying the bacteria of many diseases. When the fly is sunk into the water the substance exits from its body due to the pressure of the water and then dissolves in it.
c. Allah has created the cure of many diseases, placing them close to their causes as He made the cure of many local diseases in the herbs and shrubs of that area. This is a great and especial mercy of Allah upon human beings.

Chapter 32. The Evil Eye

3506. It was narrated from ‘Abdulläh bin ‘Amir bin Rabi’ah, from his father, that the Prophet ﷺ said: “The evil eye is real.” (Sahih)

3507. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “The evil eye is real.” (Da’if)
3508. It was narrated from 'Aishah that the Messenger of Allah ﷺ said: ‘Seek refuge with Allah, for the evil eye is real.’

(Da'if)

Comments:

a. Reasons of diseases are physical as well as nonphysical. The results of modern accepted medical studies prove, that the reasons of some diseases are psychological.

b. Coming under the influence of evil eye is a fact which affects a person. Denial of some non-Muslim intellectuals does not have any weight.

c. By taking refuge with Allah and reciting His Sacred Words, one may protect himself from the influence of an evil eye.

3509. It was narrated that Abu Umâmah bin Sahl bin Hunaif said: ‘‘Amir bin Rabî’ah passed by Sahl bin Hunaif when he was having a bath, and said: ‘I have never seen such beautiful skin.’ Straightaway, he (Sahl) fell to the ground. He was brought to the Prophet ﷺ and it was said: ‘Sahl has had a fit.’ He said: ‘Whom do you accuse with regard to him?’ They said: ‘‘Amir bin Rabî’ah.’ He said: ‘Why would anyone of you kill his brother? If he sees something that he likes, then let him pray for blessing for him.’ Then he called for water, and he told ‘Amir to perform ablution, then he washed his face and his arms up to the elbows, his knees...
and inside his lower garment, then he told him to pour the water over him." (Sahih)

(One of the narrators) Sufyân said: "Ma'mar narrated from Zuhri: 'And he commanded him to pour the water over him from behind.'"

Comments:
a. If anything pleases one, he should invoke blessings in it. For example he should say 'may Allâh bless you in your animal, or may Allâh bless in your strength or beauty'. Or he should say {'What Allâh willed (has occurred); there is no power except in Allah.' (Al-Kahf: 39). Due to the blessings of this Verse, the evil eye does not harm him.
b. The other way for dispelling the influence of an evil eye is mentioned in the above Hadith, i.e., the influenced person should collect the water from the one who has affected him with his evil eye, after washing the parts of body as stated in the Hadith. This water should be given to someone to pour on the patient suddenly from behind him.

Chapter 33. One Who Seeks Ruqyah To Treat The Evil Eye

3510. It was narrated that 'Ubaid bin Rifâ’ah Az-Zuraqi said: "Asmâ’ said: ‘O Messenger of Allâh! The children of Ja’far have been afflicted by the evil eye, shall I recite Ruqyah[1] for them?’ He said: ‘Yes, for if anything were to overtake the Divine decree it would be the evil eye.”' (Sahih)
Comments:
a. The children of Ja'far bin Abu Tab + were the children of Asmi Bint 'Umais, &. When Ja'far & died as a martyr in the year 8 A.H, in the battle of Mu'tah, she got married to Abu Bakr &. After the death of Abu Bakr, Ali & married this noble woman.

3511. It was narrated that Abu Sa'eed said: "The Messenger of Allah & used to seek refuge from the evil eye of the jinn and of mankind. When the Mu'awwidhatan[1] were revealed, he started to recite them and stopped reciting anything else." (Da'if)


3512. It was narrated from 'Aishah that the Prophet & commanded her to recite Ruqyah to treat the evil eye. (Sahih)

نتجع: أخرجه البخاري، الطب، باب رقية العين: ح: 5728، وسلم، السلام، باب استجابة الركة من العين والنبالة والنورة، ح: 4190 من حديث سفيان به.

Comments:
a. Recitation of the last two chapters of the Qur'an protects one from evil eye as well as from the evil of jinn.
b. Both reciting over oneself or asking someone to recite over him are allowed.

[1] Surat Al-Falaq (113) and An-Nás (114).
Chapter 34. What Is Permitted Regarding Ruqyah

3513. It was narrated from Buraidah that the Messenger of Allâh ﷺ said: "There is no Ruqyah except for the evil eye or from the sting of a scorpion." (Sahih)

3514. It was narrated from Abu Bakr bin Muhammad that Khâlidah bint Anas, the mother of Banu Hazm As-Sâ’diyah, came to the Prophet ﷺ and recited a Ruqyah to him, and he told her to use it. (Hasan)

3515. It was narrated that Jâbir said: "There was a family among the Ansâr, called Al ‘Amr bin Hazm, who used to recite Ruqyah for the scorpion sting, but the Messenger of Allâh ﷺ forbade Ruqyah. They came to him and said: 'O Messenger of Allâh! You have forbidden Ruqyah, but we recite Ruqyah against the scorpion's sting.' He said to them: 'Recite it to me.' So they recited it to him, and he said: 'There is nothing wrong with this, this is..."
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Comments:

a. Incantation that contains polytheism is forbidden.
b. All the words that prove oneness of Allâh, show trust in Him and demonstrate seeking His help and support, reciting them as Ruqyah is allowed.

3516. It was narrated from Anas that the Prophet ﷺ allowed Ruqyah for the scorpion's sting, the evil eye, and Namlah (sores or small pustules ulcers or sores on a person's sides). (Sahih)

Comments:

Namlah is a kind of disease in which pustules or pimples emerge on the waist of a person. If this disease becomes severe the pimples turn into wounds. Ruqyah is a good treatment for this disease.

Chapter 35. Ruqyah For Snakebites And Scorpion Stings

3517. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ allowed Ruqyah for snakebites and scorpion stings." (Sahih)

3518. It was narrated that Abu Hurairah said: "A scorpion stung a man and he did not sleep all the night. It was said to the Prophet
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"So-and-so was stung by a scorpion and he did not sleep all the night.' He said: 'If he had said, last night: A’udhu bikalmit-tammat min sharri mà khalaq (I seek refuge in the Perfect Words of Allâh from the evil of that which He has created), the scorpion sting would not have harmed him, until morning.'"

(Sahih)

Comments:
a. "Words of Allâh" here means His speech, His decision and His might.
b. It is a very good supplication to be safe from the evil of human beings, jinn, animals and insects.
c. This supplication should be recited in the morning and evening.

3519. It was narrated that ‘Amr bin Hazm said: ‘I recited the Ruqyah for snakebite to the Messenger of Allâh ﷺ, or it was recited to him, and he commanded that it be used.'

(Sahih)

Chapter 36. What The Prophet Recited To Seek Refuge For Others And What Was Recited (In That Regard) For Him

3520. It was narrated that ‘Aishah said: ‘When the
Message of Allah ﷺ came to a sick person, he would make supplicate for him, and would say: \textit{Adhhibil-bās, Rabban-nūs, wāḥšī Antash-Shaft, lā shifā‘a ulla shifā‘uka, shifān’ lā yughādiru saqāma} (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness)." 

\textit{(Sahih)}

Comments:

\begin{enumerate}
  \item Visiting a sick person is a \textit{Sunnah} of the Prophet ﷺ.
  \item At the time of visiting a sick person, along with giving comfort to him, supplicating for his cure is also an act of the Sunnah.
  \item Cure is in the Hands of Allah, so supplications should be asked from Him alone.
\end{enumerate}

\textbf{3521.} It was narrated from ‘Aishah that one of the things that the Prophet ﷺ used to say for the sick person, with saliva on his finger (dipped in dust), was: 

\begin{quote}
\textit{Bismillāh, turbatu arānā, biriqati ba‘dīnā, liyushfa saqimunā. Bi’dhni, Rabbinā} (In the Name of Allah, the dust of our land mixed with the saliva of one of us, to cure our sick one by the permission of our Lord)."
\end{quote}

\textit{(Sahih)}

 Comments:

\begin{enumerate}
  \item The soil of Al-Madinah and the saliva of the Prophet ﷺ have special virtues. However, anyone who practices as mentioned in the \textit{Hadith}, with the intention of following Sunnah, the patient will be cured from his illness, Allah willing.
  \item Hafiz Salâhuddin Yusuf said: "Saliva and soil both are merely means we are ordered to adopt, they develop the power of cure with the permission of Allah: in fact, this way of \textit{Ruqyah} is proved by the Sunnah. The power of cure in this procedure comes by the words in the supplication ‘by the
permission of our Lord.' Saliva of a believer and soil, regardless of the land to which it belongs are a means of cure. The experience of pious people proves that this kind of Ruqyah is very effective. (See Riyād-us-Salihin, Hadith: 901)

3522. It was narrated that 'Uthmān bin Abū-'Ās Thaqafi said: "I came to the Prophet and I was suffering pain that was killing me. The Prophet said to me: 'Put your right hand on it and say: Bismillah, a'udhu bi'izzatil-lāhi wa qudratih min sharri mâ ajidu wa ihādhiru. (In the Name of Allāh, I seek refuge in the might and power of Allāh from the evil of what I feel and what I fear),' seven times.' I said that, and Allāh healed me." (Sahih)

تخريج: أخرجه مسلم، السلام، باب استحباب وضع يده على موضع الألم مع الدعاء

ح: 2202 من حديث نافع بن جبير.

Comments:
a. A person may himself recite the prophetic supplications to cure himself.
b. The narration of Sahih Muslim reads that 'بسم الله' should be repeated three times and the mentioned supplications should be recited seven times. (Sahih Muslim: 2202)

3523. It was narrated from Abu Sa'eed that Jibrā'il came to the Prophet and said: "O Muhammad, are you ill. He said: 'Yes.' He said: Bismillāhi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsīn aw 'aynin aw hāsidin. Allāhu yashfika, bismillāhi arqika (In the Name of Allāh I perform Ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye, may Allāh heal you. In the Name of Allāh I perform
Ruqyah for you). (Sahih)

Comments:

a. If a patient is enquired about his health, he may inform that he is sick. He may report all his health problems to a doctor. This practice is not contrary to being patient or being content with Allah’s blessings. It is also not considered complaining against Allah.

b. Health and peace are both blessings from Allah. So, one should ask them from Allah, to use them in doing good deeds as much as possible.

c. A person may be affected by jealousy and evil eye of others.

3524. It was narrated that Abu Hurairah said: “The Prophet came to visit me (when I was sick), and said to me: ‘Shall I not recite for you a Ruqyah that Jibril brought to me?’ I said: ‘May my father and mother be ransomed for you! Yes, O Messenger of Allah!’ He said: Bismillah ar-Rahman, wa'llahu yasshu, min kulli dā’in fika, min sharrin-nāffāthāti fil-'uqad, wa min sharri hāsidin idha hasad (In the Name of Allah I perform Ruqyah for you, from every disease that is in you, and from the evil of those who practice witchcraft when they blow in the knots, and from the evil of the envier when he envies), three times.” (Da’if)

3525. It was narrated that Ibn ‘Abbās said: “The Prophet ﷺ
used to seek refuge for Hasan and Husain and say: *A‘udhu bi kalimātī-l-lāhit-l-ṭammāti, min kulli shaitānīn wa hāmmah, wa min kulli ‘aynīn lāmmah* (I seek refuge for you both in the Perfect Words of Allāh, from every devil and every poisonous reptile, and from every evil eye).’ And he would say: ‘Thus Ibrāhīm used to seek refuge with Allāh for Ismā’il and Ishāq,’ or he said: ‘for Ismā’il and Ya‘qūb.’” (Sahih)

Comments:
Seeking protection for children with *Ruqyah* is allowed, even if they do not suffer from any disease.

Chapter 37. What (Is Said) To Seek Refuge From Fever

3526. It was narrated from Ibn ‘Abbās that, for fever and all kinds of pain, the Prophet used to teach them to say: “*Bismillāhil-kabīr, a‘udhu billāhil-Azīm min sharri ‘irqin na‘ār wa, min sharri harrīn-nār* (In the Name of Allāh the Great, I seek refuge with Allāh the Almighty from the evil of a vein gushing (with blood) and the evil of the heat of the Fire.” (Da‘īf)

(One of the narrators) Abu ‘Ammār said: “I differed with the people on this, I said: ‘Screaming.’”[1]

Another chain from Ibn ‘Abbās,  

from the Prophet with similar wording and he said: “From the evil of a vein screaming (with blood).”

**Comments:**

The word *Ya'ar* is derived form the word *Arārah* which linguistically means 'hardness, ill-natured'. The meaning is that the vein which (due to sickness or fever) has become a source of hardness and uneasiness.

3527. It was narrated from ‘Umayr that he heard Junādah bin Abu Umayyah say: “I heard ‘Ubadah bin Sāmit say: ‘Jibrail came to the Prophet when he was suffering from fever and said: ‘Bismillāh arqika, min kulli shay’in yu’dhika, min hasadi hasadīn, wa min kulli ‘aynin, Allāhu yashjika (In the Name of Allāh I perform Ruqyah for you, from everything that is harming you; from the envy of the envier and from every evil eye, may Allāh heal you).’” (Hasan)

**Tafsīr:** [إسناده حسن] أخرجه أحمد: 223/6 من حديث عبدالله حمّان بن ثوبان عن عمر بن هاني، به، وصحبه ابن حيان، ح: 1420، والحاكم: 412/4، والذبيحي، وحسنه البصري، وله طريق آخر عند النسائي في الكبرى.

**Comments:**

Using *Ruqyah* for physical diseases is also valid.

**Chapter 38. Blowing When Performing Ruqyah**

(المعجم 38) - بابُ التّفِتح في الرّفَة (التحفة 38)

3528. It was narrated from ‘Aishah that the Prophet used to blow when performing Ruqyah.

(Sahih)
Comments:

*Nafath* means blowing in the way that contains very small quantity of saliva of the mouth. After reciting the prophetic supplications, one should blow in the mentioned way.

3529. It was narrated from 'Aishah: “Whenever the Prophet felt ill, he would recite the *Mu‘awwidiyyah* and blow, and when his pain grew worse, I would recite over him and wipe his hand over him, hoping for its blessing.”

(Sahih)

Comments:

a. *Mu‘awwidiyyah* refers to the last three chapters of the Qur’ān, i.e., Surat Al-Ikhlas 112, Surat Al-Falaq 113 and Surat An-Nas 114.

b. If the whole body is under the influence of an ailment (like fever), the *Ruqyah* is recited for blessings or protection, then the hands should be passed over the whole body from head to toe.

c. If *Ruqyah* is recited over a person, then the hands should be passed over his body.

d. A woman can recite *Ruqyah* over herself, over other women, over her male *Mahrām*, and over her husband.
Chapter 39. Hanging Amulets

3530. It was narrated that Zainab said: "There was an old woman who used to enter upon us and perform Ruqyah from erysipelas: Contagious disease which causes fever and leaves a red coloration of the skin. We had a bed with long legs, and when ‘Abdullāh entered he would clear this throat and make noise. He entered one day and when she heard his voice she veiled herself from him. He came and sat beside me, and touched me, and he found a string. He said: 'What is this?' I said: 'An amulet against erysipelas.' He pulled it, broke it and threw it away, and said: 'The family of ‘Abdullāh has no need of polytheism.' I heard the Messenger of Allāh ﷺ say: "Ruqyah (i.e., which consist of the names of idols and devils etc.), amulets and Tīwālah (charms) are polytheism.'"

"I said: 'I went out one day and so-and-so looked at me, and my eye began to water on the side nearest him. When I recited Ruqyah for it, it stopped, but if I did not recite Ruqyah it watered again.' He said: 'That is Satan, if you obey him he leaves you alone but if you disobey him he pokes you with his finger in your eye. But if you do what the Messenger of Allāh ﷺ used to do, that will be better for you and more
effective in healing. Sprinkle water in your eye and say: 
Adhhibil-blis Rabban-näs, washfi Antash-Shâfi, là shifâ‘a illa shifâ‘uka, shifâ’an là yughâdiru saqaman (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness).”’ (Da’if)

Comments:
a. Reciting the Qur’ân or prophetic narrations over a patient as Ruqyah is allowed. Any incantation that contains polytheism is forbidden.
b. A man, whenever he enters, even in his own house, should make a noise or should cough, or should greet, so that any marriageable woman, if she is there for any reason, should cover herself.
c. Aged women also should cover themselves. However, very aged women who have lost their physical attraction and did not use makeup to adorn themselves, such women may be excused from some of their Hijab. (Surat An-Nur: 60)
d. Using incantation on a thread and hanging it in on the a neck or tying it on the arm is forbidden.
e. Throwing a thread or amulet if it were on the neck, is not considered for humiliating a sacred matter, rather it is an act of showing displeasure for a wrong act.

3531. It was narrated from ‘Imrân bin Húsain that the Prophet ﷺ saw a man with a brass ring on his hand. He said: “What is this ring?” He said: “It is for Wihinah.”[1] He said: “Take it off, for it will only increase you in weakness.” (Da’if)

It was recorded from Abü Dâ’îrî that he passed by a street where there was a shop and there was a signboard outside it: “This shop sells the honey of the orchard.” He said: “God has said: ‘I have created thee and given thee the best of all names. I am the Lord of the Worlds.’” (Da’if)

Comments:
أبواب الطب


١٤١٨ـ، وإسناده ضعيف.

٣٥٣١. ﷺ رأى حيّران بن أبي الخصيب على يد يد نافذأس وكتب عن لبك عن مصر، عن عمران بن الخصيب عن النَّبِي ﷺ رأى رجلاً في نافذة علق بين شرف، فقال: ما هذا الحلاقة؟ قال: هذا من الواهاة، قال: منزهاً فإنها ل لزملاً إلا وداً.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٤٥٥ من حديث مبارك بن نظالة عن الحسن قال: أخبرني عمران بن حصين، وما سمعته البصيري، وهي شادة مع تدليل ابن نظالة، ورواه

[1] An ailment that affects the upper arm and the hand.
Comments:

Withnāh is the name of a disease that causes pain in a vein of the arm. Arabs used to tie a cord on their arms as a treatment for this disease; one must avoid such superstitions.

Chapter 40. An-Nushrah

3532. It was narrated that Umm Jundub said: “I saw the Messenger of Allāh ṣṣ stoning the 'Aqabah Pillar from the bottom of the valley on the Day of Sacrifice, then he went away. A woman from Khath'am followed him, and with her was a son of hers who had been afflicted, he could not speak. She said: ‘O Messenger of Allāh! This is my son, and he is all I have left of my family. He has been afflicted and cannot speak.’ The Messenger of Allāh ṣṣ said: ‘Bring me some water.’ So it was brought, and he washed his hands and rinsed out his mouth. Then he gave it to her and said: ‘Give him some to drink, and pour some over him, and seek Allāh’s healing for him.’” She (Umm Jundub) said: “I met that woman and said: ‘Why don’t you give me some?’ She said: ‘It is only for the sick one.’ I met that woman one year later and asked her about the boy. She said: ‘He recovered and became (very) smart, not like the rest of the people.’” (Sahih)

[1] What is done to remove a spell.
Chapter 41. Seeking A Cure With The Qur'ân

3533. It was narrated from 'Ali that the Messenger of Alläh said: “The best remedy is the Qur'ân.” (Da'îf)

Chapter 42. Killing Dhî-Tufyatain

3534. It was narrated that 'Aishah said: “The Prophet enjoined killing Dhî-Tufyatain for it takes away the sight and causes miscarriage.” (Sahîh)

That means a wicked snake.

3535. It was narrated from Sâlim, from his father, that the Messenger of Alläh said: “Kill snakes, and kill Dhî-Tufyatain and the Abtar, for they take away the sight and cause miscarriage.” (Sahîh)

[1] This chapter and Hadîth preceded, see no. 3501.
[2] A snake that has two white stripes on its back.
Comments:

a. A snake with stripes means a kind of snake that has two lines on his back.
b. A snake with a mutilated tail means its tail is not conical as with other snakes, but it looks as if its tail is cut off.
c. These snakes are very poisonous. A person may lose his eyesight or a woman may abort her fetus if they are bitten by that snake.
d. Many kinds of snakes are not poisonous, so killing them is not compulsory.

If a snake is seen in house he should be warned by saying, 'get out, otherwise we will kill you'. (Sahih Muslim: 2236). If he is a jinni he will leave the house, otherwise it will be killed.

Chapter 43. Whoever Likes

Good Signs And Dislikes

Omens

3536. It was narrated that Abu Hurairah said: "The Prophet used to like good signs and hate bad omens." (Hasan)

3537. It was narrated that Anas said: "The Prophet said: 'There is no 'Adwa' [1] and no omen, but I like Al-Fâl'Al As-Sâlih.'[2]

Comments:

Whenever Arabs used to go on a mission, they used to throw pebbles at a

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[1] 'There is no 'Adwa' meaning there is no spread of disease—from the sick person to a healthy person — naturally, as an independent action of the disease. Rather, everything is by the decree of Allah, subject to the will of Allâh. See Hadith no. 3540.

[2] That is, an encouraging sign to do something good.
bird or deer relaxing in their way to see in which direction it flees. If it goes to the right side, they draw a good omen that their mission will be a success, if it goes to the left side, they draw an evil omen that the mission will be failure or its result will not be in their favor. Therefore, they would return back canceling their endeavour.

b. This kind of evil omen is not allowed.

c. Putting a finger on numbers, or words, or using a parrot, or other ways for divining a good or bad omen are all prohibited.

3538. It was narrated from 'Abdullāh that the Messenger of Allāh ﷺ said: “The omen is polytheistic deed and anyone of us may think he sees an omen but Allāh will dispel it by means of relying upon Him.” (Sahih)

Comments:
If one senses a bad omen on any occasion, he should trust in Allāh, i.e., he should remind himself that Allāh alone is the Possessor of good and bad. Therefore, these birds and other creatures cannot harm him.

3539. It was narrated from Ibne 'Abbās that the Messenger of Allāh ﷺ said: “There is no ‘Adwā, no omen, no Ḥamāh, and no Safar.” [1]

Comments:
Hāmah & Safar. Other superstitious beliefs rejected by Islam. Safar is a disease that afflicts the abdomen, and it is not a contagious one. Hāmah was interpreted differently in pre-Islamic beliefs. It was said to be a worm coming out of a murdered person’s head seeking vengeance, it also refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.
Comments:

a. Contemporary doctors and scientists agree that diseases spread through bacteria. They also agree that the bacteria can affect only when the resisting power of the body becomes weak. It means that the basic reason of disease is not the existence of bacteria, rather the weak resisting power of the body.

b. One of the false beliefs of the Arabs was that if the revenge of a murderer is not taken, an owl will emerge from his cranium and cry out. When the revenge is taken, his spirit becomes satisfied with it and the owl stops crying. The above Hadith denies such false beliefs.

3540. Ibn 'Umar said: “The Messenger of Allah ﷺ said: ‘There is no ‘Adwâ, no omen, and no Hâmâh.’” A man stood up and said: ‘O Messenger of Allah, what if a camel has mange and another camel gets mange from it?’ He said: ‘That is the Divine decree. Who caused the mange in the first one?’” (Sahih)

Comments:

If a camel gets mange from another camel and the other one gets it from a third one and so on, then there must be a camel who initially did not get infected by any other camel. It means that the reason due to which the first camel was infected, the other camels also may be infected by the same reason, whether they had contacted an infected camel or not.

3541. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “A man with sick camels should not let them graze or drink alongside healthy ones.” (Hasan)

Comments:

The wisdom in this prohibition is that if a healthy camel gets infected, his owner may believe that the reason for his infection is grazing or drinking with infected camels. Therefore, to protect one’s faith, one should avoid involving in anything that may lead to devilish insinuations.
Chapter 44. Leprosy

3542. It was narrated from Jâbir bin ʿAbdullâh that the Messenger of Allâh ﷺ took the hand of a leper and made him eat with him, and said: “Eat, with trust in Allâh and reliance upon Allâh.” *(Daʿîf)*

3543. It was narrated from Ibn ʿAbbâs that the Prophet ﷺ said: “Do not keep looking at those who have leprosy.” *(Hasan)*

Comments:

a. Looking constantly at such a patient may hurt his feelings, so one should avoid it.

b. Whenever one sees a miserable person, he should recite the following supplication secretly: *(All praise is for Allâh who saved me from that which He tested you with, and Who most certainly favored me over much of His creation.)* *(See Hadîth: 3892)*
3544. It was narrated from a man from the family of Sharid whose name was 'Amr, that his father said: "There was a leper among the delegation of Thaqif. The Prophet sent word to him: 'Go back, for we have accepted your oath of allegiance.'" (Sahih)

Comments:

a. A leprous person should keep himself away from normal people to avoid causing any trouble to them.

b. An oath of allegiance (giving pledge) is a kind of promise, shaking the hand in this procedure is only to confirm that promise. It could be held even without shaking the hands, as the Prophet used to take the pledge from women without shaking their hands. (Sahih Al-Bukhari:7214)

Chapter 45. Magic

3545. It was narrated that 'Aishah said: "A Jew from among the Jews of Bani Zuraq, whose name was Labid bin A'sam, cast a spell on the Prophet, and the Prophet began to imagine that he had done something when he had not. One day, or one night, the Messenger of Allah supplicated, and then supplicated again. Then 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 at my head and the other at my feet. The one at my head said to the one at my feet, or the one at my feet said to the one at my head: “What is ailing this man?” He said: “He has been affected by
a spell.” He said: “Who cast the spell on him?” He said: “Labid bin A’sam.” He said: “With what?” He said: “With a comb and the hairs stuck to it, and the spathe of a male date palm.” He said: “Where is that?” He said: “In the well of Dhu Arwân.”

She said: “So the Prophet  went to it, with a group of his Companions, then he came and said: ‘By Allâh, O ‘Âishah. It was as if its water was infused with henna and its date palms were like the heads of devils.’”

She said: “I said: ‘O Messenger of Allâh, why don’t you burn them?’ He said: ‘As for me, Allâh has healed me, and I do not like to let evil spread among the people.’ Then he issued orders that the well be filled up with earth.” (Sahih)

Comments:

a. Magic is a satanic act that causes harm to human beings.
b. Magic is forbidden because it depends on seeking help from devils, and praising them, as well as uttering the words of disbelief.
c. Influence of magic on the Prophet  is not contrary to his prophethood, such as Musa, feared from the ropes and staffs due to the magic of the magicians, thinking that they were snakes. (Surat Tâ-Hû 20: 66, 67)
d. The jews wanted to kill the Prophet  by using their magic, but Allâh protected him. In fact it is a clear proof of his prophethood.
e. Prophets are human beings so they may suffer from physical torture. As the Prophet  got injured in Tâ’if or in Uhud, which is not contrary to his prophethood.
f. The stuff that is used in magic should be burnt or buried. The Prophet  did not give any importance to the matter of magic to avoid any unnecessary publicity of it, rather he preferred to be patient and did not even punish the Jews.
3546. It was narrated from Ibn ‘Umar that Umm Salamah said: “O Messenger of Allâh, every year you are still suffering pain because of the poisoned meat that you ate.” He said: “Nothing of that happens to me, but it was decreed for me when Ádam was still at the stage of being clay.”” (Da’if)

Chapter 46. Anxiety And Sleeplessness, And Seeking Refuge From Them
3547. It was narrated from Khawlah bint Hakim that the Prophet ﷺ said: “If anyone of you, when he stops to camp (while on a journey), says A’udhu bi kalimâtîl-lâhit-tâmmati min sharri mà khalaq. (I seek refuge in the Perfect Words of Allâh from the evil of that which He has created), then nothing will harm him in that place until he moves on.”” (Sahih)

Comments:
a. During a journey, if one needs to have a rest at night or afternoon, he should allow the mounts to sit, should put down the luggage and then should recite the mentioned supplication.
b. If one stays in a hotel, he should recite the supplication when he enters in his room.

c. Mentioning the words that contains praise of Allâh, the good Names and Attributes of Allâh have lot of blessings.

d. Seeking refuge with the Attributes of Allâh means seeking refuge with Allâh Himself since He is attributed with those attributes.

3548. It was narrated that 'Uthmân bin Abül-'Âs said: "When the Messenger of Allâh ﷺ appointed me as governor of Tâ'if, I began to get confused during my prayer, until I no longer knew what I was doing. When I noticed that, I travelled to the Messenger of Allâh ﷺ and he said: 'The son of Abul-'Âs?' I said: 'Yes, O Messenger of Allâh.' He said: 'What brings you here?' I said: 'O Messenger of Allâh, I get confused during my prayer, until I do not know what I am doing.' He said: 'That is Satan. Come here.' So I came close to him, and sat upon the front part of my feet then he struck my chest with his hand and put some spittle in my mouth and said: 'Get out, O enemy of Allâh!' He did that three times, then he said: 'Get on with your work.'" 'Uthmân said: "Indeed, I never felt confused (during my prayer) after that." (Sahîh)

Comments:

a. Satan always tries his best to prevent a believer from performing prayers.

b. Devilish insinuations sometimes may reach too far to disturb the person. In this case, remembering Allâh and reciting Mu'awwidhatain (Surat Al-Falaq 113 and Surat An-Nûs 114) is very useful.

c. Due to the high and great position of the Prophet ﷺ, Satan used to get out
only by his order, and later, he did not have the courage to disturb the person again.

c. Satan enters in the body of a person, and due to the blessings of the remembrance of Allah and the prophetic supplications he gets out of the body.

3549. It was narrated from ‘Abdur-Rahman bin Abi Laila that his father Abu Laila said: “I was sitting with the Prophet when a Bedouin came to him and said: 'I have a brother who is sick.’ He said: ‘What is the matter with your brother?’ He said: ‘He suffers from a slight mental derangement.’ He said: ‘Go and bring him.’” He said: “(So he went) and he brought him. He made him sit down in front of him and I heard him seeking refuge for him with Fatiha; four Verses from the beginning of Al-Baqara, two Verses from its middle: ‘And your Ilah (God) is One Ilah (God – Allah),’[1] and Ayat Al-Kursi; and three Verses from its end; a Verse from Al ‘Imran, I think it was: ‘Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He),’[2] a Verse from Al-A’raf: ‘Indeed, your Lord is Allâh,’[3] a Verse from Al-Mu’minn: ‘And whoever invokes (or worships), besides Allâh, any other ilah (god), of whom he has no proof,’[4] a Verse from Al-Jinn: ‘And He, exalted is the

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Majesty of our Lord,\(^1\) ten Verses from the beginning of As-Saff\(\text{"}\); three Verses from the end of Al-Hashr; (then) ‘Say: He is Allâh, (the) One,\(^2\) and Al-Mu’awwidhatain. Then the Bedouin stood up, healed, and there was nothing wrong with him.’ (Da’if)

تخريج: [إسناده ضعيف] أخرجه ابن السني في عمل اليوم والليلة، ح: 137 من حديث أبي جناب بن أبي حبّة، وتقدم حاله، ح: 82، وقال البوصيري فيه: ضعيف منليس، وأخرجه عبد الله ابن أحمد في زوائد المسند: 5/18 من طريق عمر بن علي عن أبي جناب عن عبد الله بن عيسى عن عبد الرحمن بن أبي ليلى به، وهذه علة أخرى ومع ذلك صححه الحاكم كما في الزوائد.

Comments:
Shah Waliullah \& mentioned fifty-three Verses to exorcise the devils and jinn. They are as follows: First four Verses of Surat Al-Baqarah, the Verse of Al-Kursi and two Verses following it, last three Verses of Surat Al-Baqarah, Verse no 54 from Surat Al-A’râf, the last Verse of Surat Bani Isrâ’il or Al-Isrâ’, the first ten Verses of Surat As-Saffat, three verses of Surat Ar-Rahmân (33-35), the last three Verses from Surat Al-Hashr, the first four Verses from Surat Al-Jinn, Surat Al-Kafirun, Al-Ikhlas, Al-Falaq and An-Nâs. This is proved through the experience of pious and good scholars.

\(^{1}\) Al-Jinn 72:3.

\(^{2}\) Al-Ikhlas 112:1.
32. The Book Of Dress

Chapter 1. The Clothing Of The Messenger Of Allâh

3550. It was narrated that 'Âishah said: “The Messenger of Allâh prayed in a Khamisah[1] that had markings on it. Then he said: ‘These markings distracted me. Take it to Abu Jahm and bring me an Anbijâniyyah.’”[2]

Comments:

a. The area in front of a praying person should be free from the decorations and paintings that may catch his attention. Therefore, praying on colorful prayer-mats is not appropriate.

b. Decorating the walls of a mosque is also not suitable, as it also diverts the attention of a praying person from his prayer.

c. Simple dress is desirable for males.

d. If one is compelled to refuse a gift of a person then he should make his excuse clear to him.

3551. It was narrated that Abu Burdah said: “I entered upon 'Âishah and she brought out to

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[1] Khamisah: A garment of silk or wool with designs, and it is said that it will not be called Khamisah unless it is black with designs. (An-Nihâyah)

me a thick waist wrap of the type made in Yemen, and one of these cloaks that are called Mulabbadah,[1] and she swore to me that the Messenger of Allâh ᴩ had passed away in them.” (Sahîh)

Comments:

a. Mulabbadah is a kind of coarse robe.

b. At that time in Arabia, coarse cotton cloths were inferior and inexpensive, so only the poor used to wear them. Thin cotton cloths were posh and expensive so, only rich people used to wear them.

3552. It was narrated from ‘Ubâdah bin Sâmît that the Messenger of Allâh ᴩ prayed in a Shamîlah[2] tied with a knot. (Da‘îf)

3553. It was narrated that Anas bin Mâlik said: “I was with the Messenger of Allâh ᴩ and over him was a Najrâni upper wrap with a thick border.” (Sahîh)

3554. It was narrated that 'Aishah said: “I never saw the Messenger of Allâh ﷺ insulting anyone, and no garment was ever folded up for him.”[1] (Da‘îf)

3555. It was narrated from Sahl bin Sa‘d Sâ‘idi that a woman came to the Messenger of Allâh ﷺ with a woven sheet - he said:[2] “What type of woven sheet?” He said: “A Shamlah.” She said: “O Messenger of Allâh, I have woven this with my own hands for you to wear.” The Messenger of Allâh ﷺ took it, since he needed it. He came out to us wearing it as a lower wrap. So-and-so the son of so-and-so” - a man whose name he told that day - said: “O Messenger of Allâh, how beautiful this sheet is! Let me wear it.” He said: “Yes.” When he went inside he folded it up and sent it to him. The people said to him: “By Allâh, you have not done well. The Prophet ﷺ wore it because he needed it, then you asked for it, and you knew that he would not refuse anyone who asked him for something.” He said: “By Allâh, I did not ask for it so that I could wear it, rather I

[1] Either because he would give it to someone else without storing it, or it means that he would serve his noble self, not entrusting that to anyone else. (Injâhul-Hajjah by Abdul-Ghani Dehlavi) Sindi said: “He did not have two garments so that he wore one, and folded up others until a time of need.”

[2] That is the narrator, Abu Hâzim, said this to Sahl.
asked for it so that it could be my shroud.’” Sahl said: “And it became his shroud the day he died.” (Sahih)

Comments:

a. Anything that has ever touched the sacred body of the Prophet ﷺ, having it or using it for blessings is allowed, provided it is proved without any doubt.

b. The good predecessors did not keep anything that was related to the Companions of the Prophet ﷺ or their followers for the purpose of getting blessings. Affiliation of the most things that are ascribed to the Companions of the Prophet ﷺ is not correct.

3556. It was narrated that Anas said: “The Messenger of Allâh ﷺ wore wool and sandals, and he wore coarse, rough garments.” (Da‘if)

Chapter 2. What A Man Should Say When He Puts On A New Garment

3557. It was narrated that Abu Umâmah said: “Umar bin Khattâb put on a new garment and said: Al-hamdu lillâhî-ladhi kasâni mâ uwwâri bihi ‘awrati, wa atajammalu bihi fi hayâtî (Praise is to Allâh Who has clothed me in something with which I conceal my nakedness and adorn myself in my life). Then he said: ‘I heard the Messenger of Allâh ﷺ say: ‘Whoever puts on a new garment and says: Al-hamdu lillâhî-ladhi...’”
kasâni mà uwâri bihi ‘awratî, wa atajammalu bihi fi hayâti (Praise be to Allâh Who has clothed me in something with which I conceal my nakedness and adorn myself in my life), then takes the garment that has worn out, or that he has taken off and gives it in charity, he will be under the shelter, protection and care of Allâh, whether he lives or dies.’ He said this three times.’’ (Da’îf)

3558. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ saw ‘Umar wearing a white shirt and he said: “Is this garment of yours washed or a new one?” He said: “Rather it has been washed.” He said: “Ilbas jaddida, wa ‘ish hamida, wa mut shahida (May you wear new clothes, live a good life and die as martyr).”’’ (Da’îf)

Comments:
a. White dress is the best dress, and the Prophet ﷺ used to love it most.

b. Supplicating for someone to get martyrdom is allowed.

c. This supplication of the Prophet ﷺ for ‘Umar ﷺ was responded to. His life was unique; he became a ruler of a large state and set the unique examples of his piousness, justice and courage that are still beyond comparison.
Chapter 3. Clothes That Are Forbidden

3559. It was narrated from Abu Sa‘eed Al-Khudri that the Prophet forbid two kinds of dress. Those two types of dress are *Ishtimalus-Samman* and *Ihtibi*‘ in a single garment, with no part of it upon his private part.<sup>[2]</sup> (Sahih)

3560. It was narrated from Abu Hurairah that the Messenger of Allâh forbid two kinds of dress: *Ishtimalus-Samman* and *Ihtibi*‘, exposing one's private part to the sky. (Sahih)

3561. It was narrated that ‘Âishah said: “The Messenger of Allâh forbid two kinds of dress: *Ishtimalus-Samman* and *Ihtibi*‘ in one garment, when you

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<sup>[1]</sup> There are various interpretations of this manner of dress. *Ishtimal* is derived from *Shamlu*; to wrap, and its mention preceded under no. 3552. *Sammâ* means solid, so it is literally: 'a solid or tight wrap.' Most of the scholars say that it is to wear one garment draped in a manner that one cannot take the hands out of it. For this, see *Fathul-Bari*, *Sharh Muslim* by Nawawi, *Naidul-Aawâr* by Shawkâni, and *An-Nihâyah*. Others say it is to wear only one wrap which he covers himself with, but he puts one of its edges over one shoulder, thereby exposing his private parts. Ibn Athir and Abu ‘Ubaid mentioned this second definition as the view of the Fuqahâ‘.

<sup>[2]</sup> *Ihtibi*‘ is from *Habâ*, to sit with one’s legs drawn up while wrapped in a garment, the prohibition is of doing such in a manner that the private parts are exposed.
are exposing your private part to the sky.” (Hasan)

Chapter 4. Wearing Wool

3562. It was narrated from Abu Burdah that his father said to him: "O my son, if only you could have seen us when we were with the Messenger of Allâh ﷺ, when rain fell on us; you would have thought that we smelled like sheep.” (Da’îf)

Comments:

a. Companions of the Prophet ﷺ would not care about worldly comfort. They used to be satisfied with simple food and dress, and used to spend much in the way of Allâh.

b. If one cannot afford nice dress, then he should be content with cotton dress, and instead of complaining to Allâh, he should rather pay heed to the protection of his religion and faith.

3563. It was narrated that ʿUbâdah bin Sâmit said: “The Messenger of Allâh ﷺ came out to us one day, wearing a Roman cloak of wool with narrow sleeves. He led us in prayer wearing that, and nothing else.” (Da’îf)

3564. It was narrated from
Salmān Fārisī that the Messenger of Allāh ﷺ performed ablution, then he turned his woolen cloak that he was wearing inside out and wiped his face with it. (Daʻīf)

Comments:
a. There is no problem in drying the parts that are washed in ablution with a cloth after performing ablution.
b. Drying the parts of ablution with the dress which is on the body is also allowed.
c. The water used for ablution remains pure.

3565. It was narrated that Anas bin Mālik said: “I saw the Messenger of Allāh ﷺ marking sheep on their ears, and I saw him wearing a cloak around his waist.” (Sahih)

Comments:
a. Marking one’s animals to distinguish them from other’s animals is allowed.
b. For this purpose, branding animals on their face is not allowed, however they could be branded on any other part of the body.

Chapter 5. White Garments

3566. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “The best of your garments are the white ones, so wear them and shroud your dead in them.” (Hasan)
3567. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ said: “Wear white garments, for they are purer and better.” (Hasan)

Comments:

a. White color is preferable so, wearing white clothes on important occasions is preferable.

b. White dress is beautiful and dignified. The reason is that any impurity on it could be noticed easily, so it is washed out rapidly and carefully. Therefore, it remains more pure than other clothes.

c. White cloth is preferable for shrouding. Nevertheless, any other cloth is permissible especially a striped garment. (See Sunan Abu Dawud: 3150)

3568. It was narrated from Abu Dardâ’ that the Messenger of Allâh ﷺ said: “The best of that in which you visit Allâh in your graves and your mosque is white (garments).”[1] (Da’îf)

[1] Sindi interpreted it to mean, under the mercy and grace of Allah, as His guest.
Chapter 6. One Who Lets His Garment Drag Out Of Pride

3569. It was narrated from Ibn 'Umar that the Messenger of Allâh said: "Whoever lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection." (Sahih)

Comments:

a. Garment drag' means that the garment is so long that it touches the ground or it is dragged on it.

b. Tahband (sheet used as a lower garment), Lungi, Shalwar (kind of loose cover for lower limbs as a trouser), pants, trousers, and the Arabic long shirt, all such garments of men should be above the ankles. The preferable limit of a lower garment is to the middle of one's shin.

c. Purposefully allowing one's garment to exceed the lawful limit is a major sin.

d. Some assume that they do not hang their garment out of pride, this excuse is not acceptable since the Prophet said: "Avoid hanging down your lower garment since it is pride, and Allâh does not like pride." (Abu Dawud: 4084)

3570. It was narrated from 'Atiyyah, that Abu Sa'eed said: "The Messenger of Allâh said: 'Whoever lets his lower wrap drag out of pride, Allâh will not look at him on the Day of Resurrection.'" (Sahih)

He said: "I met Ibn 'Umar in Balât, and mentioned the Hadîth that Abu Sa'eed narrated from the Prophet. He said, pointing to his ears: 'I heard it and memorized it.'"
3571. It was narrated that a young man of Quraish passed by Abu Hurairah with his cloak dragging. He said: “O my nephew! I heard the Messenger of Allāh ﷺ saying ‘Whoever lets his garment drag out of pride, Allāh will not look at him on the Day of Resurrection.’” (Hasan)

Comments:

a. Forbidding one from evil immediately after knowing it is allowed, it should not be thought that he might have knowledge of it.

b. At the time of warning of a mistake instead of being angry, one should talk pleasantly. If one is younger then he should address him by ‘my son’ or by a similar pleasant expression.

Chapter 7. Where Is the Place Of The Lower Wrap?

3572. It was narrated that Hudhaifah said: “The Messenger of Allāh ﷺ took hold of the lower part of my calf or his calf and said: ‘This is where the lower wrap should come to. If you insist, then lower, and if you insist, then lower, but the lower wrap has no right to (come to) the ankle.’” (Sahih)
Comments:

a. The lower muscle of the shin is between the knee and ankle. So the wording in the following Hadith reads as ‘mid-calf’.

b. Basically, Tahband (sheet used as a lower garment), trousers and the Arabic long shirt, etc, should be to the middle of shin. Though hanging more than that limit is allowed, but it is not preferable.

c. A man’s dress should be above the ankles.

3573. It was narrated from ‘Alâ’ bin ‘Abdur-Rahmân that his father said: “I said to Abu Sa’eed: ‘Did you hear anything from the Messenger of Allâh concerning the lower wrap?’ He said: ‘Yes. I heard the Messenger of Allâh say: ‘The lower wrap of the believer should come to mid-calf, but there is no sin on him if it comes between that point and the ankle. But whatever is lower than the ankle is in the Fire.’ And he said three times: ‘Allâh will not look at the one who lets his lower wrap drag out of vanity.’’” (Sahih)

3574. It was narrated from Mughirah bin Shu’bah that the Messenger of Allâh said: “O Sufyân bin Sahîl, do not let your garment hang, for Allâh does not like those who let their garments hang below the ankles.”” (Hasan)
Chapter 8. Wearing A Shirt

3575. It was narrated that Umm Salamah said: "There was no garment more beloved to the Messenger of Allah than the shirt." (Hasan)

Comments:
Probably, the reason is that a sheet always needs to be held carefully, while hands could be moved freely in a shirt. Arabs used to wear a long shirt so, if it is made of coarse cloth then it covers one's private parts even without wearing a lower garment. Allâh knows best.

Chapter 9. How Long Should The Shirt Be?

3576. It was narrated from Sâlim, from his father, that the Prophet said: "Hanging down may apply to the waist wrap, shirt or turban. Whoever lets any of these drag out of pride, Allâh will not look at him on the Day of Resurrection." (Hasan)

Abu Bakr (the narrator from whom Ibn Mâjah heard this Hadîth) said: "How strange it is!" (i.e. the chain of narrators.)

Comments:
a. Hanging down (of a garment) is usually referred to the lower garment that is below the ankles. However, other garments also should not exceed the...
normal limits.

b. Allâmah Muhammad Fuwâd Abdul-Bâqi wrote that the scholars are of the opinion that the hanging limit of a turban is up to half of the waist.

Chapter 10. How Should The Sleeves Of The Garment Be?

3577. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ used to wear a shirt that was short in the sleeves and length.” (Da‘îf)

Chapter 11. Undoing Buttons

3578. Mu‘âwiya bin Qurrah narrated that his father said: “I came to the Messenger of Allâh ﷺ and gave him my pledge, and the buttons of his shirt were undone.” (Sahih)

‘Urwah said: “I never saw Mu‘âwiya or his son, in winter or summer, except with their buttons undone.”


تخريج: [إسناده صحيح] أخرجه أبو الأزار: 4082 من حديث زهير بن معاوية به.
Comments:

a. Fixing buttons on the collar of a shirt is allowed.

b. The Prophet ﷺ might have opened his collar buttons due to some reason (due to heat and the like), but the scholars kept them open following the Sunnah. Though abiding by such kind of Sunnah is allowed, being harsh in this matter is not appropriate.

Chapter 12. Wearing Trousers

3579. It was narrated that Suwaid bin Qais said: “The Prophet ﷺ came to us and haggled with us over the price of trousers.” (Sahih)

Comments:

a. Sirwāl or its plural Sarwāl mean pyjama or pyjamas, part of a dress that is commonly used in almost all the Arab countries, Turkey, Indonesia, India, Bangladesh and most of the Islamic countries. Its like is called trousers or Shalwal.

b. The Prophet ﷺ used to wear Qamis or cloak, Lungi or lower wrap, black Shamlah or turban. (Shamā’il Tirmidhi)

c. Wearing trousers is allowed for men since the Prophet ﷺ said: “He who finds no garb (for Ihram), but has trousers he may wear it.” (Hadith: 2931)

d. If wearing trouser becomes lawful in the state of ihram, when one is compelled, then it is more appropriate to allow it in normal situations.

Chapter 13. How Long Should A Woman’s Garment Hang Down?

3580. It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ was asked about how long a woman’s hem should hang down. He said: ‘A hand span.’” (The Book of Dress)
said: 'But then (her legs and feet) will be uncovered.' He said: ‘Then a forearm’s length, but no more than that.’” (Sahih)

Comments:

Hanging down one span or a forearm’s length means below their ankles.

Imām Ibn Hajar said: “In short there are two situations: for a man, the desirable situation is that his lower garment should be till the middle of his shin, while the lawful situation is to keep it above his ankles. Likewise, women also have two situations; the desirable one is hanging one span more than the lawful situation of men’s dress. And the lawful situation for them is hanging a forearm’s length (i.e., hanging two spans more than the lawful situation of the men). (See Fathul-Bārî, vol 10, page 319)

3581. It was narrated from Ibn ‘Umar: “The wives of the Prophet were allowed to let their hems hang down, so they used to come to us and we would measure one forearm’s length for them with a reed.” (Da‘îf)

3582. It was narrated from Abu Hurairah that the Prophet said to Fātimah, or to Umm Salamah: “Let your hem down one forearm’s length.” (Da‘îf)

3583. It was narrated from ‘Āishah that the Prophet said, concerning how long a woman’s
hem should hang down: “A hand span.” ‘Aishah said: “This may show her calves.” He said: “Then a forearm’s length.” (Da’if)

Chapter 14. Black Turban

3584. It was narrated from Ja’far bin ‘Amr bin Huraith that his father said: “I saw the Prophet delivering a sermon on the pulpit, wearing a black turban.” (Sahih)

3585. It was narrated from Jâbir that the Prophet entered Makkah wearing a black turban. (Sahih)

3586. It was narrated from Ibn ‘Umar that the Prophet entered (Makkah), on the Day of the Conquest of Makkah, wearing a black turban. (Sahih)

Comments:
a. White colored dress is better and preferable (See Hadith: 3566), but black color is also allowed.
b. It is better to avoid wearing black dress completely since at present it...
becomes a sign of a certain sect. There would be no resemblance to them if only the turban is black.

c. Entering in Makkah without Ḥāram is allowed. Ḥāram becomes obligatory when one enters Makkah with the intention of Hajj or ‘Umrah.

Chapter 15. Letting The Ends Of The Turban Hang Between The Shoulders

3587. Ja‘far bin ‘Amr bin Huraith narrated that his father said: “It is as if I can see the Messenger of Allāh ﷺ wearing a black turban, with the ends hanging between his shoulders.” (Sahih)

Chapter 16. It Is Makruh To Wear Silk[1]

3588. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “Whoever wears silk in this world will not wear it in the Hereafter.” (Sahih)

3589. It was narrated that Barā’ bin ‘Āzīb said: “The Messenger of Allāh ﷺ forbade brocade, silk, and embroidered brocade.” (Sahih)

[1] The early scholars used such term to indicate a prohibition, but one that is not as firm as what they would say is prohibited, due to various reasons. This was explained in the translation of Sunan Al-Tirmidhi.
Comments:

a. Silk here means the strings prepared by silkworm. Artificial strings, though they resemble natural silk and are called silk, are not considered pure silk.
b. Dībaj is explained in An-Nihayah as clothes made of silk. In Munjid it is explained as 'the clothes whose wrap and woof, both are of silk.'
c. Silk is forbidden only for men. (See Hadith: 3595).

3590. It was narrated that Hudhaifah said: "The Messenger of Allah forbade wearing silk and gold. He said: 'They are for them in this world and for us in the Hereafter.'" (Sahih)

Comments:

a. Wearing pure silk, making handkerchiefs, bedding and the like with it, all types of its uses are forbidden for men.
b. Wearing gold is also forbidden for men whether it is a necklace, a ring, a watch-band, buttons or any other ornament all has the same ruling. However, it is not forbidden for a man to possess gold if he does not wear it.

3591. It was narrated from ‘Abdullāh bin ‘Umar that ‘Umar bin Khattāb saw a silken two piece suit (being offered for sale). He said: "O Messenger of Allah, why don't you buy this two piece suit (to wear for meeting) the delegations, and on Fridays?" The Messenger of Allah said: "This is only worn by one who has no share in the Hereafter." (Sahih)
Comments:

a. It is desirable to put on nice clothing at the time of welcoming guests.

b. 'No share in the Hereafter' means that this dress is particular for the non-believers who do not get any goodness in the Hereafter, as it was made of silk.

Chapter 17. One Who Is Granted A Concession Allowing Him To Wear Silk

3592. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ granted a concession to Zubair bin 'Awwām and 'Abdurr-Rahmān bin 'Awf, allowing them to wear silk shirts, because of a rash they were suffering from. (Sahih)

Comments:

a. They were suffering from lice too (Sahih Al-Bukhari: 2919), perhaps the itch was due to lice.

b. Men wearing silk clothes for skin ailments, when any other garment could not be worn, is allowed if it is useful.

Chapter 18. Concession With Regard To Markings On A Garment

3593. It was narrated from 'Umar that he used to forbid silk and brocade, except for what was like this: Then he gestured with his finger, then a second, and a third, and a fourth (i.e., the width of four fingers), and he said: "The Messenger of Allāh ﷺ used to forbid it." (Sahih)

Comments:
Comments:

a. Wearing silk clothes is forbidden for men, but using some silk on the hems of their garments is allowed.

b. The maximum lawful limit of using silk is four fingers. However, it is better to use as little as possible.

3594. It was narrated that Abu 'Umar, the freed slave of Asmā', said: "I saw Ibn 'Umar buying a turban that had some markings, then he called for a pair of scissors and cut that off. I entered upon Asmā' and mentioned that to her, and she said: '

May 'Abdullāh perish, O girl! Give me the garment of the Messenger of Allāh ﷺ. A garment was brought that was hemmed with brocade on the sleeves, necklines and openings (at the front and back).'' (Sahih)

Comments:

a. "Markings" means there was embroidery work with silk strings on the corner of the turban. Ibn 'Umar ﷺ cut off the border of silk.

b. A scholar may also commit a mistake in some matters.

c. Sayings and actions of the Prophet ﷺ are preferred over the opinion and decree of scholars.

d. A small quantity of silk in the garment of a man is allowed, whether it is in the form of embroidery, or as a small piece of a silk cloth.

Chapter 19. Wearing Silk
And Gold For Women

3595. 'Ali bin Abu Tālib said: "The Messenger of Allāh ﷺ took hold of some silk in his left hand and some gold in his right, then he raised his hands and said: 'These two are forbidden for the males of my nation, and permitted to the females.'" (Sahih)
The Book Of Dress

Comments:

Using simple adornment is allowed, but excessive use of adornments suggests richness, pride, which saddens the poor, so avoiding it is better. Especially, traveling while wearing such adornments leads to many disadvantages.

3596. It was narrated from 'Ali that a two-piece suit hemmed with silk, either on the warp or the weft,[1] was given to the Messenger of Allâh (ﷺ), and he sent them to me (Ali). I came to him and said: "O Messenger of Allâh, what should I do with these? Shall I wear them?" He said: "No, rather make them into head-cloths and give them to the Fâtîmahs."[2] (Hasan)

Comments:

a. If a garment is not made of pure silk, but half of it is silk and half is cotton, even then it is forbidden for men.

b. Giving and receiving gifts is Sunnah.

3597. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh (ﷺ) came out to us, and in one of his hands was

[1] Lengthwise threads in a woven fabric are warp while the crossed filling threads are weft or woof.

a garment of silk and in the other was some gold. He said: ‘These are forbidden to the males of my nation and permitted to the females.’” (Sahih)

3598. It was narrated that Anas said: “I saw Zainab the daughter of the Messenger of Allâh wearing a shirt of Siyarâ’ silk.[1] (Da‘if)

Comments:
a. Allâmah Albâni said, instead of Zainab, mention of Umm Kulthum is correct.
b. Siyarâ’ is a silk cloth that has lines.

Chapter 20. Wearing Red For Men

3599. It was narrated that Barâ’ said: “I never saw anyone more handsome than the Messenger of Allâh, with his hair combed, wearing a red two-piece suit.” (Sahih)

Comments:
Imâm Ibn Qayyim said: “Hullah means the suit that consists of two pieces; lower and upper garment. Thinking that this suit was totally red and no other color was mixed with it is wrong. Red suit here means the robe that used to be made in Yemen with red and black stripes.”

[1] Pure silk with lines that resemble belts.
3600. ‘Abdullāh bin Buraidah narrated that his father told him: I saw the Messenger of Allāh Ἱdelivering a sermon, and Hasan and Husain came forward, wearing red shirts, stumbling and getting up again. The Prophet (cr stepped down, picked them up and put them in his lap. Then he said: “Allāh and His Messenger have spoken the truth. ‘Your wealth and your children are only a trial.’[1] I saw these two and I could not be patient. Then he resumed his sermon.” (Hasan)

Comments:

a. This Hadith proves that wearing red is allowed. Perhaps this shirt was not of pure red color.

b. Loving children is not contrary to the status of a respected personality rather it is a good quality.

c. During the sermon stepping down from a pulpit for some necessity is allowed.

Chapter 21. Clothes Dyed With Safflower Are Undesirable For Men

3601. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh Ἱforbade Al-Mufaddam.” (Hasan)

(One of the narrators) Yazid said: “I said to Hasan: ‘What is Al-Mufaddam?’ He said: ‘(Clothes)
that are dyed with safflower (i.e., a red dyestuff prepared from its flower heads)."

Comments:
a. *Mu’asfar* means that which is dyed by *’Usfur*. It was a yellow material used for dying clothes. (Muhammad Fuwâd Abdel-Bâqi, with the reference of *Munjid*). But he explained *Mufaddam* as ‘dark red whose redness cannot be increased more.’ It is possible that though the plant of *Kasam* (safflower) is yellow, but the cloth dyed with it becomes red.

b. Using dark color indicates that if the garment dyed by *Kasam* is of dim color then it is allowed for men.

3602. It was narrated that ‘Abdullâh bin Hunain said: “I heard ‘Ali say: ‘The Messenger of Allâh ﷺ forbade me - and I do not say that he forbade you - from wearing clothes dyed with safflower.’” (Sahih)
‘Abdullāh, what happened to the thin cloak? I told him (what I had done) and he said: 'Why did you not give it to some of your family to wear, for there is nothing wrong with it for women.’” (Hasan)

Comments:
a. Cloth dyed with 'Usfur is allowed for women.
b. Wearing the dress that is particular for women is forbidden for men.
c. Love of the Prophet ﷺ was so deep and strong in the hearts of the Companions that they used to implement his saying actively, even if it was said implicitly.

Chapter 22. Yellow For Men

3604. It was narrated that Qais bin Sa'd said: “The Prophet ﷺ came to us and we gave him some water with which to cool down. He bathed, then I brought him a yellow blanket, and I saw the traces of Wars (the yellow dye) on the folds of his stomach.” (Da'ij)

Chapter 23. Wear Whatever You Want, As Long As You Avoid Extravagance And Vanity

3605. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: “The Messenger of Allāh ﷺ said: 'Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity.'” (Da'ij)
Comments:
a. Extravagance and lavishness means spending in lawful matters excessively so that it becomes unlawful. Simplicity is a distinguished quality of a Muslim.
b. Preparing too many dishes for few guests and then throwing them away is also a kind of extravagance. Similarly, spending in useless entertainment also comes under this ruling.

Chapter 24. One Who Wears A Garment Of Pride And Vanity

3606. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever wears a garment of pride and vanity, Allâh will clothe him, on the Day of Resurrection, in a garment of humiliation.'" (Hasan)

3607. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever wears a garment of pride and vanity in this world, Allâh will clothe him in a garment of humiliation on the Day of Resurrection, then set it ablaze.'" (Hasan)
Comments:

a. The purpose of those who wear this type of dress is either to make people respect him, being impressed by his wealth, or to subject to him believing that he is a very god-fearing person. The punishment of this sin is that he will get a dress on the Day of Judgment that makes him disgraced in the sight of all people, in addition to the punishment of burning in the Hellfire.

b. ‘Garment of pride and vanity’ includes a precious dress that catches the attraction of people, and they even discuss about the dress and the richness of the person. It also includes a very simple and worthless dress that shows the piousness and austerity of the person.

3608. It was narrated from Abu Dharr that the Prophet ﷺ said: “Whoever wears a garment of pride and vanity, Allâh will turn away from him until he takes it off.” (Da‘if)

3609. It was narrated that Ibn ‘Abbâs said: “I heard the Messenger of Allâh ﷺ say: ‘Any skin that has been tanned has been purified.’” (Sahih)

Chapter 25. Wearing The Skins Of Dead Animals When They Have Been Tanned

3610. It was narrated from Maimunah that he (meaning the Prophet ﷺ) passed by a dead sheep belonging to the freed slave.
woman of Maimunah, that had been given to her in charity. He said: “Why don’t they take its skin and tan it, and make use of it?” They said: “O Messenger of Allah, it is dead meat.”[1] He said: “It is only unlawful to eat it.” (Sahih)

3611. It was narrated that Salmān said: “One of the Mothers of the Believers had a sheep that died. The Messenger of Allah passed by it and said: ‘It would not have harmed its owners if they had made use of its hide.’” (Hasan)

Comments:
a. If an animal whose meat is lawful dies, its skin could be used after being tanned.

b. Some scholars, based on Hadith 3609, are of the opinion that even the skin of those animals whose meat is unlawful becomes pure after having tanned. Some are of the opinion that the skin of the animals whose meat is forbidden does not become pure even if it is tanned.

3612. It was narrated that ‘Āishah said: “The Messenger of Allah commanded that use should be made of the skins of dead animals, if they were tanned.” (Da‘if)

[1] i.e., it died of normal causes, as opposed to being slaughtered in the proper manner.
Chapter 26. Those Who Say That The Untanned Skins And Sinew Of Dead Animals Should Not Be Made Use Of

3613. It was narrated that 'Abdullāh bin 'Ukaym said: "There came to us a letter from the Prophet (saying): 'Do not make use of the untanned skin and sinew of dead animals.'" (Hasan)

Chapter 27. Description Of Sandals

3614. It was narrated that 'Abdullāh bin 'Abbās said: "The sandals of the Prophet had two thongs doubled around their straps." (Sahih)
Comments:

a. The shape of the shoes in the era of the Prophet was similar to the shape of the slippers today, in which a leather thong was held between the toes and a corner of it was tied to a halter. The halter was called Qubul.

b. In such shoes most of the foot remains uncovered. So, the Prophet would not take off his shoes when he wiped over his socks, but he used to wipe over his shoes. (See Ahâdith 559 and 560). Moreover, sometimes he used to wash his feet without taking off his shoes. (Sahih Al-Bukhâri:166)

3615. It was narrated that Anas said: “The sandals of the Prophet had two thongs.” (Sahih)

Chapter 28. Putting On Sandals And Taking Them Off

3616. It was narrated from Abu Hurairah that the Messenger of Allah said: “When anyone of you puts on his sandals, let him start with the right, and when he takes them off, let him start with the left.” (Sahih)

Comments:

a. The difference between right and left is a very important principal of Islamic culture.

b. Some of the actions that are done with the right hand, or with the right side are mentioned here: eating, drinking, shaking hands, giving or taking something, putting on dress, wearing shoes, entering a mosque, using a tooth stick, performing ablution and taking bath, combing, trimming the mustache, plucking the hairs from the armpit, writing and any action that is considered good in Islam or in customs.

c. Some of the actions that are carried out by the left hand or by the left side are these: coming out of a mosque, cleansing one’s private parts (after
easing or urinating), taking off shoes, and similar other acts.

Chapter 29. Walking In One Sandal

3617. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “None of you should walk in one sandal or in one leather sock. Let him take them both off or walk in both of them.” (Sahih)

Comments:
Walking in one shoes cause harm, and it could lead to staggering for the lack of balance. Besides, it is contrary to nobility and dignity. If one needs to take off one shoe, in that case, it is better to take off both shoes. Walking bare foot is not prohibited in Islam.

Chapter 30. Putting On Sandals While Standing

3618. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ forbade putting on sandals whilst standing.” (Da’îf)

3619. It was narrated that Ibn ‘Umar said: “The Prophet ﷺ forbade putting on sandals whilst standing.” (Da’îf)
Chapter 31. Black Leather Socks

3620. It was narrated from Ibn Buraidah, from his father, that an-Najashi sent a pair of pure black Khuff as a gift to the Prophet of, which he wore. (Da'if)

Comments:

a. The Negus (Najashi), was the King of Abyssinia. He provided shelter respectfully to the Muslims who went to Abyssinia, before the emigration to Al-Madinah. The Prophet performed the funeral prayer in absentia on his death in Al-Madinah.

b. Wearing black socks is allowed.

Chapter 32. Dyeing (Hair) With Henna

3621. It was narrated that Abu Hurairah attributed to the Prophet: “The Jews and the Christians do not dye (their hair), so differ from them.” (Sahih)

Comments:

The Negus (i.e., King of Abyssinia), was the King of Abyssinia. He provided shelter respectfully to the Muslims who went to Abyssinia, before the emigration to Al-Madinah. The Prophet performed the funeral prayer in absentia on his death in Al-Madinah.
Comments:

a. Hafiz Salahuddin Yusuf said: "Muslim scholars regarded this command as a matter of desirability. So, dying one's white hair on the head or beard is not compulsory, it is merely desirable. However, imitating Jews of Christians is forbidden. So, if in any situation, not dying hairs results in their resemblance, then dying them becomes compulsory, otherwise it remains merely desirable." (Riyāḍh-us-Saliheen 1638)

b. Customs and celebrations of non-Muslims (Christmas, Basant, New Year celebration and the like) are related to their religion so, it is compulsory to avoid participating in them.

c. Shaving the beard is a custom of non-Muslims, which is contrary to the practice of previous Prophets too, so it is forbidden.

3622. It was narrated from Abu Dharr that the Messenger of Allāh said: "The best things with which you change gray hair are henna and Katam." (Sahih)

Comments:

a. (Wasmah, Katam) is a wild plant. Leaves of these plants are ground and used for dying hair. (See Mibāḥul-Lughat).

b. If Wasmah is applied to hair it becomes become black. If henna is mixed with it, then it become reddish black.

3623. It was narrated that 'Uthmān bin Mawhab said: "I entered upon Umm Salamah and she brought out for me a hair of the Messenger of Allāh, which was dyed with henna and Katam."[1] (Sahih)

Comments:

Chapter 33. Dyeing Hair

Black

3624. It was narrated from Jâbir said: "Abu Qhâfah was brought to the Prophet on the Day of the Conquest (of Makkah), and his head was all white. The Messenger of Allah said: 'Take him to some of his womenfolk and let them change this, but avoid black.'" (Sahih)

Comments:

a. Abu Qhâfah was the father of Abu Bakr, his name was ‘Uthmân bin ‘Amir. He embraced Islam at the time of the conquest of Makkah. He died during the caliphate of ‘Umar in the year 14 A.H, when he was 97 years old.

b. Dying with pure black color should be avoided.

3625. It was narrated that Suhaib Al-Khair said: "The Messenger of Allah said: 'The best thing with which you can dye your hair is this black (dye). It makes your women desire you and creates fear in the hearts of your enemies.'" (Da‘if)

Chapter 34. Dyeing Hair

With Yellow

3626. It was narrated from...
Sa’eed bin Abu Sa’eed that ‘Ubaid bin Juraj asked Ibn ‘Umar: “I see that you dye your beard yellow with Wars.” Ibn ‘Umar said: “As for my dyeing of my beard yellow with Wars, I saw the Messenger of Allah dyeing his beard yellow.” (Sahih)

Comments:
As using henna to change the color of the beard is allowed, similarly using yellow dye is also allowed.

3627. It was narrated that Ibn ‘Abbâs said: "The Prophet passed by a man who had dyed his hair with henna and said: 'How handsome this is!' Then he passed by another who had dyed his hair with henna and Katam, and said: 'This one is more handsome that that one.' Then he passed by another who had dyed his hair yellow and said: 'This one is more handsome than all of them.'" (Da’if)

He (one of the narrators) said: Tâwus used to dye his hair yellow.

Chapter 35. One Who Does Not Dye His Hair

3628. It was narrated that Abu Juhaifah said: "I saw the
Messenger of Allāh ﷺ, and this part of his hair was white" - meaning the tuft of hair between the lower lip and the chin. (Sahih)

3629. It was narrated that Humaid said: “Anas bin Mālik was asked: ‘Did the Messenger of Allāh ﷺ dye his hair?’ He said: ‘He did not have any white hair apart from approximately seventeen or twenty hairs at the front of his beard.’” (Sahih)

3630. It was narrated that Ibn 'Umar said: “The white hair of the Prophet ﷺ numbered approximately twenty.” (Sahih)

Chapter 36. Wearing One’s Hair Down To The Shoulders, And Wearing Braids

3631. It was narrated that Mujāhid said: “Umm Hāni said: ‘When the Messenger of Allāh ﷺ entered Makkah he had four braids.’” (Da'if)
Comments:

a. Perhaps he has wrapped his hair in this way to protect them from the dust and dirt during his journey.

b. Braiding hair, as mentioned in the Hadith, is allowed but it should be different from the style of women.

3632. It was narrated that Ibn 'Abbâs said: "The People of the Book used to let their hair hang down, and the idolators used to part their hair. The Messenger of Allâh ﷺ liked to be more like the People of the Book. So the Messenger of Allâh ﷺ let his forelock hang down, then after that he parted it." (Sahih)

Comments:

a. In Makkah polytheists were in the majority. To be different from them, the Prophet ﷺ used to adopt the manners of the People of the Book. When he emigrated to Al-Madinah, to be different from the great numbers of the People of the Book, he adopted a different style.

b. Every action of the Prophet ﷺ used to be in the light of the revelation. So, keeping hair loose without parting it was abrogated and parting hair is Sunnah and a rewardable act.

3633. It was narrated that 'Aishah said: "I used to part the hair of the Messenger of Allâh ﷺ behind his crown, and let his forelock hang down." (Hasan)

3634. It was narrated that Anas said: “The hair of the Messenger of Allâh was wavy, and (hung down) between his ears and his shoulders.” (Sahih)

Comments:
a. His hair was neither curly nor very straight but it was slightly wavy.
b. When he cut his hair short, it reached his earlobes, when grew longer, sometimes it even reached his shoulders.
c. The Prophet used to shave his head in Hajj and Umrah.

3635. It was narrated that ‘Aishah said: “The Messenger of Allâh had hair that came between his earlobes and his shoulders.” (Hasan)

3636. It was narrated that Wâ’il bin Hujr said: “The Prophet saw me when I had long hair. He said: ‘Bad news, bad news!’ So I went away and cut it short. Then the Prophet saw me and said: ‘I did not mean you, but this is better.’” (Sahih)

Chapter 37. It Is Disliked To Have Too Long Hair
Comments:
a. The Prophet talked about something but the Companion understood that he meant his hair.
b. The Companions were so active and serious in implementing the teachings of the Prophet, that this Companion fulfilled his gesture. He did not even enquire to whom he is addressing and what his purpose is.
c. The Prophet admired having short hair and liked it. Imam Ibn Mājah deduced from this hadith that growing long hair is not desirable for men.

Chapter 38. Prohibition Of Qaza

3637. It was narrated from Nāfi' that Ibn 'Umar said: "The Messenger of Allāh forbade Qaza'." He (Nāfi') said: "What is Qaza'?" He said: "It means shaving part of a child's head and leaving another part." (Sahih)

Chapter 39. Inscriptions On Rings

3639. It was narrated that Ibn 'Umar said: "The Messenger of Allāh wore a ring of silver,
then he had engraved on it (the words) 'Muhammad Rasul Allah' (Muhammad the Messenger of Allah). And he said: 'No one should have his ring engraved like this ring of mine.'" (Sahih)

3640. It was narrated that Anas bin Malik said: "The Messenger of Allah had a ring made for him, and he said: 'I have had a ring made for me and had it engraved, and no one should make a ring with similar engraving.'" (Sahih)

3641. It was narrated from Anas bin Malik that the Messenger of Allah wore a ring of silver, in which was an Ethiopian gemstone and the inscription: 'Muhammad Rasul Allah' (Muhammad the Messenger of Allah)." (Sahih)

Comments:
a. This Hadith is reported in Sahih Al-Bukhāri.
b. Wearing a silver ring is allowed for men.
c. Engraving a word or letter on a ring is allowed.
d. Copying the seal of a ruler, judge or any other official person is not allowed since it opens the doors of forgery and cheating.
Chapter 40. Prohibition Of Gold Rings

3642. It was narrated that `Ali said: "The Messenger of Allâh ﷺ forbade wearing gold rings." (Sahîh)

3643. It was narrated that Ibn `Umar said: "The Messenger of Allâh ﷺ forbade gold rings." (Hasan)

3644. It was narrated that 'Aishah the Mother of the Believers said: "Najashi sent some jewelry as a gift to the Messenger of Allâh ﷺ. Among that was a gold ring with an Ethiopian gemstone. The Messenger of Allâh ﷺ picked it up with a stick – as if he found it distasteful – or with one of his fingers, then he called his daughter's daughter, Umâmah bint Abul-`Âs, and said: 'Wear this, O my daughter.'" (Hasan)

Comments:

a. Wearing a gold ring is forbidden for men.

b. Wearing a gold ornament is allowed for women.

c. Young girls also may wear ornaments.

d. Umâmah ﷺ was the granddaughter of the Prophet ﷺ. Her mother, Zainab ﷺ was the daughter of the Prophet ﷺ.
Chapter 41. One Who Wears A Ring With The Stone Nearest His Palm

3645. It was narrated from Ibn 'Umar that the Prophet used to wear (his ring) with the stone nearest his palm. (Sahih)

3646. It was narrated from Anas bin Malik that the Messenger of Allah wore a silver ring with an Ethiopian gemstone, and he used to wear the stone in towards his palm. (Sahih)

Chapter 42. Wearing Rings On The Right Hand

3647. It was narrated from 'Abdullâh bin Ja'far that the Prophet used to wear a ring on his right hand. (Sahih)
Chapter 43. Wearing Rings
On The Thumb

3648. It was narrated that ‘Ali said: “The Messenger of Allāh forbade me to wear a ring on this and on this,” meaning the little finger and the thumb. (Sahih)

Chapter 44. Images In The House

3649. It was narrated from Abu Talhah that the Prophet said: “The angels do not enter a house in which there is a dog or an image.” (Sahih)

Comments:

a. Keeping a watch dog or a hunting dog is allowed.

b. “Picture” means the picture of livings thing, whether it is a picture of human beings, animals, birds, or fishes, etc.

c. The sin of drawing pictures on currency notes, identity cards, etc, lies on those who draw them, provided the bearer dislikes it in his heart and wishes if he were the responsible one, he would stop making such pictures and would spread any other lawful matter as an alternate.

d. Angels here means the angels of mercy; otherwise, the angels of death go even the places they do not like, in order to implement the commands of Allāh.

3650. It was narrated from ‘Ali bin Abu Tālib that the Prophet said: “The angels do not enter a
house in which there is a dog or an image." (Hasan)

It was narrated that 'Aishah said: "Jibril promised the Messenger of Allah that he would come to him at a certain hour, but he was late. The Prophet went out and there was Jibril standing at the door. He said: 'What kept you from entering?' He said: 'There is a dog in the house, and we do not enter a house in which there is a dog or an image.'" (Sahih)

Comments:

a. Jibrail came according to his promise but could not enter the house.

b. The Prophet was not aware of unseen knowledge; otherwise, he would have got out the dog and Jibrail would not need to wait outside.

c. Keeping the pictures of respected persons or children for decoration, using the pictures of human beings or animals as decoration pieces, watching films on television or VCR, terminate blessings and mercy of Allah from the house. So, one should avoid such things.

It was narrated from Abu Umamah that a woman came to the Prophet and told him that her husband was away on some military campaign. She asked him for permission to make an image of a palm tree in her house, and he did not let her, or he forbade her. (Da'if)

Comments:

Such actions should be avoided.
Chapter 45. Images On Items That Are Stepped On

3653. It was narrated that 'Aishah said: “I covered a small room closet of mine, meaning, from the inside, with a curtain on which there were images. When the Prophet came, he tore it down, so I made two pillows from it, and I saw the Prophet reclining on one of them.” (Hasan)

Chapter 46. The Saddle Cushions That Are Red

3654. It was narrated that 'Ali said: “The Messenger of Allah forbade rings of gold and Al-Mitharah,”[1] meaning the red ones. (Hasan)

Comments:
Cushions placed under the rider on the saddle were made of red silk, so they were forbidden for men. They were also used by non-Muslims, so it is also prohibited due to the resemblance of non-Muslims.

Chapter 47. Riding On Leopard Skins

3655. It was narrated that ‘Amir

[1] Al-Mitharah is a riding cushion, often made of silk.
Al-Hajri said: “I heard Abu Raihânâh, the Companion of the Prophet, say: ‘The Prophet used to forbid riding on leopard skins.’” (Da‘îf)

3656. It was narrated that Mu‘âwiyah said: “The Messenger of Allâh used to forbid riding on leopard skins.” (Hasan)

Comments:

a. Spreading the skin of a leopard on the saddle of a horse and riding on it is prohibited. Since it shows pride and also it is the manner of non-Muslims.

b. There is no benefit in hunting beasts of prey because their meat is not eaten. Killing them merely out of pride to use their skin is an act of injustice.

c. Killing the beasts of prey that are dangerous for the lives or property of human beings is allowed.
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Imâm Muhammad Bin Yazeed
Ibn Majah Al-Qazwinî

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Translated by:
Nasiruddin al-Khattab (Canada)

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Huda Khattab (Canada)

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Chapters On Etiquette

In the Name of Allah, the Most Beneficent, the Most Merciful

Chapter 1. Honoring One’s Parents

3657. It was narrated that Abu Salamah As-Sulami said that the Prophet ﷺ said: “I enjoin each one to honor his mother, I enjoin each one to honor his mother, I enjoin each one to honor his mother (three times), I enjoin each one to honor his father, I enjoin each one to honor his guardian who is taking care of him, even if he is causing him some annoyance.” (Hasan)

Comments:

In Arabic the word Mawla has many meanings such as master, freed slave, friend, relative, cousin (son of paternal uncle), ally, supporter, etc. So, here we chose an expression (guardian) that covers all the above relations.

The Arabic word Yaleehi means meeting and approaching; the relation of a master and his slave is very deep and strong which continues in another form even after being freed. Blood relations also cannot be severed. Neighbors, friends, classmates, colleagues, employees and employers, all such persons come into contact with each other constantly. So, they should cooperate with each other and should avoid causing harm.

3658. It was narrated that Abu Hurairah said: “They said: ‘O Messenger of Allah, whom should I treat kindly?’ He said: ‘Your
mother.' He said: 'Then who?' He said: 'Your mother.' He said: 'Then who?' He said: 'Your father.' He said: 'Then who?' He said: 'The next closest and the next closest.'” (Sahih)

Comments:
a. Some people believe that by giving some money to their parents they have fulfilled their rights, this is a mistake. If one lives apart from them he has to be in contact with them by correspondence. Enquiring about their well-being, visiting them, spending some time in their company, consulting them in their own matters, trying to make them happy, and the other actions that please them, are also compulsory. The abovementioned matters are the psychological and sentimental requirements of parents, fulfilling them is more important than fulfilling their physical requirements.

b. The stronger the relations, the greater the rights; for example full siblings have more rights than cousins.

3659. It was narrated from Abu Hurairah that the Messenger of Allah said: "No child can compensate his father unless he finds him a slave, and buys him and sets him free.” (Sahih)

Comments:
a. One should spare no effort to serve and support his parents.
b. Manumission of slaves is a great deed.
c. Children of a free man from his slave woman become free while their mother still remains a slave. Parents and their children all could be slaves at the same time, and thereafter the master emancipates a son, while his parents still remain slaves. In such a situation it is possible that a child may purchase his parents, and then they will become free for being in the ownership of their own child.

3660. It was narrated from Abu Hurairah that the Prophet said: "Qint"ur is twelve thousand ‘Uqiyah, each ‘Uqiyah of which is..."
better than what is between heaven and earth.” And the Messenger of Allâh ﷺ said: “A man will be raised in status in Paradise and will say: ‘Where did this come from?’ And it will be said: ‘From your son’s praying for forgiveness for you.’” (Hasan)

Comments:
a. Asking forgiveness for the dead is a good deed and a favor to them.
b. Children should always supplicate for the forgiveness of their parents.
c. Supplications benefit living people as they benefit the dead.

3661. It was narrated from Miqdâm bin Ma’dîkarib that the Messenger of Allâh ﷺ said:

“Allâh enjoins you to treat your mothers kindly” — three times —
“Allâh enjoins you to treat your fathers kindly, Allâh enjoins you to treat the closest and the next closest kindly.” (Hasan)

3662. It was narrated from Abu Umâmah that a man said: “O Messenger of Allâh, what are the rights of parents over their child?” He said: “They are your Paradise and your Hell.” (Da’îf)

3663. It was narrated that Abu
Dardā' heard the Prophet ﷺ say: "The father is the middle door of Paradise, middle door of Paradise (i.e., the best way to Paradise), so it is up to you whether you take advantage of it or not."

Comments:

a. 'Or not' here means if one displeases his parent, the door of Paradise will not be opened for him, and thus he will lose at the door of Paradise.
b. 'Whether you take advantage' means if one pleases his father, the door of Paradise will surely be opened for him.
c. If a parent orders something which displeases Allāh then he should not be obeyed. Despite this he should be respected and served.

Chapter 2. Uphold Ties With Those With Whom Your Father Used To Uphold Ties

3664. It was narrated that Abu Usaid, Mālik bin Rabī‘ah, said: "While we were with the Prophet ﷺ, a man from Banu Salamah came to him and said: 'O Messenger of Allāh, is there any way of honoring my parents that I can still do for them after they die?' He said: 'Yes, offering the funeral prayer for them, praying for forgiveness for them, fulfilling their promises after their death, honoring their friends and upholding the ties of kinship which you would not have were it not for them.'" (Hasan)
Comments:

a. Loving our own children is a sign of being merciful and affectionate to them.

b. Hearts are in the control of Allâh. The Prophet ﷺ used to exhort and present the truth but granting guidance is in the Hands of Allâh.

Chapter 3. Honoring One’s Father And Being Kind To Daughters

3665. It was narrated that ‘Aishah said: “Some Bedouin people came to the Prophet ﷺ and said: ‘Do you kiss your children?’ He said: ‘Yes.’ He said: ‘But we, by Allâh, never kiss (our children).’ The Prophet ﷺ said: ‘What can I do if Allâh has taken away mercy from you?’” (Sahih)

ترجمة: أخرجه مسلم، الفضائل، باب رحمة الله الصبيان والعبال وتراعيه، وفضل ذلك، ح:1162/2316 عن ابن أبي شيبة، والباحي، والأدب، باب رحمة الولد وتقيله ومعانته، ح:6998 عن هشام.

3666. It was narrated from Ya‘la Al-‘Amiri that he said: “Hasan and Husain came running to the Prophet ﷺ and he embraced them and said: ‘Children make a man a miser and a coward.’” (Hasan)


Comments:

a. While spending in the cause of Allâh, a human being, sometimes, thinks that if he could save this money it would serve his children. Though controlling such feelings is difficult, but one should try to keep them in limits to avoid being a miser.

b. At the time of jihâd the thoughts of children occupies one’s mind. He would think about them, that if he becomes martyr, what would happen to his...
children? Such feelings make him become coward.

c. Love of children should be subject to the rulings of Shari’ah.

3667. It was narrated from Surâqâh bin Mâlik that the Prophet ﷺ said: “Shall I not tell you of the best charity? A daughter who comes back to you and has no other breadwinner apart from you.” (Da‘îf)

Comments:
a. After marrying a daughter off, her parents are no longer responsible for her maintenance.
b. The father is responsible to spend on his widow or divorced daughter if she is not married again.
c. Spending on a daughter and her small children is highly rewardable.
d. Similarly, by spending on a sister and niece one receives a great reward.
e. Taking care of a poor widow and her orphan children, even if she is not a relative, is a great good deed.

3668. It was narrated that Sa’sa’ah, the paternal uncle of Ahnaf, said: “A woman entered upon ‘Aishah with her two daughters, and she gave her three dates. (The woman) gave each of her daughters a date, then she split the last one between them. She (‘Aishah) said: ‘Then the Prophet ﷺ came and I told him about that.’ He said: ‘Why are you surprised? She will enter Paradise because of that.’” (Sahîh)

تخريج: [عندما وفي سُنة: ١٥٣٠، ج: ١٩٥، ق: ١٥٥] عن ابن أبي شيبة

be إلا أن فيه: عن صعسوة عن الأحاف، وهو وهم من الناس، وللحديث شواهد عند البخاري، ح: ١٤٨، ومسلم: ١٤٨٠/١٤١٨١، وغيرهما، ح: ١٤٨٠، وعِنده ابن ماجه صحيحه البصري.
Comments:

a. Love of children is natural and commendable.
b. The reward for being kind to daughters is Paradise.
c. If one cannot give charity abundantly, he should not hesitate in giving what is possible for him.

3669. Uqbah bin ‘Amir said: “I heard the Messenger of Allah ﷺ say: ‘Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection.’” (Sahih)

Comments:

a. ‘For the time that they are together’ means till their marriage, or till their death before the marriage, he should treat them kindly, take care of them properly and fulfill their appropriate necessities. If he dies before marrying them off and was kind with them till his death, then he will enter Paradise.
Anas bin Mālik narrated that the Messenger of Allâh ﷺ said: “Be kind to your children, and perfect their manners.” (Da‘if)

Comments:
There are other Ahâdith that prove the same meaning, for example the Prophet ﷺ said: “A father gives his son nothing better than good manners.” (Jâmi‘ At-Tirmidhi: 1952). The narrator of that Hadith is 'Amr bin Sa‘eed bin 'As, who is a Tabi‘i (a follower of the Companions) and he did not state whether he heard it from a Tabi‘i or a Companion.

Chapter 4. The Neighbor’s Rights

It was narrated from Abu Shuraih Al-Khuzâ‘i that the Prophet ﷺ said: “Whoever believes in Allâh and the Last Day, let him treat his neighbor well. Whoever believes in Allâh and the Last Day, let him honor his guest. Whoever believes in Allâh and the Last Day, let him say something good or else remain silent.” (Sahih)

Comments:
a. A partner of a business, a nearby shopkeeper in a market, an office friend or a classmate, a roommate in a hostel, or a student living in the same building, or a co-worker in a factory and the like, are all considered neighbors.
b. Honoring a guest means preparing for him a dish other than the usual dish, taking care of his rest and comfort and not showing displeasure on his arrival and the like.

c. Controlling one’s tongue leads to the remembrance of Allah, recitation of the Qur'an and the like, and helps one do more good deeds.

3673. It was narrated from 'Aishah that the Messenger of Allah said: “Jibra’il kept enjoining good treatment of neighbors until I thought that he would make neighbors heirs.”

(Sahih)

3674. It was narrated from Abu Hurairah that the Messenger of Allah said: “Jibra’il kept enjoining good treatment of neighbors until I thought that he would make neighbors heirs.”

(Sahih)

Comments:

a. The Prophet would not give any religious ruling with his own free will, rather he used to follow the rulings of revelation, and order people also to abide by them.

b. The principals of inheritance are derived from the texts of the Islamic Shari’ah, so they are not subject to the method of Islamic analogy.

c. A neighbor should be treated kindly as much as possible.
3675. It was narrated from Abu Shuraih Al-Khuza‘i that the Prophet ﷺ said: “Whoever believes in Allâh and the Last Day, let him honor his guest, and grant him reward for a day and a night.” And it is not permissible for him to stay so long that he causes annoyance to his host. Hospitality is for three days, and whatever he spends on him after three days is charity.” (Sahih)

Comments:
a. It is compulsory to give a warm welcome to a guest for one day and night. However, this should be to the extent of one’s capability.
b. A guest has the right of hospitality, i.e., to eat and stay at the house of his host, for the second and third day also.
c. After three days, being a guest and eating there is Sadaqah (charity), and a well-settled person does not like to eat Sadaqah.

3676. It was narrated that ‘Uqbah bin ‘Amir said: “We said to the Messenger of Allâh ﷺ: ‘You send us and we stay with people who do not show us any hospitality. What do you think of that?’ The Messenger of Allâh ﷺ said: ‘If you stay with people and they give you what a guest deserves, then accept it. If they do not do that, then take from them what they should have offered which a guest is entitled to.’” (Sahih)

[1] They differ over its interpretation; between lavishly honoring him for a day and a night while he is a guest, or providing him provisions for a day and a night, which is more general and may be used by him on the remainder of his journey. See Fathul-Bâri.
Comments:
a. It is the villagers' responsibility to provide food, accommodation and other facilities for an official person who comes to carry out the official tasks.
b. Nowadays, in big cities the government provides the facilities of accommodation for official persons, so the officers should stay there and should not burden their subordinates.
c. Whenever allowances for traveling and the like are provided to an official, he has to use them properly. He should not take extra money by spending lavishly or by giving false statements.

3677. It was narrated that Miqdām Abu Karimah said: "The Messenger of Allāh ﷺ said: 'Putting up a guest for one night is obligatory. If you find a guest at your door in the morning, then this (hospitality) is (like) a debt that you (the host) owe him. If he (the guest) wants, he may request it, and if he wants, he may leave it.'" (Sahih)

Chapter 6. The Orphan's Rights

3678. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "O Allāh, bear witness that I have issued a warning concerning (failure to fulfill) the rights of the two weak ones: Orphans and women."

(Hasan)
Comments:
a. An orphan needs his guardian to fulfill his necessities. He can not demand or force his guardian to agree to his demands as a child usually does with his own father. So, his requirements should be fulfilled without his request.

b. A woman is generally subject to her husband morally, legally and Islamically. She prefers to live in the house of her husband even if he does not fulfill her rights for the sake of her children, or due to her love for husband. Therefore, a husband should avoid exploiting her weakness and should fulfill her rights in a good manner.

3679. It was narrated from Abu Hurairah that the Prophet said: “The best house among the Muslims is a house in which there is an orphan who is treated well. And the worst house among the Muslims is a house in which there is an orphan who is treated badly.” (Da’if)

3680. It was narrated from ‘Abdullāh bin ‘Abbās that the Messenger of Allāh said: “Whoever raises three orphans, is like one who spends his nights in prayer and fasts during the day, and goes out morning and evening drawing his sword in the cause of Allāh. In Paradise, he and I will be brothers like these two sisters,’ and he held up his forefinger and middle finger together.” (Da’if)
Comments:

With regard to taking care of an orphan, it is narrated with a sound chain that the Prophet ﷺ said: “I and the one who looks after an orphan, whether he is his relative or someone else, will be like this in Paradise.” Indicating his middle and index fingers. (Sahih Muslim: 2983)

Chapter 7. Removing A Harmful Thing From The Road

3681. It was narrated that Abu Barzah Al-Aslami said: “I said: ‘O Messenger of Allâh! Tell me of an action by which I may benefit.’ He said: ‘Remove harmful things from the path of the Muslims.’” (Sahih)

Comments:

a. Anyone who supports a Muslim in lawful matters in this world, gets the good reward in the Hereafter.
b. Carrying out any social work is a great good deed.

c. Protecting people from harm and loss is a beloved act to Allâh.
d. Any insignificant act, that is useful for people, can lead one to enter Paradise.

e. Blocking a road or narrowing a way with transgression is a great major sin.

3682. It was narrated from Abu Hurairah that the Prophet ﷺ said: “There was a branch of a tree on the road that annoyed the people. A man removed it, so he was admitted to Paradise.” (Sahih)

Comments:

a. Protecting people from harm and loss is a beloved act to Allâh.
b. Any insignificant act, that is useful for people, can lead one to enter Paradise.
c. Blocking a road or narrowing a way with transgression is a great major sin.
d. Throwing waste and garbage or relieving oneself on thoroughfares is a major sin. Those who relieve themselves under the shade of a tree where
people sit or on the thoroughfares provoke cursing.

3683. It was narrated from Abu Dharr that the Prophet ﷺ said: "My nation was shown to me with their good deeds and bad deeds. Among their good deeds I saw a harmful thing being removed from the road. And among their bad deeds I saw sputum in the mosque that had not been removed." (Sahih)

Comments:

a. Any act that benefits people or protects them from harm is a good deed (provided it does not contradict any ruling in Islam).

b. Nowadays, if one needs to spit in the mosque he has to go and clean himself at lavatories or should use a handkerchief and wash it later.

Chapter 8. The Virtue Of Giving Water In Charity

3684. It was narrated that Sa’d bin ‘Ubâdah said: "I said: 'O Messenger of Allâh, what charity is best?' He said: 'Giving water to drink.'" (Da’îf)
Comments:

a. Giving drinking water is a great good deed, whether it is in the form of fixing a tap or digging a well, or dedicating a water cooler for people, or by putting a pot with drinking water for public use, or even giving a glass of water to a thirsty person. All the aforementioned actions are deemed as good deeds.

b. Withholding excess water from a needy person is a great major sin.

c. Water should not be wasted during its use.

3685. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “On the Day of Resurrection, people will be lined up in rows, (one of the narrators) Ibn Numair said: i.e., the people of Paradise, and a man from among the people of Hell will pass by a man (from the people of Paradise) and say: “O so-and-so! Do you not remember the day when you asked for water and I gave you water to drink?” So he will intercede for him. And another man will come and say: “Do you not remember the day when I gave you water with which to purify yourself?” and he will intercede for him.” (In his narration, one of the narrators) Ibn Numair said: “And he will say: ‘O so-and-so, do you not remember the day when you sent me to do such and such for you, and I went and did it for you?’ and he will intercede for him.” (Da‘îf)

3686. It was narrated that Surâjah bin Ju‘shum said: “I
asked the Messenger of Allāh ﷺ about a lost camel that comes to my cisterns that I have prepared for my own camels - will I be rewarded if I give it some water to drink? He said: ‘Yes, in every living being there is reward.’” (Sahih)

Comments:

a. Giving water to a thirsty animal or feeding a hungry animal that belongs to others is also a good deed.

b. Giving water to an animal that does not belong to anyone is also a good deed. As a prostitute was forgiven due to providing water to a thirsty dog. (Sahih Muslim: 2244)

Chapter 9. Gentleness

3687. It was narrated from Jarir bin 'Abdullāh Al-Bajali that the Messenger of Allāh ﷺ said: “Whoever is deprived of gentleness, he is deprived of goodness.”” (Sahih)

Comments:

A hardhearted person cannot get the love of people due to this character, and he is deprived of most of the worldly benefits. Allāh also does not like a bad person, so he will be deprived of the advantages of the Hereafter as well.

3688. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Allāh is Gentle and loves gentleness, and He grants reward
for it that He does not grant for harshness.” (Sahih)

Comments:
a. Allâh loves most those who are kind to each other, He grants benefits to such people in this world and the good reward in the Hereafter.
b. Being lenient in religious matters, and tolerant in enforcement of the Hudud (the prescribed punishment in Islam) indicates a weakness of the faith. In such situations, being firmly adherent to the religion will raise one’s rank.

3689. It was narrated from 'Aishah that the Prophet ﷺ said: “Allâh is Gentle and loves gentleness in all things” (Sahih)

Comments:
Using a kind and gentle method in preaching Islam is very useful. But being lenient in the matter of truth is similar to the acceptance of falsehood. On the other hand, adopting a strict stand in matters which the Shari'ah itself approves easiness is a mistake, and insisting on it is a further mistake.

Chapter 10. Beneficence
Towards Slaves

3690. It was narrated that Abu Dharr said: “The Messenger of Allâh ﷺ said: ‘(Slaves are) your brothers whom Allâh has put under your control, so feed them with the same food that you eat,
Clothe them with the same clothes that you wear, and do not burden them with so much that they are overwhelmed; if you do burden them, then help them.” (Sahih)

Comments:

a. Looking after the rights of a slave is obligatory on his master.
b. Providing suitable food, clothes, and accommodation to a slave is the responsibility of his master. In return he serves his master and helps him in his day-to-day work.
c. If a job is entrusted to a slave that he cannot accomplish alone, then the master must help him or provide some helpers for him.

3691. It was narrated from Abu Bakr Siddiq that the Messenger of Allah ﷺ said: “No person who mistreats his slaves will enter Paradise.” They said: “O Messenger of Allah, did you not tell us that this nation will have more slaves and orphans than any other nation?” He said: “Yes, so be as kind to them as you are to your own children, and feed them with the same food that you eat.” They said: “What will benefit us in this world?” He said: “A horse that is kept ready for fighting in the cause of Allah, and your slave to take care of you, and if he performs prayer, then he is your brother (in Islam).” (Da’if)

تخريج: [إسناده ضعيف] أخرجه البخاري، البخاري والصلي، جانب ما جاء في الإحسان إلى الخادم، ح1946 من حديث فرقه به، وقال: غريب وضعفه البصري، ونظر، ح1781 للحال.

فوق:
Chapter 11. Spreading (The Greeting Of) Peace

3692. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) peace among yourselves.” (Sahih)

Comments:

a. Having belief is the fundamental condition for entering Paradise.

b. The love which is based on faith instead of color, race, family, language, nationality or affection is a complement and beauty of faith.

c. Greeting each other is a cause of love, since exchanging the words of Islamic greetings ‘As-Salâm’ (peace be upon you) and ‘Wa Alaikumus-Salâm’ shows good feeling for each other, and it also contains supplication for each other.

3693. It was narrated that Abu Umâmah said: “Our Prophet ﷺ commanded us to spread (the greeting of) peace.” (Sahih)
Comments:

a. One should not take initiative to greet non-Muslims but if they greet first, they should be answered. See chapter 13.

b. The sound of the greeting should be raised to the extent that the person who is greeted could hear it.

Chapter 12. Returning (The Greeting Of) Peace

3695. It was narrated from Abu Hurairah that a man entered the mosque, and the Messenger of Allâh ﷺ was sitting in a corner of the mosque. He prayed, then he came and greeted him with Salâm (peace), and he said: “Wa alaikum-salâm (and to you be peace).” (Sahih)

Comments:

a. If there is a gathering in a mosque, the person arriving should greet them.

b. Responding to the greeting is compulsory.

c. The word ‘Alaika’ is for singular while the word ‘Alaikum’ is for plural but the plural could be used for a single person.

3696. It was narrated from Abu Salamah that ‘Aishah told him that the Messenger of Allâh ﷺ said to her: “Jibrâ’il sends (greetings of) Salâm to you.” She said: “Wa alaihis-salâm wa rahmatullâh (and upon him be peace and the mercy of Allâh).” (Sahih)

Comments:

a. It is among the virtues of the Mother of the Believers, ‘Aishah, that Jibrâ’il (Gabriel) greeted her. No other Companion is blessed by such a great virtue.
b. If one is conveyed the greeting of someone, he should respond to its greeting in similar manners.

Chapter 13. Returning (The Greeting Of) Peace To Ahlud-Dhimmah[1]

3697. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'When any of the People of the Book greets you with Salâm (peace), then say, Wa 'alaikum (and also upon you).” (Sahih)

3698. It was narrated from 'Âishah that some of the Jews came to the Prophet ﷺ and said: "As-sâmu 'alaika (death be upon you), O Abul-Qâsim!” He said: "Wa 'alaikum (and also upon you).” (Sahih)

Comments:
a. The expression “People of the Book” refers to Christians and Jews. Hindu, Sikh, Mirzâi (Qâdiyânî) are not from the People of the Book.
b. Dhimmi are those non-Muslims who live in a Muslim country.

3699. It was narrated from Abu 'Abdur-Rahmân Al-Juhani that the Messenger of Allâh ﷺ said: “I am riding to the Jews tomorrow. Do not initiate the greeting with

them, and if they greet you, then say: Wa ‘alaikum (and also upon you).”  

(Hasan)

Chapter 14. Greeting

Children And Women

3700. It was narrated that Anas said: “The Messenger of Allah came to us, and we were young boys, and he greeted us with (the greeting of) peace.” (Da‘īf)

Comments:

a. The principle is that a younger person should greet the older one.

b. An older person may greet a younger one for the purpose of teaching children.

3701. Asmā’ bint Yazid said: “The Messenger of Allah passed by us, among (a group of) women, and he greeted us with (the greeting of) peace.” (Hasan)

Comments:

a. A marriageable man can greet a marriageable woman and vice versa, provided there is no fear of temptation.

b. The example of being safe from temptation is that if a woman is very aged, or there are lot of women and no chance of misunderstanding, in this case, a man can greet them.
c. A young woman greeting a lone man or a man greeting a young woman may cause evil. So, one should avoid such practice. Unmarriageable men and women can greet each other, rather they should greet each other, since it prevents them from inappropriate thoughts.

Chapter 15. Shaking Hands

3702. It was narrated that Anas bin Mālik said: “O Messenger of Allāh! Should we bow to one another?” He said: “No.” We said: “Should we embrace one another?” He said: “No, but shake hands with one another.” (Da’īf)

Comments:

a. Bowing during greeting is prohibited because it is similar to the action of Ruku’, which is a form of worshipping Allāh.
b. Kissing legs is akin to prostration so it is also forbidden.
c. The Hadith prevents hugging also.
d. Shaking hand is Sunnah. It should be done only with right hand not with both hands.

3703. It was narrated from Bara’ bin ‘Azib that the Messenger of Allāh ﷺ said: “There are no two Muslims who meet and shake hands, but they will be forgiven before they part.” (Da’īf)
Comments:
a. Muslims mutual meetings, besides developing the love and affection among them, expiate their sins too.
b. Minor sins are forgiven by such deeds, but the major sins without repentance, and the people’s rights without paying them back, are not forgiven.

Chapter 16. A Man Kissing Another Man’s Hand

3704. It was narrated that Ibn ‘Umar said: “We kissed the hand of the Prophet.” (Da’if)

3705. It was narrated from Safwân bin ‘Assâl that some people among the Jews kissed the hands and feet of the Prophet. (Hasan)

Chapter 17. Seeking Permission To Enter

3706. It was narrated from Abu Sa’eed Al-Khudri that Abu Musa asked permission to enter upon ‘Umar three times, and he did not give him permission, so he went away. ‘Umar sent word to him saying: “Why did you go back?” He said: “I asked permission to
enter three times, as the Messenger of Allâh ḥ ﷺ enjoined upon us, then if we are given permission we should enter, otherwise we should go back.” He said: “You should bring me proof of that, or else!” Then he came to a gathering of his people and asked them to swear by Allâh concerning that, and they did so, so he let him go. (Sahîh)

Comments:
a. Entering anyone’s house without his permission is not allowed.
b. The manner of asking permission is saying, “As-Salâm ʿAlaikum, may I enter? (Sunan Abu Dâwûd: 5177)
c. If one seeks permission and does not receive a response then he has to seek the permission twice or thrice.
d. If one is not permitted even after asking permission thrice, he should go away without any displeasure from the household. Probably the responsible person (husband) is not at the house, or he is not ready to welcome people for some genuine reason.
e. ‘Umar ḥ demanded witness to have more satisfaction only. Another purpose was that when people knew that ‘Umar ḥ is strict with the senior Companions of the Prophet ḥ, the people will not dare to narrate Ahâdîth without verifying them. Hence, irresponsible people will avoid narrating incorrect or fabricated Ahâdîth.

3707. It was narrated that Abu Ayyub Ansârî said: “We said: ‘O Messenger of Allâh, (we know) this (greeting of) Salâm, but what does seeking permission to enter mean?’ He said: ‘It means a man saying Subhân-Allâh, and Allâhu Akbar and Al-Hamdu Lillâh, and clearing his throat, announcing his arrival to the people in the house.” (Daʿîf)
3708. It was narrated that ‘Ali said: “I had two times of visiting the Messenger of Allâh ﷺ, at night and during the day. If I came to him when he was praying, he would clear his throat (to let me know he was praying).” (Sahih)

3709. It was narrated that Jâbir said: “I asked the Prophet ﷺ for permission to enter, and he said: ‘Who is that?’ I said: ‘Me.’ The Prophet ﷺ said: ‘Me, me?!’” (Sahih)

Comments:

a. The repetition of the word ‘Me, me?!’ was to show his displeasure with the answer of the Companion, and inform him that this way of answering is not correct.

b. Knocking on the door is also a type of asking permission. If one comes at the door and enquires the name then he should greet him before starting to talk.

Chapter 18. If A Man Is Asked, How Are You This Morning?

3710. It was narrated that Jâbir said: “I said: ‘How are you this morning?’
morning. O Messenger of Allah!’
He said: ‘I am better than one who did not get up fasting, and who did not visit any sick person.’” (Hasan)

3711. It was narrated that Abu Usaid Sā’īdī said: “The Messenger of Allah said to Ḥabhās b. Abdul-Muttalib, when he entered upon them: ‘As-Salāmu ‘alaika.’
They said: ‘Wa ‘alaikum wa rahmatullah wa barakātuhu.’ He said: ‘How are you this morning?’
They said: ‘Well, praise is to Allah. And how are you this morning, may our fathers and mothers be ransomed for you, O Messenger of Allah!’ He said: ‘I am well, praise is to Allah.’” (Da’īf)
'Umar that the Messenger of Allah said: "If there comes to you a man who is respected among his own people, then honor him." (Hasan)

Comments:
a. The honor of a guest should be in accordance with his status and position.
b. A non-Muslim guest should be welcomed cheerfully, and proper hospitality should be extended to him. However, one should avoid doing any action that may affect his or the Muslims' dignity and prestige adversely.

Chapter 20. Replying To One Who Sneezes

3713. It was narrated that Anas bin Malik said: "Two men sneezed in the presence of the Prophet and he replied (said: 'Yarhamuk-Allah; may Allah have mercy on you') to one and not to the other. It was said: 'O Messenger of Allah, two men sneezed in your presence and you replied to one and not to the other?' He said: 'This one praised Allah (said Al-Hamdu Lillah after sneezing) but that one did not.'" (Sahih)

Comments:
a. Praising Allah means the one who sneezes should say Al-Hamdu Lillah.
b. Invoking blessing on him means that the person who hears him should respond to him by saying Yarhamuk-Allah (may Allah be merciful to you.)
c. Invoking blessings, by saying Yarhamuk-Allah to the one who says Al-Hamdu Lillah after sneezing, is the right of a Muslim on his Muslim brother. (See Sahih Al-Bukhâri: 6223)
3714. It was narrated from Iyâs bin Salamah bin Akwa' that his father said: "The Messenger of Allâh ﷺ said: 'The one who sneezes may be responded to three times; if he sneezes more than that, he has a cold.'" (Sahîh)

Comments:
The Hadith shows how to invoke blessing on a sneezing person.

Chapter 21. A Man Honoring His Companion

3715. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "If anyone of you sneezes, let him say: Al-Hamdu Lillah (praise is to Allâh). Those around him should respond by saying: Yarhamuk-Allâh (may Allâh have mercy on you). And he should respond to them by saying: "Yahdikum Allâhu wa yuslahu bâlakum (May Allâh guide you and set right your state)." (Da'îf)

Comments:
The Hadith shows how to invoke blessing on a sneezing person.
until he (the other man) withdrew his hand. And he was never seen sitting with his knees ahead of the knees of the one who was sitting next to him.” *(Da’if)*

Comments:
This is an example of the noble character of the Prophet ﷺ. Muslims should behave in the best manner with their companions.

Chapter 22. Whoever Gets Up From A Spot Then Comes Back, He Has More Right To It

3717. It was narrated from Abu Hurairah that the Prophet ﷺ said: “When one of you gets up from his spot, then comes back, he has more right to it.” *(Sahih)*

Chapter 23. Excuses

3718. It was narrated from Jawdân that the Messenger of Allah ﷺ said: “If a man makes an excuse to his brother and he does not accept it, he will bear a burden of sin like that of the tax-collector.” *(Da’if)*

Another chain with similar wording.
Chapter 24. Joking

3719. It was narrated that Umm Salamah said: “Abu Bakr went out to trade in Busra, one year before the Prophet died, and with him were Nu‘aiman and Suwaibit the sons of Harmalah, who had been present at Badr. Nu‘aiman was in charge of the provisions, and Suwaibit was a man who joked a lot. He said to Nu‘aiman: ‘Feed me.’ He said: ‘Not until Abu Bakr comes.’ He said: ‘Then I will have to annoy you.’ Then they passed by some people, and Suwaibit said to them: ‘Will you buy a slave from me?’ They said: ‘Yes.’ He said: ‘He is a slave who talks a lot and he will tell you, “I am a free man.” If you are going to let him go when he says that to you, do not bother buying him.’ They said: ‘We will buy him from you.’ So they bought him from him in return for ten young she-camels, then they brought him and tied a turban or a rope around his neck. Nu‘aiman said: ‘This man is making fun of you. I am a free
man, not a slave.' They said: 'He has already told us about you; and they took him off.' Then Abu Bakr came and he (Suwaibit) told him about that. So he followed those people and returned their camels to them, and took Nu‘aimān back. When they came to the Prophet ﷺ they told him what had happened, and the Prophet ﷺ and his Companions laughed about it for a year.” (Da‘īf)

Comments:
a. Shaikh Zuhair Shawish wrote, “The narrators made a mistake in this report; they report that Nu‘aimān bin ‘Amr Ibn Rifā‘h, was responsible for food and the provisions of journey while Suwaibit bin Harmalah Nahshali, was the one who transgressed against him jokingly. The opposite is correct since Nu‘aimān was a light-hearted person and quick at repartee. See the details about him in Al-Isībah, volume 3, page 569 and Usdul-Ghābah, volume 5, page 36; and the details about Suwaibit, in Al-Isībah, volume 2 page 117” (footnotes of Da‘īf Sunan Ibn Mājah).
b. Joking means doing something as a jest that does not cause harm to anyone. If it hurts someone’s feelings then it becomes mockery, which is forbidden. (Footnotes of Ibn Mājah, Muhammad Fuwād ‘Abdul-Bāqi).

3720. It was narrated that Abu Taiyāh said: “I heard Anas bin Mālik say: ‘The Messenger of Allāh ﷺ used to mix with us so much that he said to a little brother of mine: ‘O Abu ‘Umair, what happened to the Nughair?’” (Sahīh)

(One of the narrators) Wākī’ said: “Meaning, a bird that he used to play with.”
Comments:

a. *Nughir* is a kind of bird that is similar to a sparrow and has red beak. Imam Ibn Hajar said it is a wagtail. See *Fatḥul-Bārī*, volume 10, page 715.

b. Making fun with children to amuse them is allowed.

c. Some people, during their fun with children, speak matters that disturb children, it is not allowed.

d. Having birds and the like is allowed, provided they should be looked after and fed properly.

Chapter 25. Plucking Out White Hairs

3721. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The Messenger of Allāh forbade plucking out white hairs and said: ‘It is the light of the believer.’” *(Hasan)*

Comments:

a. Plucking white hair from one’s head is forbidden.

b. Dying white hair by applying henna or the like is allowed.

c. Old age is a cause of honor for a believer.

Chapter 26. Sitting Between The Shade And The Sun

3722. It was narrated from Ibn Buraidah, from his father, that the Prophet forbade sitting between the shade and the sun.

(Hasan)

Comments:

a. The shade and the sun.

b. Dying white hair by applying henna or the like is allowed.

c. Old age is a cause of honor for a believer.
Comments:

If one was sitting or sleeping in the sun and then the sun has passed so that a part of his body was in the sun, and part under the shadow then he should change his place until he is either under the sun or under the shadow. (See Sunan Abu Dawud: 4821)

Chapter 27. Prohibition Of Lying On One’s Face

3723. It was narrated from Qais bin Tihfah Al-Ghifari that his father said: “The Messenger of Allâh ﷺ found me sleeping in the mosque on my stomach. He nudged me with his foot and said: ‘Why are you sleeping like this? This is a kind of sleep that Allâh dislikes,’ or ‘that Allâh hates.’” (Sahih)

3724. It was narrated that Abu Dharr said: “The Prophet ﷺ passed by me and I was lying on my stomach. He nudged me with his foot and said: ‘O Junaidib! This is how the people of Hell lie.’” (Sahih)

Comments:

a. Lying on one’s stomach is forbidden.

b. Considering the great position and high status of the Prophet ﷺ, and the deep love and affection that his Companions had in their hearts for him, this style of warning was suitable for him. But, jerking a friend in order to teach him a matter is not appropriate for a common Muslim.

3725. It was narrated that Abu Umâmah said: “The Prophet ﷺ
passed by a man who was sleeping in the mosque, lying on his face. He struck him with his foot and said: ‘Get up’ or; ‘Sit up, for this is a hellish kind of sleep.’” (Hasan)

Chapter 28. Learning About the Stars[1]

3726. It was narrated from Ibn ’Abbās that the Messenger of Allāh ﷺ said: “Whoever learns about the stars, he learns a branch of magic; the more he learns (of the former) the more he learns (of the latter).” (Hasan)

Comments:

a. The forbidden knowledge related to stars is astrology, which is supposedly used to fortell one’s future or other matters of the unseen.

b. Some people believe that if one is born under such a star, from the twelve stars, he will be of such and such characteristics, and the one who is born under such a star he will be of such qualities. Indeed, such faith is nothing but non-Islamic fantasies, some people consider it as ‘the knowledge’.

c. Palmists who read lines of a palm and inform people about their future also attribute the different lines of the palm to different stars, and then predicate

[1] An-Nujum: The stars; and ‘learning about the stars’ is general, covering both astronomy and astrology, and this is how some of the Salaf interpreted it, literally. Most differentiated between astronomy used for navigation and the like, and astrology which is about divination, and the supposed influences of stars on human affairs.
Chapter 29. Prohibition Of Cursing The Wind

3727. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Do not curse the wind, for it is from the mercy of Allah, bringing Rahmah (i.e., rain and breezes), or destruction. But ask Allah for its goodness, and seek refuge with Allah from its evil.” (Sahih)

Comments:

a. The wind is a great blessing of Allah; human beings cannot live without it. But sometimes this wind itself turns into storm and tempest by the command of Allah and becomes a cause of huge destruction.

b. Mercy and torment both are in the Hands of Allah. So, the hope and fear should both be only with Allah.

c. Just as cursing human beings is forbidden, similarly, cursing animals or non-living things is also an evil act.

Chapter 30. Names That Are Liked

3728. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The most beloved of names to Allah are ‘Abdullâh and ‘Abdur-Rahmân.” (Sahih)

Comments:

a. The reason for the desirability of the mentioned names, is that they indicate enslavement to Allah.

b. Naming by the addition of the prefix ‘Abd’ or ‘Ubaid’ with other names of
Allāh is also allowed.

c. Naming after the names of Prophets is also permissible.

Chapter 31. Names That Are Disliked

3729. It was narrated from 'Umar bin Khattāb that the Messenger of Allāh ﷺ said: “If I live – if Allāh wills – I will forbid the names Rabāḥ (profit), Najīh (saved), Aflāh (successful), Nāfī’ (beneficial) and Yasār (prosperity).” (Sahih)

3730. It was narrated that Samurah said: “The Messenger of Allāh ﷺ forbade giving our slaves four names: Aflāh (successful), Nāfī’ (beneficial), Rabāḥ (profit) and Yasār (prosperity).” (Sahih)

Comments:

If one asks whether Nāfī’ is in the house, and if the answer is in negative, it means that no useful person exists at the house and all are useless. Though, the intention of the speaker is not so, but it sounds bad, so it is better to avoid such names. However, naming by such names is not forbidden.
"Ajda’ is a devil." (Da’if)

The linguistic meaning of Ajda’ is the one whose nose is cut off, this expression is used in Arabic for disgrace and humiliation, while being deprived of other organs (such as a lame) is free from such confusion, so it is better to avoid such names.

Chapter 32. Changing Names

3732. It was narrated from Abu Hurairah that Zainab used to be called “Barrah” (good), and it was said that she was praising herself. So the Messenger of Allâh ﷺ changed her name to Zainab. (Sahih)

Comments:

a. Generally good names imply admiration but some names clearly prove this meaning so avoiding them is advisable.

b. Zainab is the name of a good smelling plant.

3733. It was narrated from Ibn ‘Umar that a daughter of ‘Umar was called ‘Âsiyah’ (disobedient), then the Messenger of Allâh ﷺ named her ‘Jamilah’ (beautiful). (Sahih)
Comments:
The linguistic meaning of ‘Asiyah is disobedient, while a Muslim is obedient, so this name is not likeable. The name of the wife of Pharaoh was Asiyah (with different phonetics) who was a true believer, so using this name is allowed.

3734. It was narrated that ‘Abdullāh bin Sallām said: “I came to the Messenger of Allāh ﷺ, and my name was not ‘Abdullāh bin Sallām. The Messenger of Allāh ﷺ named me ‘Abdullāh bin Sallām.” (Da‘īf)

Chapter 33. Combining The Name And The Kunyah[1] Of The Prophet ﷺ

3735. It was narrated from Muhammad that the heard Abu Hurairah say: “Abul-Qāsim ﷺ said: ‘Call yourselves by my name but do not call yourselves by my Kunyah.’” (Sahih)

3736. It was narrated from Jābir that the Messenger of Allāh ﷺ said: ‘Call yourselves by my name but do not call yourselves by my Kunyah.’” (Sahih)

[1] Kunyah: Calling a man, ‘O father of so-and-so’ or calling ‘woman, ‘O mother of so-and-so’ This is a custom of the Arabs.
Chapter 34. A Man Being Given a Kuffah Before He Has a Child

3737. It was narrated that Abu Bakr said: "The Messenger of Allah said to me: 'O Abu Bakr, name your son Kuffah.'" (Saheeh)

Comments:

a. "Baghdad" was a place near Al-Madina Munawwara, the graveyard being located in one portion of this area while another portion was used as a market. At present the graveyard of the inhabitants of Al-Madina is located in this area which is called "Baghdad." Naming it as "Baghdad" (Paradise) is not correct. One of the narrations of this incident reads that a person called the Prophet "O Abu Bakr, name your son Kuffah." (Saheeh; Al-Bukhari: 3357).

b. Kuffah means the surname that is given after the name of one's children with the addition of the word "Abu" (father) or "Umri" (mother). For example, Abu Bakr, Umm Abdullah (Asghah). For more information, refer to the Sunan of Al-Bukhari and the Sunan of Muslim.

c. There are many opinions in this matter. The title of this chapter shows that Imam Ibn Majah was of the opinion that whose name is Muhammad he should not call himself "Kuffah," as his Kuffah, but other persons can use this Kuffah. Some other scholars are of the opinion that the prohibition was restricted to the life of the Prophet and is understood by this Hadeeth.

3738. It was narrated from Hamzah bin Surah that Umar said to Abu Yahiya: "Why are you called Abu Yahiya when you do
not have a son?’” He said: “The Messenger of Allāh ﷺ gave me the Kunyah of Abu Yahya.” (Da‘if)

Comments:

a. This conversation was before the birth of Hamzah who was the son of Suhaib ﷺ.

b. Using a Kunyah before having children is allowed.

c. As naming after the names of the Prophets is allowed, similarly naming after their Kunyah is also allowed.

3739. It was narrated from ‘Āishah that she said to the Prophet ﷺ: “All of your wives have a Kunyah except me.” He said: “You are Umm ‘Abdullāh.” (Sahih)

Comments:

a. The intention of ‘Āishah ﷺ was to give her a suitable Kunyah.

b. She asked so because she has no child to use his name as Kunyah.

c. Most probably the Prophet ﷺ chose this Kunyah for ‘Āishah, after the name of Abdullah bin Zubair, who was her nephew, and son of Asmā’ bint Abu Bakr ﷺ.

3740. It was narrated that Anas said: “The Prophet ﷺ used to come to us and say to a brother of mine, who was small: ‘O Abu ‘Umair.’” (Sahih)

Comments:

This is the same Hadith that has been mentioned under no 3720. The purpose of repeating it here is that Abu ‘Umair, was still a child, having a child for him was beyond imagination, even though the Prophet ﷺ.
selected a Kunyah for him, and addressed him with his Kunyah.

Chapter 35. Nicknames

3741. It was narrated that Abu Jabirah bin Dahkh said: (Allâh’s saying) "Nor insult one another by nicknames."[1] was revealed concerning us, the Ansâr. When the Prophet ﷺ came to us, a man among us would have two or three names, and the Prophet ﷺ might call him by one of those names, only to be told: "O Messenger of Allâh, he does not like that name." Then: "Nor insult one another by nicknames." was revealed." (Sahih)

Comments:

a. One should not be called with a name or title that does not please him.
b. A Muslim must respect the feelings of another Muslim, and should not say, without any reason, something that may hurt his feelings.

Chapter 36. Praise

3742. It was narrated that Miqdad bin 'Amr said: "The Messenger of Allâh ﷺ commanded us to throw dust in the faces of those who praise others." (Sahih)

Comments:

The Prophet ﷺ exhorted his followers to show respect for each other by not criticizing or insulting them. This is in line with the Hadith of Miqdad bin 'Amr, where the Prophet ﷺ commanded the believers to throw dust in the faces of those who praise others. This is a reminder to Muslims to respect each other's feelings and avoid saying something that may hurt another person's feelings.

Comments:
Usually the purpose of those who admire people in front of them is to obtain some material benefits or to gain their respect, which is morally a bad practice.

3743. It was narrated that Mu‘āwiyah said: “I heard the Messenger of Allāh ﷺ say: ‘Beware of praising one another, for it is slaughtering (one another).’” (Hasan)

Comments:
‘Slaughtering’ here means causing his destruction in this world and hereafter as well.

3744. It was narrated from 'Abdur-Rahmān bin Abu Bakrah that his father said: “A man praised another man in the presence of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: ‘Woe to you, you have cut the neck of your companion,’ several times. Then he said: ‘If anyone of you praises his brother, let him say: “I think he is like this, but I do not sanctify anyone before Allāh.”’ (Sahih)

Comments:
A human being can judge based on what is apparent to him while Allāh Alone is aware of the reality of hearts and their conditions.
Chapter 37. One Who Is Consulted Is Entrusted

3745. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "One who is consulted is entrusted." \(\text{[Hasan]}\)

3746. It was narrated from Abu Mas'ûd that the Messenger of Allâh ﷺ said: "One who is consulted is entrusted." \(\text{[Hasan]}\)

Comments:

a. As betraying the trust is not allowed, similarly, giving wrong advice is also forbidden.

b. An advice seeker trusting in his Muslim brother divulges his secrets to him, so, it is forbidden for him to inform his secrets to others since he is entrusted with them.

3747. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "If one of you consults his brother, then let him advise him.” \(\text{[Da'if]}\)

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\[1\] Meaning: 'Trusted,' so he should not deceive the one seeking consultation by hiding some benefit and pointing out some harm. (Sindi).
Giving sincere advise to a Muslim is compulsory since well-wishing is obligatory from every Muslim for another Muslim.

Chapter 38. Entering Bathhouses

3748. It was narrated that 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ said: 'You will conquer the lands of the non-Arabs, where you will find houses called Hammāmāt (bathhouses). Men should only enter them wearing a waist wrap, and do not let women enter them unless they are sick or bleeding following childbirth.'" (Daʾif)

3749. It was narrated from 'Aisyah that the Prophet ﷺ forbade men and women to enter bathhouses, then he allowed men to enter them wearing a waist wrap, but he did not make the same allowance for women. (Hasan)
3750. It was narrated from Abu Malih Al-Hudhali that some women from the people of Huns asked permission to enter upon 'Aishah. She said: "Perhaps you are among those (women) who enter bathhouses? I heard the Messenger of Allâh ﷺ say: 'Any woman who takes off her clothes anywhere but in her husband's house, has torn the screen that was between her and Allâh.'" (Hasan)

Comments:
The whole body of a woman should be covered, so she is prohibited to seek any one's help in public bath house. It is better for her to have her bath in her own house.

Chapter 39. Applying Hair Removing Chemical

3751. It was narrated from Umm Salamah that when the Prophet ﷺ would apply (it), he began with his private area, coating it with hair removing chemical. And his wife would do the remainder of his body. (Da'if)

3752. It was narrated from Umm Salamah that the Prophet ﷺ would coat (with hair removing chemical) and remove the pubic hairs with his hand. (Da'if)
Chapter 40. Stories (For The Purpose Of Exhortation)

3753. It was narrated from ‘Amr bin Shu‘al, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: “No one tells stories to the people (for the purpose of exhortation) except a ruler, one appointed by a ruler, or a show-off.” (Hasan)

3754. It was narrated that Ibn ‘Umar said: “Stories (for the purpose of exhortation) were unknown at the time of the Messenger of Allâh ﷺ, the time of Abu Bakr and the time of ‘Umar.” (Sahih)

Chapter 41. Poetry

3755. It was narrated from Ubayy bin Ka‘b that the Messenger of Allâh ﷺ said: “In some poetry there is wisdom.” (Sahih)
3756. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said:
“In some poetry there is wisdom.” (Hasan)

Comments:
a. Poetry is a type of speech. As both good and bad talk could be said in
prose, similarly it could be composed in poetry too.
b. Bad poetry should be avoided while composing good poetry and listening
to it is permissible.

3757. It was narrated from Abu Hurairah that the Messenger of
Allâh ﷺ said: “The truest of
words spoken by the poet are the
words of Labid: “Everything
except Allâh is false.””

And Umayyah bin Abu Salt
nearly accepted Islâm.” (Sahih)

Comments:
a. Labid ﷺ was an Arab poet who embraced Islam. He died during the
caliphate of Mu‘âwiyah ﷺ.
b. Any deed which is done for the sake of Allâh is considered a good deed.
c. Umayyah bin Abu Salt was a non-Muslim poet, but his poetry was good so the Prophet liked it.

3758. It was narrated from 'Amr bin Sharid that his father said: “I recited one hundred verses of the poetry of Umayyah bin Abu Salt to the Messenger of Allâh, and after every line he said, “More.” And he said: “He nearly accepted Islâm.” (Sahih)

Chapter 42. What Kind Of Poetry Is Undesirable

3759. It was narrated from Abu Hurairah that the Messenger of Allâh said: “If a man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry.” (Sahih)

Except that (one of the narrators) Hafs did not say: “until it destroyed him.”

Comments:
Admiring good poetry and listening to it purposely is allowed, even if it is from a non-Muslim. Good poetry means that which is free from disbelief, polytheism, dissoluteness and lewdness.

3760. It was narrated from Sa’îd bin Abu Waqqâs that the Prophet said: “If a man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry.” (Sahih)
Comments:

a. ‘Fill completely with pus’ means loving poetry so much that one becomes devoted to it. Anyway memorizing even a few verses of bad poetry is not good.
b. Verses of poetry in this Hadith refer to the bad verses.

3761. It was narrated from ‘Aishah that the Messenger of Allah ﷺ said: "The worst of all people in lying is a man who trades insults with another man, disparaging the entire tribe, and a man who denies his father and accuses his mother of adultery."
(Hasan)

Comments:

a. Defamatory poetry is an evil act. Nevertheless, defaming those disbelievers who are in the state of war with Muslims is allowed, provided it does not include any Muslim.
b. Tracing a person’s lineage to a tribe other than his own tribe shows his acknowledgement that his real father is not the one who is thought as his father, instead his real father is from another tribe. As a result it shows that his mother is an adulteress; this proves the repulsiveness of this action.

Chapter 43. Playing Backgammon

3762. It was narrated that Abu Musa said: "The Messenger of Allah ﷺ said: ‘Whoever plays
backgammon has disobeyed Allâh and His Messenger.’” (Da’îf)

Comments:

a. Pig is an impure animal; a Muslim does not like to touch it let alone the matter of cooking its meat or touching its blood. Likewise, any game that involves gambling should be hated.

b. One of the reasons for the prohibition of chess and gambling is that those who engage themselves in such games waste their time and do not care about even their prayers. Being busy in any other game to the extent that it affects one’s worship, remembering Allâh, and fulfilling the rights of human beings adversely is forbidden.

Chapter 44. Playing With Pigeons

It was narrated from A’îshah that the Prophet looked at a man who was chasing a bird and said: “A devil chasing a devil.” (Hasan)
Comments:

a. Breeding birds for any lawful purpose is permissible but if it is only for entertainment that causes a waste of time, then it should be avoided.

b. Giving importance to any hobby more than its lawful limits and wasting time and money for that purpose is forbidden.

c. Kiteflying is also a useless and dangerous hobby just as pigeonflying. So, it should be avoided.

d. The reason for calling a pigeon as Satan is that Satan was pleased with it for its many evils.

3765. It was narrated from Abu Hurairah that the Prophet ﷺ saw a man chasing a pigeon and said: "A male devil following a female devil." (Hasan)

3766. It was narrated from ‘Uthmān bin ‘Affān that the Messenger of Allāh ﷺ saw a man following a pigeon and said: "A male devil chasing a female devil." (Sahih)

3767. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ saw a man chasing a pigeon and said: 'A devil chasing a devil.'" (Sahih)
Chapter 45. It Is Undesirable To Be Alone

3768. It was narrated from Ibn Umar that the Messenger of Allah ﷺ said: "If anyone of you knew what is wrong with being alone, no one would travel at night by himself." (Sahih)

Comments:

a. In a long journey, most probably one needs the help of his companion, so one should choose a pious companion for his journey.
b. The possibility of dangers increase at night so traveling alone at night should be avoided.
c. If there is any necessity, one may travel alone as Abu Dhar ﷺ, traveled alone at the time of his emigration.
d. Moving from one place to another place within the city is customarily not considered as journey, so going alone is allowed.

Chapter 46. Extinguishing The Fire When Going To Sleep

3769. It was narrated from Sālim, from his father, that the Prophet ﷺ said: "Do not leave fire in your houses when you go to sleep." (Sahih)

Comments:

a. Going to bed leaving the candles, lamps and the like burning, may lead to disasters. It may cause a fire in the house.
b. During winter, to warm the room a coal-stove may be used. In a closed room, leaving it burning while sleeping may cause a fire or the accumulation of the poisoned gas may be fatal.
3770. It was narrated that Abu Musa said: “A house burned down in Al-Madinah, with its occupants inside. The Prophet was told of what had happened, and he said: ‘This fire is an enemy to you. When you go to sleep, extinguish it.’” (Sahih) 

3771. It was narrated that Jābir said: “The Messenger of Allāh commanded us (to do some things) and forbade us (to do some things), and he commanded us to extinguish our lamps.” (Sahih) 

Chapter 47. Prohibition Of Camping In The Road

3772. It was narrated from Jābir that the Messenger of Allāh said: “Do not camp in the middle of the road, or relieve yourselves there.” (Da’if)
Comments:
a. During a journey if one needs to stay at any place he has to stay off of the path.
b. During travel, if one needs to stop his car, he should park his car in a place that does not interrupt traffic.
c. If one defecates on the path it annoys the passersby.

Chapter 48. Three People Riding On One Animal

3773. ‘Abdullāh bin Ja’far said: “Whenever the Messenger of Allāh ﷺ came back from a journey, he would be met by us (children). (One day) he was met by me and Hasan or Husain. He made one of us ride in front of him and the other behind him, until we came to Al-Madinah.” (Sahih)

Comments:
a. Elders should deal with youngsters kindly and nicely.
b. Welcoming the one who is coming back from a journey is allowed, but one should avoid too much formality in this matter.
c. More than one person may ride on an animal provided the animal is strong enough to bear them. Riding two persons on an animal during a long journey, or on a weak animal, is not appropriate.
d. Abdullāh bin Ja’far, and Hasan or Husain 的房子 were still young, the weight of both of them was not as the weight of a big person, so riding these three people together was not a cause of hardship for the animal.

Chapter 49. Putting Dust On Writings

3774. It was narrated from Jābir that the Messenger of Allāh ﷺ said: “Put dust on your writings, because it is better, and dust is blessed (being humble in...
correspondence brings good results)." (Da‘if)

Chapter 50. Two Should Not Converse To The Exclusion Of A Third

3775. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "When you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad." (Sahîh)

3776. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade two to converse (privately) to the exclusion of a third." (Sahîh)

Comments:

a. If the two persons from the three people converse privately; the third one feels that they do not considered him as honest to share him in their conversation. Besides this, Satan may insinuate into his mind that they are planning against him.

b. If there are three people then two of them should not talk in a language which the third one cannot understand.

c. If there are many persons in a gathering then two of them may talk separately.
Chapter 51. A Person Who Has Arrows With Him Should Carry Them By Their Heads

3777. Jábir bin ‘Abdulláh said: "A man passed through the mosque with some arrows, and the Messenger of Alláh ﷺ said: 'Hold them by their heads!' He said: 'Yes (ok).’” (Sahih)

Comments:
a. The sharp edge of a knife, scissors and the like may pierce someone. If the goods loaded on a donkey-cart, bullock-cart, a truck, etc., could cause harm, then all the precautions should be adopted to avoid the harm.
b. A rifle, gun, etc., should not be kept loaded, and should not be carried loaded to a market, mosque and any place where people gather, to avoid any sudden accident.

3778. It was narrated from Abu Musa that the Prophet ﷺ said: "When anyone of you passes through our mosque or our marketplace carrying arrows, let him hold them by their heads, lest he hurt any of the Muslims.” (Sahih)

Chapter 52. The Rewards Associated With The Qur’án

3779. It was narrated from ‘Aishah that the Messenger of
Allāh said: "The one who is proficient with the Qurʾān will be with the noble and righteous scribes (the angels), and the one who reads it and stumbles over it, finding it difficult, will have a double reward." (Sahih)

Comments:
a. One who is a proficient with the Qurʾān means the one who memorizes the whole Qurʾān and can recite it fulfilling its rules of recitation.
b. Allāh loves most the deed that is sincerely performed, even if it is not perfect and cannot be performed perfectly.

3780. It was narrated from Abu Saʿeed Al-Khudri that the Messenger of Allāh said: "It will be said to the companion of the Qurʾān, when he enters Paradise: 'Recite and rise one degree for every Verse,' until he recites the last thing that he knows." (Hasan)

Comments:
a. The Hadith proves the virtues of the one who memorizes the Qurʾān and recites it most often.
b. Even if one does not memorize the whole Qurʾān, his grades will be increased as much as he memorizes the Qurʾān.
c. The Hadith shows the virtues of reciting and memorizing the Qurʾān.

3781. It was narrated from Ibn Buraidah that his father told that the Messenger of Allāh said: "The Qurʾān will come on the Day of Resurrection, like a pale man, and will say: 'I am the one
that kept you awake at night and made you thirsty during the day.” (Hasan)

Comments:
The reward for reciting the Qur’ān will appear in a pleasant way to the believer.

3782. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “Wouldn’t anyone of you like to find three great, fat pregnant she-camels when he returns to his family?” We said: “Yes.” He said: “Three Verses that one of you recites during his prayer are better for him than three great, fat pregnant she-camels.” (Sahih)

Comments:
a. The benefit of the recitation of the Qur’ān is so great that huge wealth of this world comparing to its reward is very insignificant.
b. Pregnant she-camels are mentioned, since Arabs at that time considered it the most precious and valued of possessions.
c. Recitation during the prayers is more rewardable than the recitation out of the prayers.

3783. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “The likeness of the Qur’ān is that of a hobbled camel. If its owner ties its rope, he will keep it, but if he loosens its rope it will go away.” (Sahih)
Comments:

a. A camel's knee is tied with a rope after being seated down, which is called in Arabic 'Iqāl, due to it, a camel cannot flee.

b. After memorization of the Qur'an, one should recite it continuously, because if it is not revised constantly then the memorized Qur'an will be forgotten.

c. If the Qur'an is recited during the obligatory and supererogatory prayers, especially in Tahajjud, then more blessings are obtained.

3784. It was narrated that Abu Hurairah said: "I heard the Messenger of Allāh ﷺ say: 'Allāh said: 'I have divided the prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.'"

When the slave says: "Al-hamdulillāhi Rabbil-'Ālamīn (All the praise is to Allāh, the Lord of all that exists)," Allāh says: "My slave has praised Me, and My slave shall have what he has asked for." And when he says: "Ar-Rahmūnir-Rahīm (The Most Gracious, the Most Merciful)," Allāh says: "My slave has extolled Me, and My slave shall have what he has asked for." And when he says: "Mālikī yawmī-dīn [The Only Owner (and the Only Ruling Judge) of the Day of Recompense]," Allāh says: "My slave has glorified Me. This is for Me, and this Verse is between me and My slave in two halves." And when he says: "Iyyāka na'būdū wa iyyāka nasta'īn [You (Alone) we worship, and You
(Alone) we ask for help],” He says: “This is between Me and My slave, and My slave shall have what he has asked for.” And the end of the Surah is for My slave.” And when he says: “Ihdinas-siratul-mustaqima, siratul-ladhina an'amta ‘alayhim ghayril-maghdubi alayhim wa ladh-dallin [Guide us to the Straight Way, the way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray],” He says: “This is for My slave, and My slave shall have what he has asked for.” (Sahih)

3785. It was narrated that Abu Sa’eed bin Mu’alla said: “The Messenger of Allah ﷺ said to me: ‘Shall I not teach you the greatest Surah in the Qur’an before I leave the mosque?’ Then the Prophet ﷺ went to leave, so I reminded him, and he said: Al-hamdu lillahi Rabbi ‘alamin (All the praise is to Allah, the Lord of all that exists). It is the Seven Oft-Recited Verses, and it is the Grand Qur’an that has been given to me.’” (Sahih)
Comments:
a. *Surat Al-Fātihah* is called *Sab‘u Mathâni* (seven that are recited constantly) because it is recited in every *Rak‘ah* of all prayers.
b. *Surat Al-Fātihah* is named ‘*Qur’ān ‘Azim*’ (the great Qur’ān) since it covers briefly all the subjects of the Qur’ān. It covers belief of monotheism, practical monotheism, i.e., worshiping Allāh alone, seeking help from Him alone, His attributes, believing in the Hereafter, His promise and threat, the previous Prophets and taking lessons from the stories of their good and bad people and seeking guidance from Him, and the like of important subjects.

3786. It was narrated from Abu Hurairah that the Prophet ﷺ said: “There is a *Surah* in the Qur’ān, with thirty Verses, which will intercede for its companion (the one who recites it) until he is forgiven: *Tabārakal-lâdhī bi yadhīl-mulk* (Blessed is He in Whose Hand is the dominion).”[1] *(Hasan)*

Comments:
a. 'Intercede for' means it will intercede on the Day of Judgment as mentioned in the narration of Abu Dāwud: 1400.
b. On the Day of Judgment deeds will appear in perceptible form.
c. Good deeds also intercede on the Day of Judgment.
d. Reciting Qur’ān with true belief and sincere intention causes forgiveness.

3787. It was narrated that Abu Hurairah said that the Messenger of Allāh ﷺ said: “*Qul Huwa Allāhu ‘āhad* [Say: He is Allāh, (the) One][2] is equivalent to onethird of the Qur’ān.” *(Sahih)*

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Comments:

a. Reward of recitation of *Surat Al-Ikhlas* is equal to the recitation of one third of the Qur'an.

b. The reason of this greatness is that it covers the subject of monotheism.

c. Allâh loves monotheism most and hates polytheism most.

3788. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Qul Huwa Allâhu ahad (Say: He is Allâh, (the) One),’ is equivalent to one third of the Qur'an.”[1] (Sahih)

3789. It was narrated that Abu Mas'ud Al-Ansâri said: “The Messenger of Allâh ﷺ said: “Allâhu ahad, Al-Wâhidus-Samad [Allâh (the) One, the One the Self-Sufficient Master][2] is equivalent to one third of the Qur'an.” (Sahih)

Comments:
It refers to *Surat Al-Ikhlas*, i.e., the chapter which states that Allâh is one, alone and the Eternal.

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Chapter 53. The Virtue Of Remembrance (Dhikr)

3790. It was narrated from Abu Dardâ’ that the Prophet ﷺ said: “Shall I not tell you of the best of your deeds, the most pleasing to your Sovereign, those that raise you most in status, and that are better than your giving gold and silver, or meeting you enemy (in battle) and you strike their necks and they strike your necks?” They said: “What is that, O Messenger of Allâh?” He said: “Remembering Allâh (Dhikr).” (Hasan)

Comments:

a. Even in Jihâd, due to sincerity and remembrance of Allâh, the blessings are obtained. Hence, after explaining how to perform prayers during Jihâd, Allâh says: (And when you have completed the prayer, remember Allâh standing, sitting, or (lying) on your sides. (Qur’ân, Surat An-Nisâ’ 103)

b. The prayer, fasting, Zakât, and Jihâd have their own benefits so performing them is obligatory. However, remembering Allâh is the essence of all forms of worship.

3791. It was narrated that Abu Hurairah and Abu Sa’eed bore witness that the Prophet ﷺ said: “No people sit in a gathering remembering Allâh. But the
angels surround them, mercy covers them, tranquility descends upon them and Allâh remembers them before those who are with Him." (Sahih)

Comments:

a. Sitting for the remembrance of Allâh means those who remember Allâh, following the Sunnah, such as those who supplicate Allâh after completing their prayers, or the gathering for learning Qur’ân, Hadîth or for any Islamic lecture, or for discussing the blessings of Allâh that initiate the feelings of being thankful to Allâh.

b. Angels also participate in good gatherings.

c. Sâkinah means the feelings of calmness, tranquility and happiness that one feels in his heart due to the remembrance of Allâh.

d. “Allâh remembers them” means showing pleasure on the act.

3792. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Allâh says: ‘I am with My slave when he remembers Me and his lips move saying My Name.’” (Sahih)

Comments:

Allâh is with His every creature through His knowledge and power. But He will be with them through His support for those who struggle in His way or are busy in jihâd. Those who are busy in His remembrance get this category of His company, which indicates His pleasure.

3793. It was narrated from ‘Abdullâh bin Busr that a Bedouin
said to the Messenger of Allâh ﷺ:  
"The laws of Islam are burdensome for me. Tell me of something that I will be able to adhere to. He said: 'Always keep your tongue moist with the remembrance of Allâh, the Mighty and Sublime.'" (Hasan)

Comments:

a. Teh Shari'ah means all the commands of Allâh, including obligations, supererogatory and desirable acts.

b. The practice of remembering Allâh regularly compensates for the negligence in supererogatory forms of worship.

c. Remembering Allâh frequently also means observing the supplications that are recited on various occasions. (For instance supplications that are said in the morning and evening, at the time of eating, drinking, etc.) It also means repeating the common supplication as much as possible, such as سبحانه وتعالى, إلهنا أكبر، لا إله إلا الله، لا حول ولا قوة إلا بالله. And the like.

Chapter 54. The Virtue Of (Saying) None Has The Right To Be Worshipped But Allâh

3794. It was narrated that Abu Hurairah and Abu Sa'eed bore witness that the Messenger of Allâh ﷺ said: "If a person says: ‘La ilâha illallâhu wâ Allâhu Akbar (None has the right to be worshiped but Allâh and Allâh is the Most Great),’ Allâh says: ‘My slave has spoken the truth; there is none worthy of worship except I, and I am the Most Great.’ If a person says: ‘La ilâha illallâh wâhdahu (There is none worthy of worship except Allâh alone),
Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, alone.' If he says, Lâ ilâha illallâhu lâ sharika lahu (There is none worthy of worship except Allâh with no partner or associate),' Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, with no partner or associate.' If he says: 'Lâ ilâha illallâh, lahul-mulku wa lahaul-hamdu (There is none worthy of worship except Allâh, all dominion is His and all praise is to Him),' Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, all dominion is Mine and all praise is (due) to Me.' If he says: 'Lâ ilâha illallâh, lâ hawla wa lâ quwwata illa Billâh (There is none worthy of worship except Allâh and there is no power and no strength except with Allâh),' Allâh says: 'My slave has spoken the truth; there is none worthy of worship except I, and there is no power and no strength except with Me.'"

(One of the narrators) Abu Ishâq said: "Then Agharr (another narrator) said something that I did not understand. I said to Abu Ja’far: 'What did he say?' He said: 'Whoever is blessed with (the ability to say) them (these words) at the time of death, the Fire will not touch him.'" (Da’î)
Comments:

a. (None has the right to be worshipped but Allāh) is the greatest reality and the abovementioned supplications are a confession of that reality so, Allāh also certifies it.

b. Due to sudden death, if one was not able to pronounce (None has the right to be worshipped but Allāh) his faith and belief will be a cause of his forgiveness, Allāh willing. Because, many accidental forms of death in Ahālīth are considered as martyrdom.

3795. It was narrated from Yahya bin Talhah that his mother Su'da Al-Murriyyah said: "Umar bin Khattāb passed by Talhah, after the Messenger of Allāh ﷺ had died, and said: 'Why do you look so sad? Are you upset because your cousin has been appointed leader?' He said: 'No, but I heard the Messenger of Allāh ﷺ say: 'I know a word which no one says at the time of death but it will be light in his record of deeds, and his body and soul will find comfort in it at the time of death,' - but I did not ask him about it before he died.' He (Umar) said: 'I know what it is. It is what he wanted his uncle (Abu Bakr) to say, and if he had known anything that would be more effective in saving him, he would have told him to say it.'" (Sahih)
was very upset for not being able to gain the knowledge of one matter.

d. Confession of  لا إله إلا الله and believing in it is the basic condition for salvation.

3796. It was narrated from Mu’âdh bin Jabal that the Messenger of Allah ﷺ said: “There is no soul that died bearing witness to لَا إِلَاهَ إِلَيْهِ تَوْبَةَ، عَنْ حَمْدِ بَنِ هِلَالِ، عَنْ هِضَانِ بْنِ الكَاهِلِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَة، عَنْ مُعَذَّبِ بْنِ جَعْلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَفْسٍ تَعْمَلُ شَهْدًا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّى رَسُولُ اللَّهِ ﷺ، يَرْجَعُ ذَلِلًا إِلَى قُلُبٍ مُوعَظٍ، إِلَّا غَفُورُ اللَّهِ لَهَا».” (Hasan)

Comments:
Salvation depends on the faith of the heart, merely confessing by the tongue without having faith in the heart is not sufficient for salvation.

3797. It was narrated that Umm Hâni’ said: “The Messenger of Allah ﷺ said: ‘(About saying) لَا إِلَاهَ إِلَيْهِ تَوْبَةَ – no deed takes precedence over it and it does not leave any sin.’” (Da’îf)

Comments:
a. Remembrance of Allah is the best way to get the reward of Allah.
b. Some supplications are more rewardable than giving charity.
c. The supplications proven in the Sunnah are a good means for the protection from Satan.
d. The supplications in the Sunnah have so many blessings that one does not need to invent any other supplications, and the invented supplications are not rewardable either.

3798. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Whoever says one
hundred times each day: \( \text{La ila\text{h}} \ alla\text{h} \ wa\text{dhu la\text{h}} \ sharika la\text{h}, \) la\text{hul}-mulku wa la\text{hul}-hamdu wa Huwa 'ala kalii shay'in Qadir (None has the right to be worshipped but Allâh alone, with no partner or associate. His is the dominion, all praise is to Him, and He is able to do all things), it will be equivalent to him freeing ten slaves, and one hundred merits will be recorded for him, and one hundred bad deeds will be erased from (his record), and it will be a protection for him against Satan all day until night comes. No one can do anything better than him except one who says more.

(Sahih)

3799. It was narrated from Abu Sa'eed that the Prophet said: "Whoever says, following the morning prayer: \( \text{La ila\text{h}} \ alla\text{h} \ wa\text{dhu la\text{h}} \ sharika la\text{h}, \) la\text{hul}-mulku wa la\text{hul}-hamdu, bi yadihih khair, ma Huwa 'ala kulli shay'in Qadir (None has the right to be worshipped but Allâh alone, with no partner or associate. His is the dominion, all praise is to Him, in His Hand is all goodness, and He is Able to do all things), it will be as if he freed a slave from among the sons of Ismâ'il." (Da'if)
Chapter 55. The Virtue Of Those Who Praise Allāh

3800. Jābir bin ‘Abdullāh said: “I heard the Messenger of Allāh ﷺ say: ‘The best of remembrance is Lā ilāha illāl-lāh (None has the right to be worshiped but Allāh), and the best of supplication is Al-Hamdu Lillāh (praise is to Allāh).’" (Hasan)

Comments:

a. All the supplications proven in the Sunnah are a cause of mercy and blessings, but the reward and blessings of Al-‘Azīz Allāh are more than other supplications.

b. Praising Allāh is also a kind of supplication, since a person invokes it with the intention of getting reward, so he gets what he had intended (the reward).

c. The other meaning is that Surat Al-Fātiha is the best supplication referred to in the Hadīth as al-hammāl. It contains the praise of Allāh, seeking guidance, blessings and help from Him.

3801. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ told them: “One of the slaves of Allāh said: ‘Ya Rabbi! Lakal-hamdu kamā yanbagi li-jalālī Wajhika wa li ‘azimī sultanāka (O Lord, to You is praise as befits the Glory of Your Face and the greatness of Your Might).’ The angels were uncertain and did not know how to write this down, so they ascended to heaven and said: ‘O our Lord, Your slave has said a word that we do not know how to write down.’ Allāh
said — and He knows best what His slave said — ‘What did My slave say?’ They said: ‘O Lord, he said: ‘Ya Rabbi! La hamdu kama yanggi bi-jalali Washika wa l’azimi sulhaka (O Lord, to You is praise as befits the Glory of Your Face and the greatness of Your Might).’’ Allah said to them: ‘Write it down as My slave said it, until He meets Me and I shall reward him for it’.” (Da’if)

3802. It was narrated from ‘Abdul-Jabbar bin Wa’il that his father said: ‘I prayed with the Prophet ﷺ and a man said: ‘Al-hamdu lillahi hamdan kathiran tayyban mubarakan fihi (Praise is to Allah, much, good and blessed praise).’ When the Prophet ﷺ finished praying, he said: ‘Who said that? The man said: ‘It was me, but I did not mean anything but good.’ He said: ‘The gates of heaven were opened because of it and nothing prevented it from reaching the Throne.’” (Da’if)

Comments:
a. The chain of this Hadith is Weak but another Hadith with the same meaning narrated by Abdullah bin ‘Umar and Anas is correct. But it does not have the sentence “nothing prevents it from reaching the Throne.”
3803. It was narrated that 'Aishah said: “When the Messenger of Allâh ﷺ saw something that he liked, he would say: ‘Al-hamdu lillahi-ladhi bi ni'matih tattimmus-sâlihât (Praise is to Allâh by Whose grace good deeds are completed).’ And if he saw something that he disliked, he would say: ‘Al-hamdu lillahi `ala kulli hâl (Praise is to Allâh in all circumstances).’” (Da’îf)

Comments:

a. Every blessing and success of this world is a favor of Allâh, so a believer should confess it at every occasion.

b. Even trials and misfortunes somehow contain the blessings of Allâh. For instance, when a person endures to be patient he deserves the reward and high ranks of Paradise. Therefore, at the time of trials, one should be thankful to Allâh and should not complain.

3804. It was narrated from Abu Hurairah that the Prophet ﷺ used to say: “Al-hamdu lillahi ‘ala kulli hâl. Râbbî, a'udhu bika min hâli ahlin-nâr (Praise is to Allâh in all circumstances, O Allâh, I seek refuge with You from the situation of the people of Hell).” (Da’îf)

Comments:

3805. It was narrated from Anas that the Messenger of Allâh ﷺ said: ‘Allâh does not bestow a blessing upon any slave and he says: ‘Al-hamdu lillah (praise is to
Allah), except that what he gives (the praise) is better than what he received (the blessing).” (Hasan)

Comments:
Generally, a person gives importance to the worldly bounties of Allah, while the blessing of being grateful to Allah for these bounties—and due to this gratefulness—the blessings that are granted in the Hereafter are greater and more precious than these worldly blessings. So, thanking Allah immediately after getting any blessing is better and more beneficial for the person.

Chapter 56. The Virtue Of Glorifying Allah

3806. It was narrated from Abu Hurairah that the Messenger of Allah [saw] said: “Two words which are light on the tongue and heavy in the balance, and beloved to the Most Merciful: Subhān-Allah wa bi hamdihī, Subhān-Allahill-Azīm (Glory and praise is to Allah, glory is to Allah the Almighty).” (Sahih)

Comments:
- Deeds will be weighed on the Day of Judgment.
- Remembrance of Allah is also a good deed that will have a great weight.
- Weight of the deeds depends on the sincerity and following the Sunnah. So, the weight of a small deed that is practiced with sincerity and according to Sunnah becomes heavier.

3807. It was narrated from Abu Hurairah that the Messenger of Allah [saw] passed by him when he was planting a plant, and said: “O Abu Hurairah, what are you planting?” I said: “A plant for me.” He said: “Shall I not tell you

Comments:
- After planting, it was narrated from Abu Hurairah, the Messenger of Allah [saw], that he passed by him when he was planting a plant, and said: “O Abu Hurairah, what are you planting?” I said: “A plant for me.” He said: “Shall I not tell you
of a plant that is better than this?” He said: “Of course, O Messenger of Allāh.” He said: “Say: ‘Subhān-Allāh, wa-hamdu-l-lāhī, wa lā ilāha illallāhī, wa Allāhu Akbar (Glory is to Allāh, praise is to Allāh, none has the right to be worshiped but Allāh and Allāh is the Most Great.’) For each one a tree will be planted for you in Paradise.”

Comments:

a. Allāh loves most the words of His praise.

b. Blessings in Paradise will be granted according to the good deeds in this world.

c. Every believer has a specific place in Paradise where gardens, palaces and other comforts are being prepared according to his deeds.

It was narrated that Juwairiyah said: “The Messenger of Allāh ﷺ passed by her when he prayed the morning prayer, or after he prayed the morning prayer, and she was remembering Allāh. He came back when the sun had risen” - or he (one of the narrators) said, “at midday - and she was still doing that. He said: ‘I have said four words, three times, since I left you, and they are greater and weigh more heavily than what you have said. They are: Subhān-Allāh ‘adada khalqihi, Subhān-Allāh ridā nafsihi, Subhān-Allāh zinata ‘arshihi, Subhān-Allāh midâda kalimātihi (Glory is to Allāh, as much as the number of His creation, glory is to Allāh as much as pleases Him, and praises are the Most Great). For each one a tree will be planted for you in Paradise.”

3808. It was narrated that Juwairiyah said: “The Messenger of Allāh ﷺ passed by her when he prayed the morning prayer, or after he prayed the morning prayer, and she was remembering Allāh. He came back when the sun had risen” - or he (one of the narrators) said, “at midday - and she was still doing that. He said: ’I have said four words, three times, since I left you, and they are greater and weigh more heavily than what you have said. They are: Subhān-Allāh ‘adada khalqihi, Subhān-Allāh ridā nafsihi, Subhān-Allāh zinata ‘arshihi, Subhān-Allāh midâda kalimātihi (Glory is to Allāh, as much as the number of His creation, glory is to Allāh as much as pleases Him, and praises are the Most Great). For each one a tree will be planted for you in Paradise.”

تخريج: [إسناده ضعيف] آخرجه الحاكم: 512/1 من حديث حماد بـ، وقال: صحيح}

كفاية: [من حديث حماد] أخرجه الحاكم: 512/1 من حديث حماد بـ، وقال: صحيح

Comments:

a. Allāh loves most the words of His praise.

b. Blessings in Paradise will be granted according to the good deeds in this world.

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تخريج: [إسناده ضعيف] آخرجه الحاكم: 512/1 من حديث حماد بـ، وقال: صحيح

Comments:

a. Allāh loves most the words of His praise.

b. Blessings in Paradise will be granted according to the good deeds in this world.

c. Every believer has a specific place in Paradise where gardens, palaces and other comforts are being prepared according to his deeds.
glory is to Allah as much as the weight of His Throne, glory is to Allah as much as the ink of His words).” (Sahih)

Comments:

Another narration reads (Sahih Muslim: 2726)

3809. It was narrated from Nu'man bin Bashir that the Messenger of Allah ﷺ said: “What you mention of the glory of Allah, of Takbir (Subhan-Allah) , Tahlik (Allahu-Akbar) and Tahmid (Al-Hamdu lillahi), revolves around the Throne, buzzing like bees, reminding of the one who said it. Wouldn’t any one of you like to have, or continue to have, something that reminds of him (in the presence of Allah)?” (Ihsan)

Comments:

The throne is a creation of Allah, we do not know its reality. On the Day of Judgment the Throne will be placed in the Field of Gathering (where all the people will be resurrected for their account) and only the doers of some specific good deeds will be granted the place under its shade.

3810. It was narrated that Umm Han’i said: “I came to the Messenger of Allah ﷺ and said: ‘O Messenger of Allah, tell me of a (good) deed, for I have become old and weak and overweight.’ He said: ‘Proclaim the greatness of Allah (say Al-Hamdu Lillahi) one hundred times, praise Allah (say Al-Hamdu Lillahi) one hundred
times, and glorify Allāh (say Subhān-Allāh) one hundred times. (That is) better than one hundred horses bridled and saddled for the sake of Allāh, better than one hundred sacrificial camels, and better than (freeing) one hundred slaves.”” (Da‘īf)

Comments:
a. The one who is not able to do great deeds, for such a person, remembrance of Allāh is better than those acts.
b. An aged person should engage himself more in remembrance of Allāh.

3811. It was narrated from Samurah bin Jundab that the Prophet ﷺ said: "(There are) four that are the best of words, and it does not matter with which you begin: Subhān-Allāh, wa-hamdu-Lilāh, wa-lā ilāha illā-lilāh, wa-lilāh Akbar (Glory is to Allāh, praise is to Allāh, none has the right to be worshiped but Allāh and Allāh is the Most Great).” (Sahih)

3812. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Whoever says: Subhān Allāh wa bi hamdīhi (Glory and praise is to Allāh) one hundred times, his sins will be forgiven even if they were like the foam of the sea.”” (Sahih)
Comments:
Due to such good deeds, only minor sins are expiated, while major sins are forgiven by repentance.

3813. It was narrated that Abu Darda’ said: "The Messenger of Allah [SAW] said to me: 'You should recite Sубhān-Allāh, wa-Hamdu-Lillāh, wa-lilāha illā illāhī, wa Allāhu Akbar (Glory is to Allah, praise is to Allah, none has the right to be worshiped but Allah, and Allah is Most Great), for it sheds sins like a tree sheds its leaves." (Da‘f)

Comments:
a. Repenting and asking forgiveness are great good deeds.
b. Although the Prophet [SAW] was infallible, he used to ask forgiveness frequently, since asking forgiveness is also a way of demonstrating servitude to Allah, which Allah loves most.
3815. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: ‘I seek the forgiveness of Allah and repent to Him one hundred times each day.’ (Hasan)

3816. It was narrated from Sa’eed bin Abu Burdah bin Abu Musa, from his father, that his grandfather said: “The Messenger of Allah ﷺ said: ‘I seek the forgiveness of Allah and repent to Him seventy times each day.’” (Hasan)

Comments:

a. A hundred or seventy times do not indicate limited numbers, rather it encourages asking forgiveness abundantly.

b. Any suitable words could be used for asking forgiveness, for example استنفر الله وآتوه إلیه or the words mentioned in the Hadith: 3814.

3817. It was narrated that Hudhaifah said: “I was harsh in the way I spoke to my family, but not to others. I mentioned that to the Prophet ﷺ and he said: ‘Why don’t you ask for forgiveness? Ask Allah to forgive you, seventy times each day.’” (Hasan)
3818. ‘Abdullāh bin Busr said that the Prophet ﷺ said: “Glad tidings to those who find a lot of seeking forgiveness in the record of their deeds.” (Hasan)

Comments:

The benefit of increase in asking forgiveness results in expiation of sins. In addition, these words, due to being the words of Allāh’s remembrance, are considered good deeds also. It means that due to repentance and asking forgiveness, one may be hopeful of His forgiveness.

3819. It was narrated from ‘Abdullāh bin ‘Abbās that the Messenger of Allāh ﷺ said:

“Whoever persists in asking for forgiveness, Allāh will grant him relief from every worry, and a way out from every hardship, and will grant him provision from (sources) he could never imagine.” (Da’if)

3820. It was narrated from ‘Āishah that the Prophet ﷺ used to say: “Allāhumma-maj’alni minal-ladhina idhā ahsanu istabhsharu, wa idhā as‘ā’u istaghfaru (O Allāh, make me one of those who, if
they do good deeds, they rejoice, and if they do bad deeds, they seek forgiveness." (Hasan)

خريج: [حسن] أخرجه أحمد: 2/155 من حديث يزيد بن أبي سفيان عن عبان بن أبي نسيرة، ح: 119/2، وله شاهد:
حسن عند البخاري في شعب الإيمان، ح: 692 انظر المشكاة بتحقيقي، ح: 2357.

Chapter 58. The Virtue Of Good Deeds

3821. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: ‘Allâh, the Blessed and Exalted, said: ‘Whoever does one good deed will have (the reward of) ten like it and more, and whoever does a bad deed will have one like it, or I will forgive him. Whoever draws near to Me a hand span, I draw near to Him a forearm’s length; whoever draws near to Me a forearm’s length, I draw near to Him an arm’s length; whoever comes to Me walking, I come to him in a hurry. Whoever meets Me with an earthful of sins, but does not associate anything in worship with Me. I will meet it (i.e., his sins) with forgiveness equal to that.’’ (Sahih)

خريج: أخرجه مسلم، النص القرآني، باب فضل الصلوات، باب خفيف من حديث وكيع به.

Comments:

a. The Hadith shows the great mercy of Allâh. So, a slave should always endure to do good deeds and should repent from his sins.

b. Whoever turns towards Allâh, He will facilitate his affairs.

c. No sin is forgiven along with polytheism.
3822. It was narrated from Abu Hurairah that the Messenger of Allah said: “Allah says: ‘I am as My slave thinks I am, and I am with him when he mentions me. If he makes mention of Me to Himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me a hand-span length, I draw near to him a forearm’s length. And if he comes to Me walking, I go to him in a hurry.’” (Sahih)

Comments:

a. One must have good faith in Allah.

b. The correct way of having good faith in Allah is doing good deeds with the hope of their acceptance, and repenting from sins looking to His forgiveness. On the other hand, rushing fast towards sins and hoping the mercy of Allah is foolishness.

c. The Hadith strongly instructs people to go on performing deeds since without deeds reward cannot be expected. Hence, only the good doers can expect good from Allah and the evil doers can expect the bad only.

3823. It was narrated from Abu Hurairah that the Messenger of Allah said: “Every deed of the son of Adam will be multiplied for him between ten and seven hundred times for each merit. Allah said: ‘Except for fasting, for it is for Me and I shall reward for it.’” (Sahih)

Comments:

This Hadith has been mentioned before. See Hadith: 1638.

Comments:

This Hadith has been mentioned before. See Hadith: 1638.
Chapter 59. What Was Narrated Concerning There Is No Power Nor Strength Except With Allâh

3824. It was narrated that Abu Musa said: "The Prophet heard me saying: 'Lâ hawla wa lâ quwwata illâ billâh (there is no power and no strength except with Allâh).' He said: 'O Abdûllâh bin Qais! Shall I not tell you of a word which is one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allâh.' He said: 'Say: Lâ hawla wa lâ quwwata illâ billâh (There is no power and no strength except with Allâh).'" (Sahih)

Comments:

a. This sentence is very important, as it contains the confession that Allâh alone is the source of every power.

b. It proves humbleness and submissiveness of the person, besides having faith and trust in Allâh. Showing this kind of humility is dearest to Allâh.

c. Remembering Allâh secretly is desirable, since it is free from showing off. However, wherever remembering Allâh loudly is proved in Sunnah, it should be done accordingly.

3825. It was narrated that Abu Dharr said: "The Messenger of Allâh said to me: 'Shall I not tell you of a treasure which is one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allâh.' He said: 'Lâ hawla wa lâ quwwata illâ billâh (There is no power and no strength except with Allâh).'" (Sahih)
It was narrated that Hāzim bin Harmalah said: “I passed by the Prophet ﷺ and he said to me: ‘O Hāzim, say often: ‘Lā hawla wa lā quwwata illa billāh (there is no power and no strength except with Allāh),’ for it is one of the treasures of Paradise.’” (Hāsan)

3826. It was narrated that Hāzim bin Harmalah said: “I passed by the Prophet ﷺ and he said to me: ‘O Hāzim, say often: ‘Lā hawla wa lā quwwata illa billāh (there is no power and no strength except with Allāh),’ for it is one of the treasures of Paradise.’” (Hāsan)
34. The Chapters On Supplication

Chapter 1. The Virtue Of Supplication

3827. It was narrated from Abu Hurairah that the Messenger of Allah said: "Whoever does not call upon Allah, He will be angry with him." *(Da'if)*

Comments:

a. Supplicating Allah is a form of worship as a slave expresses his destitution and weakness in front of Allah, and begs humbly from Him, acknowledging His greatness and might, to fulfill his necessities.

b. Giving up supplication is an act of turning away from worshipping Allah, so it displeases Allah.

c. While supplicating, the etiquettes that are mentioned in the *Ahadith* should be regarded.

3828. It was narrated from Nu'man bin Bashir that the Messenger of Allah said: "Indeed the supplication is the worship." Then he recited: "And your Lord said: Invoke Me, I will respond to you." *(Sahih)*

Asking anything that is subjected to Allâh alone from any creature is worshipping that creature, so it is considered polytheism, (i.e., associating partners with Allâh). The creature might be a non-living thing like a stone, sun, star, tree, etc., or a living thing like an animal, jinni, angel or even a pious person or a Prophet; asking them for anything which is beyond the ability of creatures is polytheism.

Chapter 2. The Supplication

It was narrated from Abu Hurairah that the Prophet ﷺ said: “There is nothing more noble to Allâh the Glorified, than supplication.”

Comments:

a. By supplicating, one gets honor and great position near Allâh.
b. By practicing other good deeds one may also get a great position near Allâh, but one needs to supplicate.
الله تنب الحارث المكَّن عِن طَلِيق بِن قَتِي الأَحْتَيِّي، عْنِابن عَمَّاس أنَّ الْبَيْيُ كَان يَقْتُلُ، في ذَا عِنَدَهُ: رَبِّ! أَعْنَى وَلَا تَمَن عَلَيْهِ. وَانتَصَرْعَيْهِ وَلَا تَحْصُرَ عَلَيْهِ. وَانَحَرْلِي وَلَا تَتَرَكْ عَلَيْهِ. وَاهْلِي وَسَرَ الْحَتْدَيْ لِي. وَالصَّرْعَيْهِ عَلَى مَنْ بَعْي عَلَيْهِ. رَبِّ! اجْمَلْهَا لِكَ شَكْرَأَن. لَكَ ذَكْرَأَن. لَكَ رَحْمَةً. لَكَ مُطَيِّعًا. إِلَّا إِلَّي مَحْيَتًا. إِلَّا إِلَّي أَوَّلًا مُحْيِيًا. رَبِّ! تَقْبِلْ تَوَيَّي. وَاهْلِي حَوْيِئي. وَأَجِب ذَوْيِئي. وَاهْدُ قَلْبِي. وَسَدِّد لِسَانِي. وَذِبَّ حَوْيِئي. وَاشْلَلْ ضَحْيَة قَلْبِي. قَالَ أَبُو الصَّحِيَّ السَّفَاطِيْ يُقَالُ يُزْكِيْ أَفْوَاهِي في فَوْتٍ الْبُرْر؟ قَالَ: نَعْمَ.

Comments:

a. 'Making the tongue speak the truth' here means asking the favor of Allâh that He protect the tongue from sins and bad speech.

b. The words 'make my proof firm' could be understood as getting the power of presenting good, reasonable and firm proofs, while preaching the truth, or it could be understood as being able to give correct answers in the grave or on the Day of Judgment, by which Allâh becomes happy and admits him in His Paradise after forgiving his sins.
3831. It was narrated that Abu Hurairah said: “Fátimah came to the Prophet ﷺ to ask him for a servant, and he said: ‘I do not have anything to give you.’ So she went back, but after that he came to her and said: ‘Is what you asked for dearer to you, or something better than that?’ ‘Ali said to her: ‘Say: something better than that.’ So she said it. He said: ‘Say: Allâhumma Rabbas-samâ’âwâtis-Sab’i wa Rabbal-’Arshil-’Azîm, Rabbanâ wa Rabba Kulli shay’in, munzi’il at-Taurâtî wal-Injîlî wal-Qur’ânil-’Azîm. Antal-Awwalû fa laysa qablak shay’, wa Antal-Akhîru fa laysa ba’dakâ shay’, Antal-Zâhirû fa laysa faqwâkâ shay’, wa Antal-Bâtinu fa laysa dunakâ shay’, Iqdi ‘annad-daina wa aghnînâ minal-faqr (O Allâh, Lord of the seven heavens and Lord of the Mighty Throne, our Lord, and the Lord of everything, Revealer of the Tawrah, the Injîl and the Magnificent Qur’ân. You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Most High, and there is nothing above You, and You are the Most Near and there is nothing nearer than You. Settle our debts and make us free of want).’” (Sahîh)

Comments:

a. Allâh is the First and the Last. Time can affect creatures but it cannot affect the Creator. So, all times are equal for Him.
b. Allāh is the Most High and Most Predominant. His Power is over all His creatures regardless of how tiny the creature is. He also is the Nearest one to His creature through His might and knowledge.

c. Supplication should be made by the attributes of Allāh.

d. Poverty and richness are in the Hands of Allāh, so to fulfill a loan and escape poverty, Allāh’s help should be sought by reciting the supplications that are proven in Sunnah.

3832. It was narrated from 'Abdullāh that the Prophet ﷺ used to say: “Allāhumma inni ba‘luka ‘al-huda wat-tuqa wal-‘afif wal-ghina (O Allāh, I ask You for guidance, piety, chastity and affluence).” (Sahih)

Comments:

a. Allāh alone protects from all evils.

b. This supplication in a means of asking protection of Allāh from many types of evil. Guidance is protection from straying from the right path, piety is protection from sins, abstinance and chastity are protection from bad character, obscenity and vulgarity and self-contentment is protection from stingyness and greediness while richness is protection from begging others.

3833. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ used to say: ‘Allāhumman fa’ni bima ‘llamtani, wa ‘llimni ma yanfa’uni, wa zidni ilman, wa-hamda lillāhi ‘ala kulli hāl, wa a‘udhu billāhi min ‘adhābin-nār (O Allāh, benefit me by that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. Praise is to Allāh in all situations, and I seek refuge with Allāh from the torment of the Fire).’” (Da‘īf)
Comments:

This Hadith has already been mentioned in the preface under the chapter no: 23. See the Hadith: 251

3834. It was narrated that Anas bin Mâlik said: “The Messenger of Allah ﷺ often used to say: ‘Alâhunma thabbit qalbi ‘ala dinika [O Allah, make my heart steadfast in (adhering to) Your religion].’ A man said: ‘O Messenger of Allah! Do you fear for us when we have believed in you and in (the Message) that you have brought?’ He said: ‘Hearts are between two of the fingers of the Most Merciful, and He controls them.”’

(Hasan)

Al-A’mâsh (one of the narrators) indicated with his fingers.


Comments:

a. After being guided to the right path, being steadfast on that way is a great blessing of Allah.

b. At present, many types of afflictions are appearing, null and void matters are being presented in charming and alluring styles, texts of the Qur’an and Ahâdîth are being misinterpreted to support the wrong opinions and false beliefs, so in such circumstances, besides common people, scholars also should seek Allah’s support constantly to make them steadfast on the truth.

3835. It was narrated from Abu Bakr Siddiq that he said to the Messenger of Allah ﷺ: “Teach me a supplication which I can say during my prayer.” He said: “Say: Allâhumma inni zalantu nafsî zulman kahiran wa lâ yaghfirûdhdhunub illa Anta, faghfirlik maghfiratan min ‘indika warhumni, innaka Antal-Ghafurur-Rahim (O Allah, I have wronged myself
greatly and no one forgives sins but You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful).” (Sahih)

تخريج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: 840 من حديث الليث بـ، ومسلم، الذكر والدعاء، باب الدعوات والتعوذ، ح: 840 عن ابن مرح به.

Comments:

a. During prayer, before making the final salutations (that end the prayer) one should supplicate Allah as much as possible.

b. Asking forgiveness for sins is a great good deed.

c. Asking forgiveness does not necessarily mean that sins were committed.

3836. It was narrated that Abu Umâmah Al-Bâhilî said: “The Messenger of Allah ﷺ came out to us, leaning on a stick, and when we saw him we stood up. He said: ‘Do not do what the Persians do for their leaders.’ We said: ‘O Messenger of Allah, why don’t you pray to Allah for us?’ He said: ‘Allâhumma ghfir ﷺa, wa ṭawḥi dîn-nâr, wa aslih lana sh’a’nâ nållah. [O Allah, forgive us and have mercy on us, be pleased with us and accept (our good deeds) from us, admit us to Paradise and save us from Hell, and rectify all our affairs].’ It was as if we wanted him to say more, but he said: ‘Have I not summed up everything for you?’” (Da‘if)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأداب، باب الرجل يقوم للرجل يعذره بذلك، ح: 836 من حديث مسعر بـ أبو مرووق لين، وبعض الحديث شواهد عند مسلم وغيره.
Abu Hurairah told that the Messenger of Allâh ﷺ said: ‘Allâhumma! Inni a´udhu bika min-al-arba’: min ‘ilmin la yanfa’u, wa min qalbin la yakhsha’u, wa min nafsîn la tashﬁ’u, wa min du`a’în la yusma’. [O Allâh, I seek refuge with You from four things: From knowledge that is of no benefit, from a heart that does not fear (You), from a soul that is never satisfied, and from a supplication that is not heard].’ (Hasan)

Chapter 3. What The Messenger Of Allâh ﷺ Sought Refuge From

It was narrated from ’Aishah that the Prophet ﷺ would supplicate with these words: “Allâhumma inni a´udhu bika min-fitnatin-nari wa adhâbin-nar, wa min fitnatil-qabri wa adhâbil-qabr, wa min shari fitnatil-ghina wa min shari fitnatil-faqr, wa min shari fitnatil-masihid-dajjâl. Allâhumma aghsil khatâyâya bima´ith-thalji wal-barad, wa naqq qalbi minal-khatâyâ kamâ naqqaytath-thawbal-abyad minad-danas. Wâ bâ’id bayni wa bayna khatâyâya kamâ bâ’adta baynal-mashriqi wal-maghrib. Allâhumma inni a´udhu bika minal-kasali wal-harami wal-mathami wal-maghrimi (O Allâh, I seek refuge with You from the tribulation of the Fire})
and the torment of the Fire, and from the tribulation of the grave and the torment of the grave, and from the evil of the tribulation of richness and the evil of the tribulation of poverty, and from the evil of the trial of False Christ.

O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from sin as a white garment is cleansed from filth, and put a great distance between me and my sins, as great as the distance You have made between the east and the west. O Allah! I seek refuge with You from laziness and old age, and from sins and debts."

(Sahih)

3839. It was narrated that Farwah bin Nawfal said: "I asked 'Aishah about a supplication that the Messenger of Allah used to say. She said that he used to say:

"Allâhumma inni 'udhu bika min sharri ma 'amîtu, wa min sharri ma lam a'mal (O Allah, I seek refuge with You from the evil of that which I have done and the evil of that which I have not done)."

(Sahih)

Comments:

Mistakes are of two kinds; first, committing something which should not be committed. Second, abandoning the deeds that should be carried out, both mistakes cause losses in this life and Hereafter as well. In the above supplication, protection is sought from the bad affects of both kinds of the mistakes.
It was narrated that Ibn ‘Abbas said: “The Messenger of Allah used to teach us this supplication just as he would teach us a Surah from the Qur’an: ‘Allâhumma inni a’udhu bika min ‘adhâbî jahannam, wa a’udhu bika min ‘adhâbî-qabr, wa a’udhu bika min fitnatil-masihil-dajjâl, wa a’udhu bika min fitnatil-mahyri walmamât (O Allâh, I seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the tribulation of False Christ, and I seek refuge with You from the trials of life and death).”” (Hasan)

Comments:
The torment in the grave is true and believing in it is an obligation. Thus, keeping away from all the actions that cause the torment in the grave is compulsory. For example, going about with calumnies to make enmity between people or not taking proper precautions to avoid the splash of urine and the like.

It was narrated that ‘Âishah said: “I noticed that the Messenger of Allah was missing from his bed one night, so I went looking for him, and my hand touched the soles of his feet; he was in the Masjid with his feet upright (prostrating), and he was saying: ‘Allâhumma inni a’udhu biridâka min sakhatika wa bimu’âfâtika an ‘uqbatika, wa a’udhu bika minka, lâ uhsi thana’an ‘alayka, Anta kamâ alhnayta ‘ala nafsika (O Allâh, I seek refuge in Your pleasure from Your wrath,
and in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself.)" (Sahih)

Comments:

a. *Tahajjud* (the last night prayer) is a very virtuous good act, since it shows extreme humbleness and neediness to Allâh.

b. Prostration is an integral part of the prayer, so during supererogatory prayers, one should make supplications as much as possible in the state of prostration.

c. Supplicating Allâh by His attributes is allowed since it is a means of seeking refuge with Allâh Himself.

d. "I seek refuge in You from You” means that none could protect me from Your anger and wrath but only if You forgive me, then I could be saved from Your torment.

3842. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Seek refuge with Allâh from poverty, insufficiency and humiliation, and from wronging (others) and being wronged.” (Sahih)

Comments:

To take refuge from the mentioned things, one should supplicate the following supplication: (O Allâh, I seek refuge with You from poverty, insufficiency, lowness and from oppressing others, or being oppressed.)

3843. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “Ask Allâh for beneficial knowledge and seek refuge with Allâh from knowledge that is of no benefit.” (Hasan)
Chapter 4. Comprehensive Supplications

3845. Abu Malik, Sa'd bin Tariq, narrated from his father that when a man had come to the Messenger of Allah, he heard him say: “O Messenger of Allah, what should I say when I ask of Allah?” He said: “Say: Allahumma gharbi, warhamni wa lifini warzuqni (O Allah, forgive me, have mercy on me, keep me safe and sound and grant me provision),” and he held up his four fingers apart from the thumb and said: “These combine your religious and worldly affairs.” (Sahih)
In this world, if one enjoys good health and safety from misfortunes, along with provision in abundance, it is as if he has attained all the blessings of this world. In the Hereafter, if his sins are forgiven, then it is as if he has attained all the blessings of Hereafter. All the blessings of this life and Hereafter depend on the mercy of Allâh. Therefore, it is a very comprehensive supplication.

It was narrated from 'Aishah that the Messenger of Allâh ﷺ taught her this supplication: “Allâhumma inni as'aluka minal-khayri kullihi, 'ajilihi wa ajilihi, ma 'alimu minin wa ma lâ a'lam. Wa a'udhu bika minash-sharri kullihi, 'ajilihi wa ajilihi, ma 'alimu minnu wa ma lâ a'lam. Allâhumma inni as'aluka min khayri maa sa'alaka 'abduka wa nabiyyuka, wa a'udhu bika min sharri ma 'adha bihi 'abduka wa nabiyyuka. Allâhumma inni as'aluka min khayri maa sa'alaka 'abduka wa nabiyyuka, wa a'udhu bika min sharri ma 'adha bihi 'abduka wa nabiyyuka.

Allâhumma inni as'aluka min khayri maa sa'alaka 'abduka wa nabiyyuka, wa a'udhu bika min sharri ma 'adha bihi 'abduka wa nabiyyuka.

Allâhumma inni as'aluka min khayri maa sa'alaka 'abduka wa nabiyyuka, wa a'udhu bika min sharri ma 'adha bihi 'abduka wa nabiyyuka.
which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good.

(Sahih)

Comments:
This supplication is so comprehensive that it includes all kinds of physical and spiritual happiness, as well as it containing protection and refuge from all types of physical and spiritual evils, badness, trials, problems and misfortune.

3847. It was narrated from Abu Hurairah that the Messenger of Allah said to a man: "What do you say during your prayer?" He said: "I recite the Tashah-hud then I ask Allah for Paradise and seek refuge with Him from Hell, but by Allah I do not understand your whispering or the whispering of Mu'adh." He said: "It is concerning them (Paradise and Hell) that we are whispering." (Sahih)

Chapter 5. Supplicating For Forgiveness And To Be Kept Safe And Sound

3848. It was narrated that Anas bin Malik said: "A man came to the Prophet and said: 'O Messenger of Allah, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.'
Then (the man) came the next day and said: 'O Messenger of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.' Then (the man) came the third day and said: 'O Prophet of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter, for if you are forgiven and kept safe and sound in this world and the Hereafter, you will have succeeded.'” (Da‘îf)

**Comments:**

a. During the state of *Tashahi-hud,* before making the final salutations (that end the prayer) any necessity of this life or the Hereafter could be asked. To achieve this purpose, one may supplicate any supplication mentioned in the Qur’ân or Hadîth.

b. If a follower behaves informally, then a religious scholar should not be displeased with him.

c. Achieving Paradise and rescue from Hell are among the greatest purposes of worship. Thus, the Prophet ﷺ, said that the core of all their lengthy supplication is also the same.

3849. It was narrated from Awsat (bin Ismâ‘îl) Al-Bajali that he heard Abu Bakr, when the Prophet ﷺ had passed away, saying: "The Messenger of Allâh ﷺ stood in this place where I am standing, last year." Then Abu Bakr wept, then he said: "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you must beware of lying, for with it..."
comes immorality, and they both lead to Hell. Ask Allâh for Al-Mu'aťâh, for no one is given anything after certainty that is better than Mu'aťâh. Do not envy one another, do not hate one another, do not sever ties with one another, do not turn your backs on one another and be, O slaves of Allâh, brothers." (Sahih)

Comments:

a. Every good deed is related to truth, so all kinds of good deeds might be facilitated for a veracious and truthful person.

b. Cutting off relations, especially kin relations, is not appropriate. However, severing relations for any religiously valid reason is allowed. It is even desirable if it results in good, or incites the mistaken person to correct himself.

c. Every Muslim is a brother of another Muslim. So, fighting or disputing based on tribe, family, region, language or party is contrary to Islam, rather it is a practice of the pre-Islamic period.

3850. It was narrated from 'Aîshah that she said: "O Messenger of Allâh, what do you think I should say in my supplication, if I come upon Laylatul-Qadr?" He said: "Say: 'Allâhumma innaka 'afuwun tuhibbul-'afwa, ja'fu 'anni (O Allâh, You are Forgiving and love forgiveness, so forgive me).'" (Sahih)


[1] Mu'aťâh is for Allâh to suffice you against needing the people, and sufficing the people of having need of you. See Tuhfatul-Ahwâdh: 3512.
Comments:
a. During the nights that are expected to be the Night of Qadr, supplications should be made as much as possible.
b. Forgiveness of Allâh is the greatest thing which a person is in need of it.

3851. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘There is no supplication that a person can say that is better than: Allâhumma inni as’aluka al-mu’âfîh fid-dunyâ wal-âkhirah (O Allâh, I ask You for Al-Mu’âfîh in this world and in the Hereafter).’” (Da’îf)

Chapter 6. When One Of You Supplicates, Let Him Start With (Asking For) Himself

3852. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “May Allâh have mercy on us and on our brother of ‘Ad.” (i.e., Prophet Hud ﷺ). (Da’îf)

Chapter 7. Your Supplication Will Be Answered So Long As You Do Not Become Hasty

3853. It was narrated from Abu
Chapter 8. A Man Should Not Say: “O Allâh, Forgive Me If You Will”.

3854. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “No one among you should say: ‘O Allâh, forgive me if You will.’ Let him be definite in his asking, and no one can compel Allâh.” (Sahih)

Comments:
a. One should supplicate hoping that Allâh will surely satisfy his needs.
b. Saying that ‘if you will’ is useless, since supplications are responded to only by His will. Such expressions show a kind of desperateness.
c. Supplicating that if so-and-so matter is good for me then grant it to me; otherwise, grant me the matter that is better for me. The same supplication is made in Istîkîhârah.

Chapter 9. The Greatest Name Of Allâh

3855. It was narrated from Asmâ’ bint Yazid that the
Messenger of Allâh ﷺ said: “The Greatest Name of Allâh is in these two Verses: And your Ilâh (God) is One Ilâh (God — Allâh), Lâ Ilâha illa Huwa (none has the right to be worshipped but He), the Most Gracious, the Most Merciful.”[1] And at the beginning of Surah Âl ‘Imrân.” (Hasan)

3856. It was narrated that Al-Qâsim said: The Greatest Name of Allâh, if He is called by which He will respond, is in three Surah: Al-Baqarah, Âl ‘Imrân and Tâ-Hâ. (Hasan)

Another chain for something similar from Al-Qâsim, from Abu Umâmah, from the Prophet ﷺ.

Comments:

a. Ibn Majjah reported many Ahâdîth concerning the Greatest Name of Allâh. The supplications that are made through this Name are responded to.

b. The condition of one’s soul as well as reciting prophetic supplications, are the great reasons for the response of the supplications. The more one hopes from Allâh, shows his humbleness and humility, and has trust in Allâh, the more his supplication is likely to be accepted.

3857. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Prophet ﷺ heard a man say: 'Allâhumma! Inni as'aluka bi-annaka Antalâhul-Ahâdus-Samâd, alladhi lam yâ'id wa lam yuwlad, wa lam yakun lahu kufuwan ahad (O Allâh! I ask You by virtue of Your being Allâh, the One, the Self-Sufficient Master, Who begets not nor was begotten, and there is none co-equal or comparable to Him).' The Messenger of Allâh ﷺ said: 'He has asked Allâh by His Greatest Name, which if He is asked thereby He gives, and if He is called upon thereby He answers.'" (Sahîh)

Comments:
a. The attributes which are mentioned in this supplication are the same that are mentioned in Surat Al-Ikhlaîs. These attributes also prove the meaning of monotheism, so they also include the meaning of la ilâa illâhu wala sharika laka. b. Making supplications by the Names and Attributes of Allâh is more entitled to be accepted.

3858. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ heard a man say: 'Allâhumma! Inni as'aluka bi-annaka Antalâhul-Ahâdus-Samâd, alladhi lam yâ'id wa lam yuwlad, wa lam yakun lahu kufuwan ahad (O Allâh! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower, the
Originator of the heavens and the earth, the Possessor of majesty and honor. He said: ‘He has asked Allâh by His Greatest Name which, if He is asked thereby He gives and if He is called upon thereby He answers.’’ (Hasan)

مُحَمَّدُ بْنُ أَحْمَدُ الرَّفْعِي: حَكَّنَّا مُحَمَّدُ بْنُ سَلَمَةَ عِنْ النَّفَازِيّ، عَنِ أَبِي شَيْبَةَ، عَنْ عِنْدِ اْلاَّمَلِ نِعْمَةَ الْجَهْرِيّ، عَنْ عَائِشَةَ قَالَتْ: سَبِعَتْ رَسُولُ اللَّهِ ﷺ قَالَ: اللَّهُمَّ إِنِّي أَسْتَلَكْ بِإِسْمِ الْفَالْحِرِّ الْطَّلْبِ الْبَارُكِ الأَلْبِي إِلَيْكَ، الَّذِي إِذَا دَجَّتُهُ يَا أَجَابَتُ. وَإِذَا سَبَقَتْ يَنْفُتُتْ. وَإِذَا أَشْتَرَجْتُ يَا رَجِحُتُ.

3859. It was narrated that ‘A‘îshah said: “I heard the Messenger of Allâh ﷺ say: ‘Allâhumma! Inni as‘aluka bismikat-frihirit-tayyibil-mubhk al-ahabbi ilaika, alladhi idha du‘ita bihi ajabta, wa idh su‘ilta bihi a‘taita, wa idhasturhinta bihi rahimta, wa idhashufrihta bihi farajta (O Allâh! I ask You by Your pure, good and blessed Name which is most beloved to You, which if You are called thereby You answer, and if You are asked thereby You give, if You are asked for mercy thereby You bestow mercy, and if You are asked for relief (from distress) thereby You grant relief.”’

She said: ‘He said one day: ‘O ‘A‘ishah, do you know that Allâh has told me the Name which, if He is called thereby, He responds?’ I said: ‘O Messenger of Allâh, may my father and mother be ransomed for you! Teach it to me.’ He said: ‘You should not learn it, O ‘A‘ishah.’ So I moved aside and sat for a while, then I got up and kissed his head, then I said: ‘O Messenger of Allâh, teach
it to me.' He said: 'You should not learn it, O 'Aishah, and I should not teach it to you, for you should not ask for any worldly things thereby.'” She said: “So I got up and performed ablution, then I prayed two Rak'ah, then I said: ‘O Allâh, I call upon Allâh, and I call upon You, Ar-Rahmân (the Most Gracious), and I call upon You, Al-Barr Ar-Rahim (The Most Kind, the Most Merciful), and I call upon You by all Your beautiful Names, those that I know and those that I do not know, (asking) that You forgive me and have mercy on me.’ The Messenger of Allâh ﷺ smiled, then he said: ‘It is among the names by which you called upon (Allâh).’” (Da’if)

Chapter 10. The Names of Allâh

3860. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Allâh has ninety-nine Names, one hundred less one. Whoever counts them will enter Paradise.” (Hasan)

Comments:

a. Another narration reads: “Whoever learns them...” (See Hadith: 3861)

b. The expression of ‘counting’ is understood in many ways. For example, all the Names of Allâh should be uttered at the time of supplication or the
practical life should coincide with the meanings of the Names of Allāh. (For example, one of the Names of Allāh is Ar-‘Razzāq’ so, a slave should trust in Him for his livelihood and should be satisfied with lawful means of living).

One of the opinions is that it means believing in the attributes of Allāh. (For details see Fathul-Bārī, volume 11, page 270)

3861. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “Allāh has ninety-nine names, one hundred less one, for He is One and loves the odd (numbered). Whoever learns them will enter Paradise. They are:

Allāh, Al-Wāḥid (the One), Al-Samad (the Self-Sufficient Master whom all creatures need, He neither eats nor drinks), Al-Awwal (the First), Al-Ākhīr (the Last), Aẓ-Ẓāhir (the Most High), Al-‘Ātīn (the Most Near), Al-Khāliq (the Creator), Al-Bārī (the Inventor of all things), Al-Musawwir (the Bestower of forms), Al-Malik (the King), Al-Haqq (the Truth), Al-Salām (the One free from all defects), Al-Mu’min (the Giver of security), Al-Muḥaymin (the Watcher over His creatures), Al-‘Aziz (the All-Mighty), Al-‘Aẓīm (the Compeller), Al-Mutakabbir (the Supreme), Ar-Rahmān (the Most Gracious), Ar-Rahim (the Most Merciful), Al-Latif (the Most Subtle and Courteous), Al-Khabīr (the Aware), Al-Sāmi‘ (the Hearing), Al-Basīr (the Seeing), Al-‘Alīm (the All-Knowing), Al-‘Azīm (the Most Great), Al-Bārī (the Source of goodness), Al-Muttaq (the Most Exalted), Al-Jalīl (the Sublime One), Al-Jamil (the Beautiful), Al-Hayy (the Ever-Living), Al-Qayyūm (the One Who
sustains and protects all that exists), Al-Qādir (the Able), Al-Qāhir (the Irresistible), Al-'Ali (the Exalted), Al-Hakim (the Most Wise), Al-Qarib (the Ever-Near), Al-Mujib (the Responsive), Al-Ghāni (the Self-Sufficient), Al-Wādūd (the Loving), Ash-Shakur (the Appreciative), Al-Mājīd (the Most Gentle), Al-Wājīd (the Patron), Al-Wāli (the Governor), Al-Rašīd (the Guide), Al-'Afuw (the Pardoner), Al-Ghaffūr (the Forgiver), Al-Halīm (the Forbearing One), Al-Karim (the Most Generous), Al-Tawwūb (the Acceptor of Repentance), Ar-Rabb (the Lord and Cherisher), Al-Majīd (the Most Glorious), Al-Wāli (the Helper), Ash-Shahīd (the Witness), Al-Mubīn (the Manifest), Al-Burḥān (the Proof), Ar-Ra‘ūf (the Compassionate), Ar-Rahīm (the Most Merciful), Al-Mubādi‘ (the Originator), Al-Mu‘āid (the Restorer), Al-Bā‘ith (the Resurrector), Al-Wārith (the Supreme Inheritor), Al-Qawī (the All-Strong), Ash-Shāhid (the Severe), Ad-Dār (the One Who harms), An-Nafī‘ (the One Who benefits), Al-Bāqī (the Everlasting), Al-Wāqī (the Protector), Al-Khāṣīd (the Humble), Ar-Rāfī‘ (the Exalter), Al-Qābīd (the Retainer), Al-Bāsīt (the Expander), Al-Mu‘izz (the Honorer), Al-Mudhīl (the Humiliator), Al-Muqīsīt (the Equitable), Ar-Razzāq (the Provider), Dhul-Quwwāt (the Powerful), Al-Matin (the Most
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Strong), Al-Qâ‘im (the Firm), Ad-Di‘im (the Eternal), Al-Hâfiz (the Guardian), Al-Wakil (the Trustee), Al-Fâtîr (the Originator of creation), As-Sâ‘îr (the Hearer), Al-Mu‘tî (the Giver), Al-Muhîyi (the Giver of life), Al-Mumît (the Giver of death), Al-Mînî (the Withholder), Al-Jâmi‘ (the Gatherer), Al-Hâdi (the Guide), Al-Kâfî (the Sufficient), Al-Abad (the Eternal), Al-‘Alîm (the Knower), As-Sâdiq (the Truthful), An-Nur (the Light), Al-Munîr (the Giver of light), At-Tâmî (the Perfect), Al-Qadîm (the Earlier), Al-Wîtr (the One), Al-Ahâd (the Lone), As-Samad [(the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him." (Da‘îf)

(One of the narrators) Zuhair said: We heard from more than one of the scholars that the first of these (names) should begin after saying: Lâ ilâha illallahu wuhdahu lâ sharika lahu, lahu-mulku wa lahu-mundu, bi yadihil-khair wa Huwa ‘ala kulli shay’in Qadîr, lâ ilâha illallahu lahu-asmâ‘ul-husnâ [None has the right to be worshiped but Allâh, with no partner or associate. His is the dominion and all praise is His. In His Hand is (all) goodness, and He is Able to do all things, none has the right to be worshiped but Allâh, and His are the (Most) Beautiful Names]. (Da‘îf)

تخرج: [إسادة ضعيف] وضعنه البصري من أجل عبدالله الصناعي، وهو لين
Chapter 11. A Father's Supplication And The Supplication Of The One Who Has Been Wronged

3862. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “There are three supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveler; and the supplication of a father for his child.” (Hasan)

3863. It was narrated that Umm Hakim bint Waddā’ Al-Khuzā’iyyah said: “I heard the Messenger of Allāh ﷺ say: ‘The supplication of a father reaches the Veil. (i.e. the place of repentance).’” (Da’f)

Comments:

a. If, after being upset, an appressed person invokes a curse on the oppressor his supplication is certainly responded to. Therefore, one should completely avoid oppressing a human being or an animal.
b. The supplication of a father and mother are responded to. So, one should please them and should not miss any chance of serving them. Behaving badly with them, abusing them, not serving them when they need services, not taking care of their necessities, and the like, hurt them, and due to which they might invoke a curse which is certainly responded to.

Chapter 12. About It Being Undesirable To Transgress In Supplication

3864. It was narrated from Abu Na‘āmah that ‘Abdullāh bin Mughaffal heard his son say: “O Allāh, I ask You for the white palace on the right-hand side of Paradise, when I enter it.” He said: “O my son, ask Allāh for Paradise and seek refuge with Him from Hell, for I heard the Messenger of Allāh ﷺ say: ‘There will be people who will transgress in supplication.’” (Sahih)

Comments:

a. The greatness of Allāh and His respect should be considered during supplication.

b. Whoever enters Paradise he will surely get whatever he wishes. Thus, mentioning the details of Paradise, during supplication, is not necessary.

c. Asking of Firdaws Paradise (the most superior part of Paradise) or the neighborhood of the Prophet ﷺ, is correct since it is mentioned as a reward of some good deeds.

Chapter 13. Raising The Hands When Supplicating

3865. It was narrated from Salmān that the Prophet ﷺ said: “Your Lord is Kind and Most Generous, and is too kind to let His slave, if he raises his hands to Him, bring them back empty,” or he said “frustrated.” (Hasan)
Comments:
a. Allâh responds to all the supplications of a slave (provided there is no impediment that prevents it from being accepted). But its impact is observed sometimes in this world and sometimes in Hereafter.
b. Both hands should be raised at the time of supplication.
c. This Hadith proves the attribute of Highness for Allâh, i.e., He is above the Heavens, not everywhere, but His knowledge, might, and mercy encompass everything.

3866. It was narrated from Ibn `Abbâs that the Messenger of Allâh ﷺ said: “When you supplicate to Allâh, supplicate with your palms uppermost, not with the backs of your hands uppermost, and when you finish, wipe your face with them.” (Da`îf) 2

Chapter 14. The Supplication That One Should Recite In The Morning And In The Evening

3867. It was narrated from Abu `Ayyâsh Az-Zuraqi that the Messenger of Allâh ﷺ said: “Whoever says in the morning: ‘Là ilâha illalâhu wâhduhu là sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa ‘ala kulli shay’in Qadir (None has the right to be worshiped but Allâh alone, with no partner or associate. His is the dominion and all praise is to Him, and He is Able to do all things) – he will have (a reward) equal to
freeing a slave among the sons of Ismā'il, ten bad deeds will be erased from (his record), he will be raised (in status) ten degrees, and he will have protection against Satan until evening comes. When evening comes, (if he says likewise) he will have the same until morning comes.’’

(Sahih)

He (one of the narrators) said: “A man saw the Messenger of Allāh ﷺ in a dream and said: ‘O Messenger of Allāh, Abu ‘Ayyāsh narrated such and such from you.’ He said: ‘Abu ‘Ayyāsh spoke the truth.’”

Comments:

a. Prophetic supplications have great reward and great blessings.

b. Authentication or weakness of a Hadith does not depend on dreams. The person who had the dream is not known in this narration. So, it is also not known whether he was a trustworthy person or not. If a Hadith is proved according to the principals, then it is sufficient.

3868. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “In the morning say: Allāhumma bika asbahnā, wa bika amsaynā, wa bika nahyā, wa bika namut (O Allāh, by Your leave we have reached the morning and by Your leave we reach the evening, and by Your leave we live and by Your leave we die). And when evening comes say: Allāhumma bika amsaynā, wa bika asbahnā, wa bika nahyā, wa bika namut, wa ilaykal-masir (O Allāh, by Your leave we have reached the evening and by
Your leave we reach the morning, 
and by Your leave we live and by 
Your leave we die, and unto You 
is our return)." (Sahih)

تخريج: [إسناده صحيح] أخرجه ابن السني، ح: 35 من حديث عبدالعزيز، والترمذي، 
ح: 3391 من حديث سهيل بن بلال رضي الله عنه، وقال الترمذي: حسن، وصححه ابن حجر في تأليف
الأقدار.

Comments:

According to another narration, the words 
وَزِلْتُمُ النَّسوُرُ are added in the end 
of the remembrance said in the morning. (See Sunan Abu Dawud: 5068)

3869. 'Uthmân bin 'Affân said: "I 
heard the Messenger of Allâh ﷺ say: "There is no person who 
says, in the morning and evening 
of every day: Bismîl-lahî-ladâhi la 
yadurru ma’â ismihi shay’un fil-arâ 
wa là fis-samâ’i wa Háwâs-Sami’ul- 
‘Alîm (In the name of Allâh with 
Whose Name nothing on earth or 
in heaven harms, and He is the 
All-Seeing, All-Knowing), three 
times, and is then harmed by 
anything."" (Hasan)

He (one of the narrators) said: 
"Abân had been stricken with 
paralysis on one side of his body, 
and a man started looking at him. 
Abân said: ‘Why are you looking 
at me? The Hadith is as I have 
narrated it to you, but I did not 
say it that day, so that the decree 
of Allâh might be implemented.’’

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب ماجاء في الدعاء إذا أصبح وإذا 
أمسى، ح: 3388 عن ابن بشير به، وقال: حسن غريب صحيح، وهو في مسند الطالب، 

Comments:

a. Benefit and loss are in the Hands of Allâh, so His refuge is sought by His 
glorified Names, and He is well aware of the conditions of His slaves and 
accepts their requests.

b. To be safe from the evil of creatures, particularly from the conspiracy of
enemies, these prophetic supplications should be recited rather than reciting self-made recitations.

c. Along with having hope in Allah we should also fear Him.

3870. It was narrated from Abu Salâm, the servant of the Prophet ﷺ, that the Prophet ﷺ said: “There is no Muslim – or no person, or slave (of Allah) – who says, in the morning and evening: ‘Rada’tu billâhi Rabban wa bil-Islâmi dinân wa bi Muhammadin nabiyyân (I am content with Allah as my Lord, Islam as my religion and Muhammad as my Prophet),’ but he will have a promise from Allah to make him pleased on the Day of Resurrection.” (Hasan)

Comments:
Imâm Ibn Hajar ﷺ said that the narrator from Abu Sallâm made a mistake. Actually Abu Sallâm ﷺ narrated from a Companion who used to serve the Prophet ﷺ. The name of Abu Sallâm was Mamtur, he was not among the Companions of the Prophet ﷺ. So, his narrations are considered Mursal (Disconnected). (Taqribut-Tahib), however Abu Dawud recorded this from him with a connected chain (no. 5072).

3871. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ never abandoned these supplications, every morning and evening: Allâhumma inni as’aluka-l-‘afwa wâl-‘âfiyâh fid-dunyâ wal-‘âkhirah. Allâhumma inni as’aluka-l-‘afwa wâl-‘âfiyâh fi dînî wa dumnâyâ wa ahli wa mâli. Allâhum-mastur ‘awrîti, wa âmin raw’dîtî wahfazmi min bayni yadayya, wa min khalfî, wa ‘an yamini wa ‘an shîmî, wa
min fawqi, wa a'udhu bika an ughtâla min tahti (O Allâh, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allâh, I ask You for forgiveness and well-being in my religious and my worldly affairs. O Allâh, conceal my faults, calm my fears, and protect me from before me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware[1] from beneath me).” Waki’ (one of the narrators, explaining) said: “Meaning Al-Khasf (disgrace).”

(Sahih)


Comments:

This is a very comprehensive supplication; asking for safety and good health for us in this world and Hereafter, and safety and prosperity for our children and family as well. It also is a means of seeking protection from the evil of creatures and the punishment of Allâh.

3872. It was narrated from 'Abdullâh bin Buraídah that his father said: “The Messenger of Allâh ﷺ said: Allâhumma Anta Rabbi lâ ilâha illâ Anta, khulaqîni wa anâ ‘abduka wa anâ ‘alâ ‘ahdika wa wa’dika masta’tu. A’udhu bika min sharri ma sana’tu, abu’u bi ni’matika wa abu’u bi dhanbi faghfirî, fa innahu lâ yaghfiruhu dhunuba illa Anta (O Allâh, You are my Lord, there is none worthy of worship except You. You have

[1] An ughtâla min tahti: “Outsmarted from where I did not expect it; meaning by that: disgraced.” (An-Nihâyah)
created me and I am Your slave, and I am adhering to Your covenant and Your promise as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You.""

He said: "The Messenger of Allâh ﷺ said: 'Whoever says this by day and by night, if he dies that day or that night, he will enter Paradise if Allâh wills.'" (Sahih)

Comments:

a. The Prophet ﷺ named this supplication as Sayyidul-lstighfûr (the Master Supplication for forgiveness). (Sahih Al-Bukhâri: 6306)

b. This supplication is the best one for asking forgiveness of Allâh from sins. As this supplication demonstrates confidence and trust in Allâh, believing in His Lordship and showing our servitude, acknowledging the blessings of Allâh and confessing our sins, along with a firm decision to be steadfast in His obedience.

Chapter 15. What One Should Say When Going To Bed

3873. It was narrated from Abu Hurairah that when going to bed, the Prophet ﷺ used to say: "Allâhumma Rabbas-samawâtî wa Rabbal-ardî, wa Rabba kulli shay‘în, fâliqal-habbi wan-nawâ, munzilat-

Tawrâtî wal-Injîl wal-Qur’ânîl-Azîm. A‘úduhu bîka min sharri kulli dâbbatîn Anta âkhidhun binâsiyatihi, Antal-Awwalî fu laясa qablakâ shayûn, wa Antal-Akhîrî, fu laясa ba‘daka shayûn', Antaz-zâhiru, 

(المعجم (15) - باب مَّا يَذْعَّبُ يَدًا أَوِي إِلَى فِرَايِةِ (النَّهَفَةَ (15) 

فُىْتُمُّا مُحَمَّدٌ بْنُ عَبْدُ الْمُلِكِ بْنُ أَبِي الشَّوَابِ: حُكْمَةٌ عَبْدُ الْعَزِيزِ بْنُ المُحَمَّدِ حُكْمَةٌ سَهِيْلٌ عَنِ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتُولُوُ إِذَا أُوْىَ إِلَى فِرَايِةِ: "لَهُمَا رَبُّ الشَّمَوَاتِ وَرَبُّ الْأَرْضِيِّ، وَرَبُّ كُلْ ذَيْنِي. فَالْحَبُّ وَالْوَتْى. مُنْيَلُ الْفُؤَارِمِ وَالْعِجْلِ وَالْفِرَايِةِ الْعَظِيمِ. أَعْجُودُ يَدًا مِنْ شَرِّ كُلِّ ذَيْنِي أَنْتُ أَتَحْذِي
fa laysa fawqaka shayun', wa antal-batinu fa laysa dunaka shay', aqi 'annid-dayna waghnini minal-faqr (O Allâh, Lord of the heavens and Lord of the earth and Lord of all things, Cleaver of the seed and the kernel, Revealer of the Taurah, the Injil and the Magnificent Qur'ân, I seek refuge with You from the evil of every creature You seize by the forelock. You are the First and there is nothing before You; You are the Last and there is nothing after You; You are the Most High (Az-Zâhir) and there is nothing above You, and You are the Most Near (Al-Bâtin) and there is nothing nearer than You. Settle my debt for me and spare me from poverty)." (Sahîh)

Comments:

a. Supplications should be made by mentioning the attributes of Allâh.

b. Allâh satisfies the physical needs of His slaves, and to provide them their livelihood, He causes crops and trees to grow from seeds and kernels. He also fulfills their spiritual needs; for this purpose He sent the Messengers and revealed the Books.

c. In this supplication for the settlement of debts, the attribute of sustaining and providing is mentioned.

d. Time and place is among the creatures of Allâh, and He controls all things. As far as the matter of time is concerned, He is the First and the Last, and as far as the matter of place is concerned He is above all His creatures (Az-Zâhir), though He is Nearer (Al-Bâtin) to all His creatures through His Might, and knowledge.

3874. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you wants to go to bed, let him undo the edge of his Izâr (waist wrap) and dust off his bed with it, for he does not know what came to it after him. Then let him
lie down on his right side and say: 'Rabbi bika wada’tu janbi wa bika arfa’uha, fa in ansakta nafsi jarhanhâ, wa in arsalahâ jahfazhâ binâ hafizta bihi 'ibâdikaas-sâlihin (O Lord, by Your leave I lie down and by Your leave I rise, so if You should take my soul then have mercy on it, and if You should return my soul then protect it as You protect Your righteous slaves).’’ (Sahih)

Comments:

a. Before laying on one’s bed, the bed should be cleaned to be sure it is free from harmful creatures like scorpions, ants, etc.

b. Whenever a person sleeps, he should think that it might be his last sleep. So, one should sleep according to the Sunnah, after asking forgiveness of Allâh and His remembrance.

3875. It was narrated from 'Âshâh that whenever the Prophet ﷺ went to bed, he would blow into his hands, recite Al-Mu’awwidihaatin, then wipe his hands over his body. (Sahih)

Comments:

a. Another narration reads that the Prophet ﷺ used to cup his hands together and blow over them, after reciting Surat Al-Bihlas, Surat Al-Falaq and Surat An-Näs, 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 Sahih Al-Bukhârî: 5017)

b. Before going to bed, one should recite the chapters as mentioned above to get the reward of following the Sunnah, and to get the protection of Allâh as well.
3876. It was narrated from Bara’ bin ‘Azib that the Prophet ﷺ said to a man: “When you go to lay down, or go to your bed, say:

\[
\text{Allahumma aslamtu waihi ilavka, wa al-ja’tu zahri ilayka, wa faawadtu amri ilayka, raghbatan wa rahbatan ilayka, lâ maljâ’a wa lâ manja’a minka illâ ilayka, âmantu bi kitâbikal-ladhi anzalta, wa nabiyikal-ladhi arsalta [O Allah, I have submitted my face (i.e., myself) to You, and I am under Your command (i.e., I depend upon You in all my affairs), and I put my trust in You, hoping for Your reward and fearing Your punishment. There is no fleeing from You and no refuge from You except with You. I believe in your Book that You have revealed and in Your Prophet whom You have sent].’ Then if you die that night, you will die in a state of the Fitrah (nature), and if you wake in the morning you will wake with a great deal of good.” (Sahih)
\]

Comments:

a. The Prophet ﷺ instructed this Companion to perform ablution like the one he performs for his prayers whenever he goes to bed, to lie on his right side, and then to recite the above supplication. He also taught him to make this supplication the last one after making all other supplications. (See Sahih Al-Bukhari: 6311)

b. Reciting this supplication before sleeping renews faith, so this supplication should be recited before sleeping.

c. Supplicating after performing ablution ensures external purity as well as internal purity, which is dearer to Allâh.

d. Having trust in Allâh is among the most important and most superior good deeds.
3877. It was narrated from 'Abdullâh that whenever the Prophet  went to his bed, he would put his hand – meaning his right hand – beneath his cheek then say: “Allâhummâ qini ‘adhâbaka yaum tab‘athu – [or: tajma’u] – ’ibâdâka (O Allâh, save me from Your punishment on the Day when You resurrect – or gather – Your slaves).” (Sahih)

تخريج: [صحيح] آخرة أحمد: 442/14 من حديث إسحاق، هو شواهد عند الترمذي,
ح: 255 وعمل اليوم والليلة للنسائي، ح: 55 من حديث إسحاق، هو شواهد عند الترمذي،

Comments:

a. Sleep reminds us of death, after which one presents himself before Allâh, so before sleeping, asking refuge from the torment of the Day of Judgment is an appropriate act.

b. The Prophet ﷺ, is the best and most superior slave of Allâh. He is above and beyond the imagination of being punished, even though he used to recite this supplication to show his servitude, or to set an example for the believers.

Chapter 16. What One Should Say When Waking Up In The Morning

3878. It was narrated that ‘Ubdâdh bin As-Sâmît said: “The Messenger of Allâh ﷺ said: ‘Whoever wakes up in the morning and says upon waking: Lâ ilâha illallâh wahdahu lâ sharika lahu, lahu-mulku wa lahu-hamdu, wa Huwa ‘ala kulli shay’in Qadîr; Subhân-Allâh wal-hamdu illâhi, wa lâ ilâha illallâhu, wa Allâhu Akbar, wa lâ hawla wa lâ quwata illa billâhil–Aliyil–’Azim (None has the right to be worshiped but Allâh alone, with no partner or associate. His is the dominion and
"All praise is to Him, and He is Able to do all things. Glory is to Allāh, praise is to Allāh, none has the right to be worshiped but Allāh, Allāh is the Most Great, and there is no power and no strength except with Allāh, the Most High, the Most Supreme), then he supplicates: Rabbighfirli (O Lord, forgive me), he will be forgiven." (Sahih)

Walid said: "Or he said: then if he supplicated, it will be answered for him then if he stood up and performed ablution and then performed prayer, his prayer would be accepted."

Comments:

a. Allāh loves the one who invokes Allāh when he awakes at night. As this is the time of negligence, and invoking Allāh during such time shows the deep love for Allāh.

b. For the acceptance of a supplication, one should make ablution, lie on his right side and recite the prophetic supplications before going to bed. Whenever he awakes at night, he should supplicate after reciting the above prophetic narration and should perform the prayer.

3879. Rabī‘ah bin Ka‘b Al-Aslami narrated that he used to spend the night outside the door of the Messenger of Allāh ﷺ, and he used to hear the Messenger of Allāh ﷺ saying at night: “Subhān Allāh Rabb-il-‘alamin (Glory is to Allāh, the Lord of the worlds),” repeating that for a while, then he said: Subhān Allāh wa bihamdīhi (Glory and praise is to Allāh).” (Sahih)
Comments:

a. During night worship, apart from performing prayers and reciting the Qur'an, one may spend his time glorifying Allâh.

b. Glorifying Allâh should not be loud enough that it disturbs others that are sleeping. However, if it is in a voice that could be heard by those who are awake, then it is allowed.

3880. It was narrated that Hudhaifah said: "Whenever the Messenger of Allâh ﷺ woke up in the morning, he would say: 'Al-hamdu lillâhi râ'imûn wa 'ilã yâsîn', 'Al-hamdu lillahî râ'imûn wa 'ilã yâsîn'." (Sahih) 133

Comments:

This supplication should be said even when waking up in the morning. (Sahih Al-Bukhâri: 3794)

3881. It was narrated from Mu’âdh bin Jabal that the Messenger of Allâh ﷺ said: "There is no person who goes to bed in a state of purity, then wakes up at night, and asks Allâh for something in this world or in the Hereafter, but it will be given to him." (Hasan)

Comments:

Sleeping in the state of ablution is a cause of great blessings. So, it is better to sleep in the state of ablution: When one awakens at night he should ask...
something from Allāh. He may ask for guidance and forgiveness, cure from disease, protection from worries and settlement of debts.

Chapter 17. The Supplication
For Times Of Distress

3882. It was narrated that Asmā' bint 'Umais said: “The Messenger of Allāh ﷺ taught me some words to say at times of distress:

Allāhu Rabbi lâ ushriku bihi shay‘an (Allāh, Allāh is my Lord, I do not associate anything with Him).” (Hasan)

Comments:
Saying these words at the time of grief means that ‘I hope, by the mercy of Allāh that He will dispel my sorrows.’ Most of the time, the sin of setting partners with Allāh is committed at the time of distress. People seek help from saints and pious people to save them from distress and worries. They believe that such dead people fulfill their requests after receiving their votives. On the other hand, the reality of monotheism also manifests during such hard conditions, while a true believer turns away from all creatures and discloses his problems and calamities to Allāh alone, seeking His help and support.

3883. It was narrated from Ibn 'Abbās that the Prophet ﷺ used to say at times of distress: “Lā ilāha illallāhul-Halimul-Karim, Subhān-Allāh Rabb-il-'Arshil-'Azîm, Subhān-Allāh Rabb-samawâtis-sab‘i wa Rabbil-'Arshil-'Azîm (None has the right to be worshiped but Allāh, the Forbearing, the Most Generous; glory is to Allāh the
Lord of the Mighty Throne; glory is to Allâh, the Lord of the seven heavens and the Lord of the Magnificent Throne).” (Sahih)
Waki’ said with each wording Lâ ilâha illallâhu (none has the right to be worshiped but Allâh) is to be included.

Comments:
If this supplication is done at the time of any distress or anxiety, Allâh will save him from it. For instance, this supplication should be recited at the time of pain, disease, or when fire catches something, or when one faces death by drowning or whenever any unexpected event happens.

Chapter 18. The Supplication
That A Man Should Recite
When He Leaves His House

3884. It was narrated from Umm Salamah that whenever he left his house, the Prophet ﷺ would say: “Allâhumma inni a‘udhu bika an adilla aw azilla, aw azlima aw uzlama, aw ajhala aw yujhala ‘alayya (O Allâh, I seek refuge with You from going astray or stumbling, from wronging others or being wronged, and from behaving or being treated in an ignorant manner).” (Da‘if)

Comments:
A person comes into contact with different types of people outside of his house. If one misbehaves with him he is also prone to misbehave with
them, so before going outside, it is better to seek Allāh’s protection from such matters.

3885. It was narrated from Abu Hurairah that whenever he left his house, the Prophet ﷺ would say: “Bismillāh, lā hawla wā lā quwwata illa billāh, at-tuklāmu ‘ala Allāh (In the Name of Allāh, there is no power and strength except with Allāh, and trust is placed in Allāh).” (Da’if)

3886. It was narrated from Abu Hurairah that the Prophet ﷺ said: “When a man goes out of the door of his house, there are two angels with him who are appointed over him. If he says Bismillāh (in the Name of Allāh), they say: ‘You have been guided.’ If he says Lā hawla wā lā quwwata illa billāh (there is no power and no strength except with Allāh), they say: ‘You are protected.’ If he says, Taawoakaltu ‘ala Allāh (I have my trust in Allāh), they say: ‘You have been taken care of.’ Then his two Qurins (satans) come to him and they (the two angels) say: ‘What do you want with a man who has been guided, protected and taken care of?’” (Da’if)

تخريج: [إسناده ضميف] أخرجه البخاري في الآداب المفرد، ح: 1197 من حديث حامد بن إسماعيل بن مسلم، ووافقه الشافعي ﷺ. “إني لا أنصى إلا بالله”.

تخريج: [إسناده ضميف] وضعه البصيري من أجل هارون بن هارون، وليبع الحديث شواهد ضعيفة عند أبي داود، ح: 5095 وغيره.
Chapter 19. The Supplication
That A Man Should Recite
When He Enters His House

3887. It was narrated from Jābir bin ‘Abdullāh that he heard the Prophet ﷺ say: “When a man enters his house, and remembers Allāh when he enters and when he eats, Satan says: ‘You have no place to stay and no supper.’ If he enters his house and does not remember Allāh upon entering, Satan says: ‘You have found a place to stay.’ And if he does not remember Allāh when he eats, (Satan) says: ‘You have found a place to stay and supper.’” (Sahih)

Comments:
a. Mentioning Allāh’s Name upon entering the house means reciting the Prophetic narration at this time, and mentioning Allāh’s Name before eating, means saying بِسْمِ اللَّهِ (With the Name of Allāh).
b. Entrance of Satan in the house leads to disputes and lack of blessings. If Satan shares in food, it drives away the blessings, so Allāh’s Name should be mentioned at both times.

Chapter 20. The Supplication
That A Man Should Recite
When Travelling

3888. It was narrated that ‘Abdullāh bin Sarjis said: “The Messenger of Allāh ﷺ used to say” – and (one of the narrators) ‘Abdur-Rahim said: “He used to seek refuge” – “when he traveled: ‘Allāhumma inni a‘udhu bika min wa‘tha’is-safar, wa ka‘batil-munqalab, wa-hawri ba‘dal-kawr, wa-tha‘is-safar. wa-ka‘ibatil-munqalab, wa-hawri bi-dal-kawr,” (المعجم 20) – بَابُ مَا يَتَسُوْقُ بِهِ الرَّجُلُ إِذَا سَافَرَ (التحفة 20)
wa da‘watil-mazlum, wa su‘il-\-manzarî fil-\-ahli wal-mâl (O Allâh, I seek refuge with You from the hardships of travel and the sorrows of return, from decrease after increase, from the prayer of the one who has been wronged, and seeing some calamity befall my family or wealth).’” (Sahîh)
(One of the narrators) Abu Mu‘awiyah added: “And when he returned he said likewise.”

**Comments:**

a. ‘Al-hawr ba‘dal-kawr means occurring bad changes in a matter which had been done perfectly, or facing troubles in life after living a comfortable life. For example, committing disbelief after believing in Allâh, or doing sins after performing good deeds, or becoming poor, needy and indebted after being rich and the like. Therefore, this supplication contains very comprehensive words.

b. Asking refuge from the curse of the wronged, means asking Allâh’s help to protect us from being unjust to others, so that they do not curse us. Hence, it is better, if one had ever wronged anyone, to ask his forgiveness prior to going on journey.

**Chapter 21. The Supplication That A Man Should Recite When He Sees Clouds And Rain**

**3889.** ʿAishah narrated that when the Prophet ﷺ saw a cloud approaching from any horizon, he would stop what he was doing, even if he was praying, and turn to face it, then he would say: “Allâhumma innâ na‘udhu bika min sharri ma ur사ila bihi (O Allâh, we seek refuge with You from the evil of that with which it is sent).”

Then if it rained he would say: “Allâhumma sayyiban nāf‘an (O
Allah, a beneficial rain),” two or three times. And if Allah dispelled it and it did not rain, he would praise Allah for that. (Sahih)

Comments:
a. Rain is from the mercy of Allah, but it may be turned into torment of Allah. So, while seeing a cloud, besides hoping in His mercy, refuge should be sought from His torment.
b. Rain, besides being very important for human lives may even cause harm to them, so it is compulsory to ask Allah to make it useful.
c. Dispersal of clouds without raining is also a kind of blessing, since the danger of their being the torment of Allah is finished.

3890. It was narrated from ‘Aishah that when the Messenger of Allah saw rain, he would say: “Allahumma aj’alhu sayyiban hani’an (O Allah, make it a wholesome rain cloud).” (Sahih)

3891. It was narrated that ‘Aishah said: “If the Messenger of Allah saw rain, he would go in and out and walk to and fro. Then, if it rained, he would feel relieved.” ‘Aishah mentioned to him what she had seen him do, and he said: “How do you know? Perhaps it would be as the people of Hud said: Then, when they saw it as a dense cloud coming towards their
valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened."[1] (Sahih)

Comments:

a. The heart of the Prophet ﷺ, was filled with the fear of Allāh. So, a believer also should fear Allāh.

b. The Prophet ﷺ was not a knower of the unseen since having the knowledge of the unseen is unique to Allāh.

Chapter 22. The Supplication That A Man Should Recite When He Looks At People Affected By Calamity

3892. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: "Whoever unexpectedly comes across a person suffering a calamity, and says: Al-hamdu Lillāhil-ladhi ‘āfāni mim-mahtalāka bihi, wa faddalani ‘ala kathirin minman khalasa tafdila (Praise is to Allāh Who has kept me safe from that which has afflicted you and preferred me over many of those whom He has created), will be kept safe from that calamity, no matter what it is."

(Da’if)

Comments:

a. Upon seeing someone suffering trial or tribulation, one may value his own safety and welfare highly. So, one should be grateful to Allāh for His blessings.

b. This supplication should be said privately and secretly, so that the distressed person does not hear it, otherwise it would make him sad.

Chapter 1. A Good Dream
That Is Seen By The Muslim,
Or Is Seen About Him

3893. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “A good dream from a righteous man is one of the forty-six parts of prophecy.”
(Sahih)

Comments:
Imâm Qurtubi ﷺ wrote explaining the meaning of the words ‘dream is a part of prophecy’ that the condition of a righteous believer’s heart resembles somehow, the condition of the hearts of the Prophets. So, a part of the honor that is granted to the Prophets is also granted to a truthful believer, i.e., he is informed about some unseen matters through dreams.
(Fathul-Bâri, volume 12, page 454)

3894. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The dream of a believer is one of the forty-six parts of prophecy.”
(Sahih)

Comments:
a. The wording ‘believer’ indicates that the dream of a non-believer, even if it is true, does not prove that Allâh honored him, rather it is a worldly blessing granted to him, as he is granted many other blessings or power to be put to the test.
3895. It was narrated from Abu Sa‘eed Al-Khudri that the Prophet ﷺ said: “The dream of a righteous Muslim man is one of the seventy parts of prophecy.” (Sahih)

Comments:

Probably, this Hadith meant the dream of a believer with weaker faith, while the previous Hadith meant the dream of a strong believer. One’s thoughts have a lot of influence in the case of weaker faith, so the chance of it being completely true decreases relatively. Allah knows best.

3896. It was narrated that Umm Kurz Al-Ka‘biyyah said: “I heard the Messenger of Allah ﷺ say: ‘Prophecy is gone, but good dreams remain.’” (Hasan)

Comments:

a. Our Prophet ﷺ, is the last Prophet. So, the doors of being a Prophet after him are totally closed forever.

b. True dreams have been named Mubasshirat (heralds). As through them, Allah informs a believer about a future blessing or warns him against a coming calamity, to take the proper precautions to protect himself.

c. Most of the dreams need interpretation. But some incidents take place completely as they had been seen in dreams. As the Prophet ﷺ, dreamed that he was performing ‘Umrah with his Companions, and the next year he actually performed the ‘Umrah as he had dreamt.

3897. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘A righteous dream...
is one of the seventy parts of prophecy." (Sahih)

"Glorious is He: 'For them are glad tidings, in the life of the present world, and in the Hereafter.'" [1]

Comments:
a. A believer will be granted the good news of entering Paradise in the Hereafter, as this news is also granted to him when he is about to die, and after completing the questions and answers in his grave. Getting the Records in the right hand is also a form of glad tidings and when the deeds are weighed (on the Day of Judgment) the Scale of good deeds becoming heavier is also a form of good news.

b. Seeing a dead person in a good condition is also glad tidings for a believer.

It was narrated that Ibn 'Abbás said: "The Messenger of Allāh drew aside the curtain when he was sick, and the rows (of worshipers) were behind Abu Bakr. He said: 'O people, nothing of the glad tidings of prophecy is left except a good dream that a Muslim sees or is seen about

Chapter 2. Seeing The Prophet ﷺ In A Dream

3900. It was narrated from `Abdullâh that the Prophet ﷺ said: "Whoever sees me in a dream, has seen me in reality, for Satan cannot appear in my form." (Sahih)

3901. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has (really) seen me, for Satan cannot appear in my form." (Sahih)

3902. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has (really) seen me, for Satan cannot appear in my form." (Sahih)
3903. It was narrated from Abu Sa’eed that the Prophet ﷺ said:

“Whoever sees me in a dream has (really) seen me, for Satan cannot imitate me.” (Sahih)

3904. It was narrated from ‘Awn bin Abu Juhaifah, from his father, that the Messenger of Allâh ﷺ said: “Whoever sees me in a dream, it is as if he has seen me when he is awake, for Satan is not able to resemble me.” (Sahih)

3905. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “Whoever sees me in a dream has (really) seen me, for Satan cannot imitate me.” (Hasan)
Comments:
a. Some dreams are from Allah, as is mentioned in the coming chapter, such dreams are true. Seeing the Prophet in a dream is also a type of true dream.
b. The sacred features of the Prophet are mentioned in the books of Hadith. If the Prophet is seen in a dream, just as his features are mentioned in those books, then it is true and does not need any interpretation. If his feature in a dream is seen different from what is in the books, then it is interpreted accordingly. (It shows deficiency in the religion and character of the dreaming person Fathul-Bari, volume 12, page 484)
c. Religious matters are not established through dreams; they are proved only through the Qur'an and Sunnah.

Chapter 3. Dreams Are Of Three Types

3906. It was narrated from Abu Hurairah that the Prophet said: "Dreams are of three types: Glad tidings from Allah, what is on a person's mind, and frightening dreams from Satan. If any of you sees a dream that he likes, let him tell others of it if he wishes, but if he sees something that he dislikes, he should not tell anyone about it, and he should get up and perform prayer." (Sahih)

3907. It was narrated from Abu Ubaidullah Muslim bin Mishkam, that 'Awf bin Malik narrated that the Messenger of Allah said: "Dreams are of three types: Some are terrifying things from Satan, aimed at causing grief to the son ofAdam; some are things that a person is concerned with when he is
awake, so he sees them in his dreams; and some are a part of the forty-six parts of prophecy.” He said: “I said to him: ‘Did you hear this from the Messenger of Allah?’ He said: ‘Yes, I heard it from the Messenger of Allah. I heard it from the Messenger of Allah.’” (Sahih)

Comments:

a. The dreams that are shown by Allah through His angels are always true, whether they are clear or need interpretation.

b. Satan, as he whispers evil to a person when he is awake, similarly he frightens him through bad and disturbing thoughts in dreams.

c. The actions a person carries out during his day, or wishes to do them but cannot do them, such thoughts come to his mind in the form of dreams while he is asleep. Such dreams do not need any interpretation.

d. The contemporary science of psychology discusses only the third type of dream, that the mind, concerned with and the desires. As they do not believe in angels and Satan, so they do not believe in the first and second types of dreams, while they are real, and the examples of their reality is commonly experienced.

Chapter 4. One Who Has A Dream That He Dislikes

3908. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allah said: “If anyone of you sees a dream that he dislikes, let him spit dryly to his left three times and seek refuge with Allah from Satan three times, and turn over onto his other side.” (Sahih)

3909. It was narrated from Abu Qatadah that the Messenger of Allah  said: "(Good) dreams come from Allah and (bad) dreams come from Satan, so if anyone of you sees something that he dislikes, let him spit dryly to his left three times, and seek refuge with Allah from the accursed Satan three times, and turn over onto his other side." (Sahih)

Comments:

a. Bad dreams are from Satan, so the way to get rid of the inconvenience they cause is saying (I seek refuge with Allah).
b. The wisdom in spitting to the left side is that this side suits Satan, and he comes from that side to whisper evil in hearts.
c. Shifting the side is an external change in the position of the body that indicates having trust in the mercy of Allah to change his internal situation from anxiety to peace and comfort.

Chapter 5. One Whom Satan Plays With In His Dream Should Not Tell People About it

3910. It was narrated from Abu Hurairah that the Messenger of Allah  said: "If anyone of you sees a dream that he dislikes, let him turn over and spit dryly to his left three times, and ask Allah for its good and seek refuge from its evil." (Sahih)

Comments:

a. Bad dreams are from Satan, so the way to get rid of the inconvenience they cause is saying (I seek refuge with Allah).

3911. It was narrated that Abu Hurairah said: "A man came to
the Prophet ﷺ and said: ‘I saw my head was cut off and I saw it rolling away.’ The Messenger of Allah ﷺ said: ‘Satan goes to one of you and terrifies him, then he tells people of that the next morning.’” (Hasan)

Comments:

a. An unpleasant dream should not be mentioned to anyone.
b. A person should not give any importance to unpleasant dreams, rather he should act according to the instructions mentioned in the previous chapter. By the mercy of Allah he will not suffer any harm.

3912. It was narrated that Jăbir said: “A man came to the Prophet ﷺ when he was delivering a sermon and said: ‘O Messenger of Allah! Last night in my dream I saw my neck being struck and my head fell off, and I chased it, picked it up and put it back.’ The Messenger of Allah ﷺ said: ‘If Satan plays with any one of you in his dreams, he should not tell people about it.’” (Hasan)

3913. It was narrated from Jăbir that the Messenger of Allah ﷺ said: “If anyone of you has a bad dream, he should not tell people


تخريج: آخرجه حسن] آخرجه أحمد: ۲/۲۸۸ عن أبي أحمد محمد بن عبدالله بن الزبير
about how Satan played with him in his dream.” (Sahih)

Chapter 6. If A Dream Is Interpreted, It Comes To Pass (In That Manner), He Should Not Tell Anyone About It Except One Whom He Loves

3914. It was narrated from Abu Razin that he heard the Prophet say: “Dreams are attached to the foot of a bird[1] until they are interpreted, then when they are interpreted they come to pass.” He said: “And dreams are one of the forty-six parts of prophecy.” He (the narrator) said: “And I think he said: ‘(A person) should not tell them except to one whom he loves or one who is wise.’” (Hasan)

Comments:

a. The object held in a claw of a bird may fall down or may not. Similarly, if a dream is not interpreted, then the indication seen in the dream may come true or may not. But when it is interpreted its interpretation becomes fixed.

b. Imâm Bukhârî  said: “If the first interpreter makes a mistake in the interpretation of a dream, and the second one interprets it correctly, then the second one is taken into consideration.” (Sahih Al-Bukhâri: 7047)

Chapter 7. How Should Dreams Be Interpreted

3915. It was narrated from Anas bin Mâlik that the Messenger of

[1] It is said that this is a parable, and its meaning is that they are not settled. (Sindi)
Allâh ﷺ said: “Interpret them (dreams) in accordance with the names of the things you see, and understand what is hinted at, and the dream is for the first interpreter.” (Da‘îf)

Chapter 8. One Who Tells Of A False Dream

3916. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “Whoever tells of a false dream, will be ordered (on the Day of Resurrection) to tie two grains of barley together, and he will be punished for that.” (Sahih)

Comments:

a. Telling a fabricated dream is a great major sin.

b. Telling a fake dream becomes worse because it could not be verified whether he really saw it or not.

c. Some people claim that they saw the Prophet ﷺ, or a pious person in their dreams. Common people, believing it to be a sign of their piousness and holiness, start respecting and honoring them. While the real honor is offering good deeds; otherwise, the non-believers and hypocrites used to see the Prophet ﷺ, in real life but due to their disbelief, they did not deserve any respect.

Chapter 9. The People Who See The Truest Dreams Are Those Who Are Truest In Speech

3917. It was narrated from Abu Hurairah that the Messenger of
Allâh said: “When the end of time draws near, hardly any believer will see a false dream, and the ones who see the truest dreams will be the ones who are truest in speech. And the dream of the believer is one of the forty-six parts of prophecy.” (Da'if)

Comments:
Disbelief, dissoluteness, and ignorance (in religious affairs) will prevail before the Day of Judgment. True believers will decrease and the dreams of such believers will be true. The basis of this narration was recorded by Al-Bukhari (no.7017), Muslim (5905) and others, the second half of which preceded under no. 3906.

Chapter 10. Interpretation Of Dreams

3918. It was narrated that Ibn `Abbâs said: “A man came to the Prophet, upon his return from Uhud, and said: ‘O Messenger of Allâh, in my dream I saw a cloud giving shade, from which drops of ghee and honey were falling, and I saw people collecting them in the palms of their hands, some gathering a lot and some a little. And I saw a rope reaching up into heaven, and I saw you take hold of it and rise with it. Then another man took hold of it after you and rose with it, then another man took hold of it after him and rose with it. Then a man took hold of it after him and it broke, then it was reconnected and he rose with it.’ Abu Bakr said: ‘Let me interpret it, O Messenger of Allâh.’ He said: ‘Interpret it.’ He said: ‘As for the cloud giving..."
shade, it is Islām, and the drops of honey and ghee that fall from it (represent) the Qurʾān with its sweetness and softness. As for the people collecting that in their palms, some learn a lot of the Qurʾān and some learn a little. As for the rope reaching up into heaven, it is the truth that you are following; you took hold of it and rose with it, then another man will take hold of it after you and rise with you, then another, who will rise with it, then another, but it will break and then he reconnected, then he will rise with it.' He said: 'You have got some of it right and some of it wrong.' 

Abu Bakr said: 'I adjure you O Messenger of Allāh, tell me what I got right and what I got wrong.' The Prophet ﷺ said: ‘Do not swear, O Abu Bakr.”[1] (Sahih)

Another chain with similar wording.

Comments:

a. Holding a rope here indicates firmly following the religion, and holding that rope by the three noble and respected men shows that they will get the position of being the successors of the Prophet ﷺ in caliphate.

b. Breaking the rope for ‘Uthmān ﷺ, after Abu Bakr and Umar, ﷺ, indicates the troubles and disturbance that he faced in his life. The reconnection of the same rope and rising through it probably shows that he will be on the truth. Therefore, he will be with both Rightly-Guided caliphs in Paradise.

c. For some reason, interpreting a part of dream and leaving the other part without interpretation is allowed. As the Prophet ﷺ did not make clear the mistake of Abu Bakr, ﷺ, in the interpretation of the dream.

3919. It was narrated that Ibn ‘Umar said: “I was a young unmarried man at the time of the Messenger of Allâh (saww), and I used to stay overnight in the mosque. If any of us had seen a dream, he would tell it to the Prophet (saww). I said: ‘O Allâh, if there is any good in me before You, show me a dream that the Prophet (saww) can interpret for me.’ So I went to sleep and I saw two angels who came to me and took me away. They were met by another angel who said: ‘Do not be alarmed,’ and they took me to Hell which was built like a well. In it were people, some of whom I recognized. Then they took me off to the right. In the morning I mentioned that to Hafsah, and Hafsah said that she told the Messenger of Allâh (saww) about it, and he said: ‘Abdullâh is a righteous man, if only he would pray more at night.’” (Sahih)

He (the narrator) said: “And ‘Abdullâh used to pray a great deal at night.”

Comments:

a. A young unmarried man can sleep in a mosque during the day or night if he is in need of it.

b. Correcting any mistake after mentioning the present good deed in order to arouse interest in a good deed, is allowed.

c. This dream indicates that ‘Abdullâh bin ‘Umar (r) is among the inhabitants of Paradise.
3920. It was narrated that Kharashah bin Hurr said: “I came to Al-Madinah and sat with some old men in the mosque of the Prophet . Then an old man came, leaning on his stick, and the people said: ‘Whoever would like to look at a man from among the people of Paradise, let him look at this man.’ He stood behind a pillar and prayed two Rak‘ah. I got up and went to him, and said to him: ‘Some of the people said such and such.’ He said: ‘Praise is to Allâh. Paradise belongs to Allâh and He admits whomsoever He wills to it. At the time of the Messenger of Allâh I saw a dream in which a man came to me and said: “Let’s go.” So I went with him and he took me along a great road. A road was shown to me on the left and I wanted to follow it, but he said: “You are not one of its people.” Then a road was shown to me on the right, and I followed it until I reached a slippery mountain. He took me by the hand and helped me up. When I reached the top I could not stand firm. There was an iron pillar there with a golden ring at the top. He took my hand and helped me up until I reached the handhold, then he said: “Have you gotten a firm hold?” I said: “Yes.” Then he struck the pillar with his foot and I held tight to the pillar.

I told this to the Prophet and he said: “You have seen something good. The great road is
the plain of gathering (on the Day of Resurrection). The road that you were shown on your left is the way of the people of Hell, and you are not one of its people. The road which you were shown on your right is the way of the people of Paradise. The slippery mountain is the place of the martyrs, and the handhold that you held on tight to is the handhold of Islam. Hold on tight to it until you die.” I hope to be one of the people of Paradise,” and he was ‘Abdullāh bin Salām.” (Sahih)

Comments:
a. ‘Abdullāh bin Salām, prior to embracing Islam, was a Jew, and a great rabbi of Jews.
b. Being steadfast on the true religion till death is a means of salvation on the Day of Resurrection.
c. The rank of martyrdom is compared with a slippery mountain. Because attaining martyrdom during jihād is as difficult as climbing a slippery mountain, but its rank is as great and high as a mountain is.

3921. It was narrated from Abu Musa that the Prophet said: “In a dream I saw myself emigrating from Makkah to a land in which there were date-palm trees, and I thought that it was Yamāmah or Hajar, but it was Al-Madinah, Yathrib. And I saw in this dream of mine that I was wielding a sword then it broke in the middle. That was what befell the believers on the Day of Uhud. Then I wielded it again and it was better than it had been before, and that is what
Allāh brought about of the Conquest and the regrouping of the believers. And I also saw cows, and by Allāh it is good, for they are the group of the believers (who were martyred) on the Day of Uhud, and the goodness is that which Allāh brought forth after that, and the reward of the truth which Allāh brought us on the Day of Badr.’ (Sahih)

Comments:

a. The sword means the collective power of the Muslims, the breaking of the sword means a decrease in that power, and its repair means getting rid of that loss.

b. Slaughter of cows indicates the martyrdom of faithful believers.

c. The dream in which the Prophet saw his emigration was true, since he emigrated to the place having plenty of dates. However, he was confused in determination of the place. The correct interpretation of the dream was that the place is Al-Madinah.

d. In the pre-Islamic period, Al-Madinah was called ‘Yathrib’. After the emigration of the Prophet, this name changed to Madinatun-Nabi “the city of the Prophet,” The Prophet, named it as ‘Taibah’ and ‘Tabah’ (pure earth). Now, it should not be called ‘Yathrib’. The Prophet mentioned the old name ‘Yathrib’ only to make the matter clear.

3922. It was narrated from Abu Hurairah that the Messenger of Allāh said: “I saw wristbands of gold on my arms, so I blew into them, and I interpreted them as being these two liars, Musailimah and ‘Ansi.” (Hasan)
Comments:
a. Wearing golden ornaments is forbidden for men. So, seeing gold bracelets in the hands of the Prophet in a dream means facing some unpleasant incident or person. Blowing them indicates fighting against them and defeating them.
b. Aswad ‘Ansi, in San‘a’, a city of Yemen, claimed himself falsely to be a prophet. The Companions of the Prophet entered in his house and killed him. The imposter Musailimah, in the city of Yamama, also claimed himself as being a prophet. Abu Bakr sent an army to fight him and he was killed in the battle. The Companion Wahshi who had killed Hamzah in the battle of Uhud before accepting Islam, killed the imposter Musailimah.

3923. It was narrated that Qābus said: “Umm Fadl said: ‘O Messenger of Allâh! It is as if I saw (in a dream) one of your limbs in my house.’ He said: ‘What you have seen is good. Fâtimah will give birth to a boy and you will breastfeed him.’ Fâtimah gave birth to Husain or Hasan, and I breastfed him with the milk of Qutham.’ She said: ‘I brought him to the Prophet and placed him in his lap, and he urinated, so I struck him on the shoulder.” The Prophet said: “You have hurt my son, may Allâh have mercy on you.” (Sahih)

3924. It was narrated from ‘Abdullâh bin ‘Umar concerning the dream of the Prophet that he (the Prophet) said: “I saw a black woman with disheveled hair, who left Al-Madinah and went to stay in Al-Mahya’ah, which is Juhfah. I interpreted it as referring to an epidemic in Al-Madinah which moved to Juhfah.” (Sahih)
Comments:

a. In the beginning, the climate of Al-Madinah was not suitable. Allâh granted the glad tidings to his Prophet through his dream, that the epidemic of Al-Madinah would be finished, and later it happened as he had seen in his dream.

b. Seeing an ugly person in a dream means disease or trouble, and seeing a beautiful person means blessing and comfort.

3925. It was narrated from Talhah bin 'Ubaidullâh that two men from Bali came to the Messenger of Allâh ﷺ. They had become Muslim together, but one of them used to strive harder than the other. The one who used to strive harder went out to fight and was martyred. The other one stayed for a year longer, then he passed away. Talhah said: “I saw in a dream that I was at the gate of Paradise and I saw them (those two men). Someone came out of Paradise and admitted the one who had died last, then he came out and admitted the one who had been martyred. Then he came back to me and said: ‘Go back, for your time has not yet come.’” The next morning, Talhah told the people of that and they were amazed. News of that reached the Messenger of Allâh ﷺ, and they told him the story. He said: “Why are you so amazed at that?” They said: “O Messenger of Allâh, the first one was the one who strove harder, then he was martyred, but the other one was admitted to Paradise before him. The Messenger of Allâh ﷺ said: “Did
he not stay behind for a year?”

They said: “Yes.” He said: “And did not Ramadán come and he fasted, and he offered such and such prayers during that year?”

They said: “Yes.” The Messenger of Allâh ﷺ said: “The difference between them is greater than the difference between heaven and earth.” (Sahih)

Comments:

a. Long life for a believer is a blessing and a favor from Allâh, if performing good deeds are facilitated for him.

b. The reward of praying and fasting for a long period might be superior to the reward of martyrdom. However, a martyr gets some especial rewards that none can get.

c. This Hadîth has the glad tidings that the two Companions are among the inhabitants of Paradise. The same is also granted for Talhah ﷺ. However, Talhah ﷺ, is among the ten people to whom the Prophet ﷺ gave the glad tidings of assurance of entering Paradise by name.

3926. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “I dislike (to see in a dream) a chain around the neck, but I like to see fetters on the feet, for fetters (represent) steadfastness in religion.” (Da’îf)

Comments:

a. Imam Ibn Hajar ﷺ, quoted from Imam Qurtubi ﷺ, that whosoever’s legs are in the grip of shackles, he can not move. So, if a religious and pious person sees fetters on his feet in dream, it means that he will remain steadfast on religiousness and true guidance. A neckband is mentioned in
the Qur'\textsuperscript{a}n for punishment and humiliation, so it indicates a weakness in religion, persistence in sin, escaping from fulfilling the due rights of people, or troubles in this life. (See: \textit{Fathul-B\textsuperscript{a}ri}, the Book of Interpretation of Dreams, the chapter; Seeing oneself fettered in a dream.)
36. The Chapters On Tribulations

Chapter 1. Refraining From Harming One Who Says: \textit{La Ilāha illā Allāh}

3927. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “I have been commanded to fight the people until they say: \textit{La Ilāha illā Allāh}. If they say it, then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allāh.” (\textit{Sahih})

Comments:

a. Everyone who pronounces the fundamental word of Islam (\textit{La Ilāha illā Allāh} and \textit{Muhammadur-Rasululāh}), all the rulings of Islam applies to him in this world. If he does not have faith in his heart he will be punished in the Hereafter.

b. ‘Blood and wealth are protected’ means that they are not killed by waging war against them, and their property is not taken as booty or \textit{Fai}’ (i.e. booty gained without fighting).

c. ‘Except for a right’ means punishing them for their crimes such as cutting off the hand of a thief, and flogging those who accuse chaste women of adultery, killing someone as punishment for murdering an innocent person, etc. ‘Except for a right’ also means forcing them to give Zakāh and paying the obligatory expenses, collecting the blood money for an intentional murder with the agreement of the heirs of the one who is killed, and demanding the blood money from the murderer or his tribe in an accidental killing, with the agreement of the heirs of the one who is killed, etc.
3928. It was narrated from Jābir that the Messenger of Allah ﷺ said: “I have been commanded to fight the people until they say: Lâ ilâha illallâh. If they say: Lâ ilâha illallâh, then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allâh.” (Sahih)

3929. ‘Amr bin Aws narrated that his father, Aws, told him: “We were sitting with the Prophet ﷺ and he was narrating to us and reminding us, when a man came and spoke privately to him. He said: ‘Take him away and kill him.’ When the man turned away, the Messenger of Allah ﷺ called him back and said: ‘Do you bear witness that none has the right to be worshiped but Allâh?’ He said, ‘Yes.’ He said: ‘Then go and let him go, for I have been commanded to fight the people until they say: Lâ ilâha illallâh, then if they do that, their blood and wealth are forbidden to me.’” (Sahih)

Comments:
The Prophet ﷺ thought from the whisper of the person, that he is not a true Muslim even though he set him free based on his external adherence to Islam. Imâm Suyuti ﷺ said: “The most correct explanation of the text is that the Prophet ﷺ was allowed to treat people based on what they conceal in their hearts. So, he intended to kill him according to what he was concealing in his heart (killing him for his disbelief). But the Prophet ﷺ preferred to deal with him according to what appears from him (i.e.,
treated him as a Muslim due to his external Islam). The Prophet (ﷺ) inclined to this ruling because it was common for him and his nation as well. Therefore, he kept away to act according to the hidden condition of the person. (Sharh Sunan An-Nasā‘i, the Book of the Blood).

3930. It was narrated from Sumaim bin Sumair, that ‘Imrán bin Husain said: “Nāfì’ bin Azra‘ and his companions came and said: ‘You are doomed, O ‘Imrán!’ He (‘Imrán) said: ‘I am not doomed.’ They said: ‘Yes you are.’ I said: ‘Why am I doomed?’ They said: ‘Allah says: ‘And fight them until there is no more Fitnah (disbelief and polytheism, i.e., worshipping others besides Allah), and the religion (worship) will all be for Allah Alone.’”[1] He said: ‘We fought them until they were defeated and the religion was all for Allah Alone. If you wish, I will tell you a Hadîth that I heard from the Messenger of Allah (ﷺ).’ They said: ‘Did you (really) hear it from the Messenger of Allah (ﷺ)?’ He said: ‘Yes. I was with the Messenger of Allah (ﷺ) and he had sent an army of the Muslims to the idolators. When they met them they fought them fiercely, and they (the idolators) gave them their shoulders (i.e., turned and fled). A man among my kin attacked an idolator man with a spear, and when he was defeated he said: “I bear witness that none has the right to be worshiped but Allah, I am a Muslim.” But he stabbed him and killed him. He came to

the Messenger of Allāh ﷺ and said: “O Messenger of Allāh, I am doomed.” He said “What is it that you have done?” one or two times. He told him what he had done and the Messenger of Allāh ﷺ said to him: “Why didn’t you cut open his belly and find out what was in his heart?” He said: “O Messenger of Allāh, I wish I had cut open his belly and could have known what was in his heart.” He said: “You did not accept what he said, and you could not have known what was in his heart!” The Messenger of Allāh ﷺ remained silent concerning him (that man), and a short while later he died. We buried him, but the following morning he was on the surface of the earth. They said: “Perhaps an enemy of his disinterred him.” So we buried him (again) and told our slaves to stand guard. But the following morning he was on the surface of the earth again then we said: ‘Perhaps the slaves dozed off.’ So we buried him (again) and stood guard ourselves, but the following morning he was on the surface of the earth (again). So we threw him into one of these mountain passes.”

3930 A. It was narrated from Sumait, from ‘Imrān bin Husain who said: “The Messenger of Allāh ﷺ sent us on a campaign, and a Muslim man attacked an idolator man.” And he mentioned the Hadith and added: “And the earth cast him out. The Prophet ﷺ said: “Hadīth ‘Ilāmubil bin Ḥuṣayn.”
was told about that and he said: 'The earth accepts those who are worse than him, but Allâh wanted to show you how great is the sanctity of Lâ ilâha ilâllâh."

(Hasan)

Comments:

a. The Khawârij and other innovative sects in Islam emerged due to their misunderstanding of Islam.

b. The religious knowledge of the Companions of the Prophet ﷺ and their understanding was complete, as they learned Islam directly from the Prophet ﷺ. So, in the matters in which Muslims disagree, especially in the matters of faith, importance should be given to the understanding of the Companions, and all the matters should be understood in the light of their teachings.

c. Whoever claims to be a Muslim, his claim should be accepted and he should be treated as a Muslim. However, if he commits something that takes him out of Islam, then he will be punished only after having passed a verdict of being an apostate against him. But charging one with infidelity merely based on doubt or suspicion is a great major sin.

Chapter 2. The Sanctity Of The Believer's Blood And Wealth

3931. It was narrated that Abu Sa‘eed said: "The Messenger of Allâh ﷺ said, during the Farewell Pilgrimage: 'Is not the most sacred of your days this day, is not the most sacred of your months this month, is not the most sacred of your lands this land? Your blood and your wealth are as sacred to you as this day of yours in this month of your land in this land of yours. Have I not conveyed (the message)?' They said: 'Yes.' He said: 'O Allâh, bear witness.'" (Sahih)
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Comments:

a. The Prophet declared the same matter at Arafat on the 9th Dhul-Hijjah and at Mina near the Jamarat on the 10th Dhul-Hijjah.

b. The word “this city” in the Prophet’s statement means Makkah which is the most sacred city.

c. ’Your blood and your wealth are sacred’ means killing any Muslim, injuring him, taking his money forcefully, or taking his property by deceiving him; all of which are great major sins.

3932. It was narrated that ‘Abdullāh bin ‘Amr said: “I saw the Messenger of Allāh circumambulating the Ka’bah and saying: ‘How good you are and how good is your fragrance; how great you are and how great is your sanctity. By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allāh than your sanctity, his blood and his wealth, and to think anything but good of him.’” (Da‘īf)

Comments:

a. Causing harm to life or property of a believer is forbidden.

b. Having suspicion about any believer is not allowed.

c. Nobody should be accused of crime if there is no clear evidence against him.

3933. It was narrated from Abu Hurairah that the Messenger of Allāh said: “The whole of the Muslim is sacred to his fellow Muslim, his blood, his wealth and his honor.” (Sahih)
Comments:

Humiliating, backbiting, slandering and defaming; all such acts are among major great sins.

3934. Fadālāh bin ‘Ubaid narrated that the Prophet ﷺ said: “The believer is the one from whom their (people’s) wealth and lives are safe, and the Muhājir is the one who forsakes mistakes and sins.” (Hasan)

Chapter 3. The Prohibition Of Plunder

3935. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “Whoever plunders openly is not one of us.” (Sahih)
3936. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The adulterer, at the time he is committing adultery, is not a believer; (the wine drinker) at the time he is drinking, is not a believer; the thief, at the time he is stealing, is not a believer; the plunderer, at the time he is plundering with the people looking on, is not a believer." (Sahih)

Comments:
a. Committing major sins is contrary to true faith.
b. Committing major sins does not make the person an apostate. However, it shows that his faith has become very weak.
c. Iman means strong faith. If one strongly believes that Allâh will punish him if he commits what is forbidden, and that His punishment will be tremendously more severe than the punishment of this world, if one has such strong faith, then he cannot commit the sin. The sin is committed only when the lust of enjoyment and the benefits of this world overcome him so much that he forgets the Hereafter for awhile.

3937. It was narrated from 'Imrân bin Husain that the Messenger of Allâh ﷺ said: "Whoever plunder is not one of us." (Sahih)
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3938. It was narrated that Tha’labah bin Hakam said: “We came across some of the enemy’s sheep and plundered them, and set up our cooking pots. The Prophet passed by the pots and ordered that they be overturned, then he said: ‘Plunder is not permissible.’” (Hasan)

Comments:

a. Using anything from booty before its distribution is not allowed.

b. Giving monetary punishment is allowed.

Chapter 4. Verbally Abusing A Muslim Is Fusuq (Disobedience) And Fighting Him Is Kufr (Ungratefulness To Allâh)

3939. It was narrated from Ibn Mas’ûd that the Messenger of Allâh said: “Verbally abusing a Muslim is Fusuq disobedience and fighting him is Kufr (ungratefulness to Allâh).” (Sahih)

3940. It was narrated from Abu Hurairah that the Prophet said: “Verbally abusing a Muslim is Fusuq (disobedience) and fighting him is Kufr (ungratefulness to Allâh).” (Sahih)

تخريج: [إسناة حسن] أخرجه الطبان في الكبير: ٢/٢٢٨، ح: ١٣٧٨ من حديث ابن أبي

شيبة، ورواه شعبة عن سماك به (الطبان: ٣/٣١، المستدرك للحاكم: ٢٢٤)، وصححه

البوصيري، وابن حبان، ح: ١٦٧٩، والحاكم، والذهبي، وابن حجر في الإصدارة (ترجمة علمية)،

والحديث شواهد كثيرة جدا.

تخريج: [صحح] تقدم، ح: ٢٩.

 تخريج: [صحح] أخرجه العقيلي في الضعفاء: ٤/٢٠٥ عن ابن أبي شيبة، وحسنه
It was narrated from Sa’d that the Messenger of Allāh ﷺ said: “Verbally abusing a Muslim is Fusuq (disobedience) and fighting him is Kufr.” (Sahih)

Comments:

Kufr (disbelief) here means the major sin i.e., a practice that does not suit a Muslim but it suits a Kāfir only.

Chapter 5. Do Not Turn Back Into Disbelievers After I Am Gone, Striking One Another’s Necks

It was narrated from Jarir bin ‘Abdullāh that the Messenger of Allāh ﷺ said, during the Farewell Pilgrimage: “Make the people pay attention.” Then he said: “Do not turn back into disbelievers after I am gone, striking one another’s necks.” (Sahih)

Comments:

a. Muslims should solve their problems with mutual understanding, not with the power of arms.

b. Muslims should adopt the practices that foster love amongst them such as greeting each other, standing closely to each other in congregational prayers, straightening their rows in prayers and the like. On the other hand, they should avoid the characteristics that may sue disagreement or lead to enmity, such as humiliating someone, being unjust, transgressing, abusing,
backbiting and the like practices.
c. Killing and attacking people are enormous crimes that suit non-believers.

3943. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Woe to you! Do not turn back into disbelievers after I am gone, striking one another’s necks." (Sahih)

3944. It was narrated from Sunâbih Al-Ahmasi that the Messenger of Allâh ﷺ said: "I shall reach the Cistern (Haud) before you, and I will boast of your great numbers before the nations, so do not fight one another after I am gone." (Sahih)

Comments:
On the Day of Judgment, at the vast ground of the Gathering (where all people will be gathered for their account) the Prophet ﷺ will provide his nation with drinking water from his Kauthar Cistern. The water in this cistern will flow from a river of Paradise called Kauthar.

Chapter 6. The Muslims Are Under The Protection Of Allâh

3945. It was narrated from Abu Bakr Siddiq that the Messenger of Allâh ﷺ said: "Whoever offers the morning prayer, he is under the protection of Allâh, so do not betray Allâh by betraying those who are under His protection.
Whoever kills him, Allâh will seek him out until He throws him on his face into Hell.” (Sahih)

**Comments:**

a. This refuge of Allâh is not granted for the one who neglects prayers.

b. The punishment of a murderer of a Muslim is Hell. But if the heirs of a murdered person excuse him, after receiving the blood money or merely pardoning him, then he will be forgiven.

c. Those who have committed major sins will enter Hell, and after receiving the punishment of their sins, they will be removed.

3946. It was narrated from Samurah bin Jundab that the Prophet ﷺ said: “Whoever offers the morning prayer, he is under the protection of Allâh, the Mighty and Sublime.” (Sahih)

3947. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The believer is more precious to Allâh, the Mighty and Sublime, than some of His angels.” (Da’if)
Chapter 7. Tribalism

3948. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever fights under a banner of folly, supporting tribalism, or getting angry for the sake of tribalism, he dies in a state of Ignorance.” (Sahih)

Comments:

‘Whoever fights under a banner of folly’ means supporting a group without making sure whether it is on truth or not. In this case, even if the group is on the truth, he did not intend to support the truth rather his intention was to support his clan, tribe, nation, party or organization. Therefore, it is not participating in war which is rewardable, nor the kind of dying which is considered martyrdom.

3949. ‘Abbad bin Kathir Ash-Shâmi narrated from a woman among them, called Fasilah, that she heard her father say: “I asked the Prophet ﷺ: ‘O Messenger of Allâh, is it tribalism if a man loves his people?’ He said: ‘No, rather tribalism is when a man helps his people to do wrong.’” (Da'i')

Chapter 8. The Great Majority

3950. Anas bin Malik said: “I heard the Messenger of Allâh ﷺ say: ‘My nation will not unite on...”
misguidance, so if you see them differing, follow the great majority.”” (Da’if)

Chapter 9. Tribulations That Will Appear

3951. It was narrated that Mu’ādh bin Jabal said: “The Messenger of Allâh ﷺ prayed one day, and made the prayer lengthy. When he finished we said (or they said): ‘O Messenger of Allâh, you made the prayer lengthy today.’ He said: ‘I offered a prayer of hope and fear. I asked Allâh for three things for my nation, and He granted me two and refused one. I asked Him not to let my nation be destroyed by enemies from without, and He granted me that. And I asked Him not to let them be destroyed by drowning, and He granted me that. And I asked Him not to let
them be destroyed by fighting among themselves, but He refused that." (Sahih)

Comments:

a. The acceptance of this supplication is evident in the fact that from the era of the Prophet ﷺ, till this time, there was no period free from an independent Muslim government in this world. Moreover, if sometimes non-Muslims gained power over some territories of Muslims, then Allâh made among them who embraced Islam and defended it.

b. The torment of drowning means any common calamity that destroys an entire Muslim nation such as flood, earthquake, storm, etc. These punishments, in this nation, do not take place as they did with the previous nations, so that all those who used to deny the truth would totally perish.

3952. It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "The earth was brought together for me so that I could see the east and the west, and I was given two treasures, the yellow (or the red) and the white - meaning gold and silver. And it was said to me: ‘Your dominion will extend as far as has been shown to you.’ I asked Allâh for three things: That my nation would not be overwhelmed by famine that would destroy them all, and that they would not be rent by schism and fight one another, but it was said to me: ‘When I (Allâh) issue My decree it cannot be revoked. But I will never cause your nation to be overwhelmed by famine that would destroy them all, and I will not gather their enemies..."
against them (and destroy them) until they annihilate one another and kill one another.' Once they start to fight amongst themselves, that will continue until the Day of Resurrection. What I fear most for my nation is misleading leaders. Some tribes among my nation will worship idols and some tribes among my nation will join the idolaters. Before the Hour comes there will be nearly thirty Dajjâls (great liars), each of them claiming to be a Prophet. But a group among my nation will continue to adhere to the truth and be victorious, and those who oppose them will not harm them, until the command of Allâh comes to pass.' (Sahih)

Abul-Hasan said: "When Abu ‘Abdullâh finished this Hadîth he said: ‘O how terrible it is!’"

تخريج: أخرجه مسلم، الفتن، باب هالك هذه الأمة بعضهم بعضهم، ح: 2889 من حديث

Comments:

a. Granting the treasures of gold and silver to the Prophet means that his nation will own and control them. As the great Roman and Iranian empires were ruined and their treasures came in the control of Muslims.

b. ‘Not destroying the whole Muslim nation by famine’ does not mean that such punishment even partially will not inflict this nation. However, due to the sins of nations many types of torments have been inflicted upon them, and they would occur in the future also.

c. Occurrence of fighting and killing among Muslim does not mean that it should be accepted, believing that it is an indispensable matter, rather we should spare no efforts to keep Muslims away from this situation.

d. To be safe from the evil of devious leaders, we should acquire the knowledge of the Qur’ân and Sunnah, to be aware of true teachings of Islam, in order to put them into practice.

e. Muslims joining idolaters means that they will turn away from Islam, and become apostates, or they will support non-Muslims against Muslims, or they may adopt their non-Islamic and atheistic customs as a part of culture
such as the celebrating Basant of the Hindus, Valentine’s Day and April Fool of the Christians, etc.

f. A group of righteous people will be steadfast on the truth till the Day of Judgment; they will be adherents of the Qur’an and Sunnah and clarify the deviation of innovators.

3953. It was narrated that Zainab bint Jahsh said: “The Messenger of Allah ﷺ woke up red in the face and said: ‘La ilāha illallāh, woe to the Arabs from an evil that has drawn nigh. Today a hole has been opened in the barrier of Gog and Magog.’ And he gestured to indicate the size of the hole.” Zainab said: “I said: ‘O Messenger of Allah! Will we be destroyed when there are righteous people among us?’ He said: ‘If sin and evil deeds increase.’” (Sahih)

Comments:

a. Gog and Magog are great mischievous nations. Dhul-Qarnain built a huge and great wall to protect other people from their mischief, as mentioned in the Qur’an: Surat Al-Kahf 8:93-99.

b. When the wall is demolished, they will come out and attack other nations, and it will be a great trial.

c. When good people decrease to a great extent, and bad and dishonest people prevail, then Allah’s punishment comes down in many forms, such as earthquakes, floods, storms, wars, etc.

d. Once a hole occurs, it is feared that it will turn into a larger one, until the wall will collapse, and Gog and Magog will be free to spread mischief in this world, killing and plundering all people.

3954. It was narrated from Abu Umámah that the Messenger of Allah ﷺ said: “There will be tribulation in which a man will be a believer in the morning and a disbeliever by evening, except the
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one to whom Allâh grants knowledge." (Da'if)

 Comments:
 a. Informing about future incidents is a miracle of the Prophet ﷺ, and a proof of his prophethood.
 b. The purpose of warning against future afflictions is to inform Muslims to take care of their faith.
 c. Some sins are considered light by human beings, while they are so dangerous that it takes them out of the fold of Islam. So, no sin should be taken lightly.

3955. It was narrated that Hudhaifah said: "We were sitting with 'Umar and he said: 'Which of you has remembered a Hadith from the Messenger of Allâh ﷺ concerning Fitnah?"' Hudhaifah said: "I said: 'I have.' He said: 'You are very bold.' He said: 'How?' He said: 'I heard him say: "The Fitnah of a man with regard to his family, his children and his neighbors are expiated by his prayers, fasts, charity and enjoining what is good and forbidding what is evil."' 'Umar said: "This is not what I meant, rather I meant that which moves like the waves of the sea."" Hudhaifah said: "Don't worry about it, O Commander of the Believers! For there is a closed door between you and them." 'Umar said: "Will that door be broken or opened?" I said: No, it will be broken." 'Umar said:
“Then it will never be closed.”

We asked Hudhaifah: “Did ‘Umar know what that door meant?” He said: “Yes, just as he knows that there will be night before morning, because I narrated to him a Hadith in which there are no errors.”

We were afraid to ask him who the door was, so we said to Masruq: “Ask him.” He said: “‘Umar.” (Sahih)

Comments:

a. Breaking doors indicates the martyrdom of ‘Umar ﷺ. A Magus named Abu Lulu Fayroz murdered him. By this action the conspirators were able to remove a great obstacle from their way to carry out their evil plots.

b. These afflictions occurred just as the Prophet ﷺ, had predicated. It proves his truthfulness and that the Prophet ﷺ, talks only in the light of the revelation. It cannot be used as an evidence that the Prophet ﷺ, ever had the knowledge of the unseen.

3956. It was narrated that ‘Abdur-Rahmân bin ‘Abd Rabbil-Ka’bah said: “I came to ‘Abdullâh bin ‘Amr bin ‘Äs when he was sitting in the shade of the Ka’bah, and the people were gathered around him, and I heard him say: ‘While we were with the Messenger of Allâh on a journey, he stopped to camp and some of us were pitching tents, some were competing in shooting arrows and some were taking the animals out to graze them. Then his caller called out: “As-Salâtu Jâmi’ah (prayer is about to begin).” So we gathered, and the Messenger of Allâh ﷺ stood up and addressed
us. He said: “There has never been a Prophet before me who was not obliged to tell his nation of what he knew was good for them, and to warn against what he knew was bad for them. With regard to this nation of yours, soundness (of religious commitment) and well-being has been placed in its earlier generations and the last of them will be afflicted with calamities and things that you dislike. Then there will come tribulations which will make the earlier ones pale into insignificance, and the believer will say: ‘This will be the end of me,’ then relief will come. Then (more) tribulations will come and the believer will say: ‘This will be the end of me,’ then relief will come. Whoever would like to be taken far away from Hell and admitted to Paradise, let him die believing in Allâh and the Last Day, and let him treat people as he would like to be treated. Whoever gives his oath of allegiance to a ruler and gives a sincere promise, let him obey him as much as he can, and if another comes and challenges him, let them strike the neck (i.e., kill) the second one.”

He the narrator said: “I raised my head among the people and said: ‘I adjure you by Allâh, did you hear that from the Messenger of Allâh ﷺ?’ He (Abdullâh bin ‘Amr bin Al-‘Aṣ) pointed with his hand to his ears and said: I heard it directly from him and memorized it.” (Sahîh)
Comments:

a. The core of the efforts of the Prophets was based on sincerity and well-wishing for people. So, the religious scholars also should adopt it as a starting point for their efforts.

b. Companions of the Prophet ﷺ and their true followers were on the truth, and those who opposed them were mistaken.

c. A believer realizes the afflictions, so he does not accept them, despite facing many problems.

d. During the period of afflictions, one should take all precautions to protect his faith.

e. Trying to take over the position of the ruler while a caliph is already leading an Islamic government, results in anarchy and disagreement among Muslims.

f. The influential people and authorities from the Muslim community will appoint another ruler after passing away of a caliph. Therefore, no one should attempt to takeover the position of a ruler.

g. If a ruler makes mistakes, he should be advised, as Imām Mālik and Ahmad bin Hanbal ﷺ, criticized the mistakes of their rulers bitterly, but they never demanded the government.

Chapter 10. Standing Firm
During Times Of Tribulation

It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said: “How will you be at a time that will soon come, when the good people will pass away and only the worst ones will be left, who will break their promises and betray their trusts, and they will differ while they were previously together like this,”[1] - and he interlaced his fingers. They said: “What should we do, O Messenger of Allāh, when that

[1] Previously together like this: i.e., to such an extent that one will not be able to tell the good from the bad, and people will be so confused about religious matters that they will not be able to tell the difference between honesty and betrayal, good and evil.
comes to pass?’ He said: ‘Follow that which you know is true, and leave that which you dislike. Take care of your own affairs and turn away from the common folk.’

(Hasan)

Comments:

a. Righteous people were in abundance in the period of the Companions of the Prophet ﷺ. This situation started to change gradually in the later periods. Therefore, the period of the Companions and their followers is the best period after the period of the Prophet ﷺ.

b. Righteous people will exist in all periods, but sometimes they will be in majority and some other times they will be in the minority.

c. Not fulfilling a promise leads to disagreements and disputes.

3958. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: ‘What will you do, O Abu Dharr, when death overwhelms the people to such an extent that a grave will be equal in value to a slave?’ I said: ‘Whatever Allâh and His Messenger choose for me, or Allâh and His Messenger know best.’ He said: ‘Be patient.’ He said: ‘What will you do when famine strikes the people so that you will go to the place where you pray and will not be able to return to your bed, or you will not be able to get up from your bed to go to the place where you pray?’ He said: ‘I said: ‘Allâh and His Messenger know best, or whatever Allâh and His Messenger choose for me.’’ He said: ‘You must refrain from...
forbidden things.” He said: “What will you do when killing befalls the people so that Hijāratuz-Zait\(^{[1]}\) is covered with blood?” I said: “Whatever Allāh and His Messenger choose for me.” He said: “Stay with those whom you belong to.” He said: “I said: ‘O Messenger of Allāh, should I not take my sword and strike those who do that?’” He said: “Then you will be just like the people. Rather enter your house.” I said: “O Messenger of Allāh, what if they enter my house?” He said: “If you are afraid that the flashing of the sword will dazzle you, then put the edge of your garment over your face, and let him carry his own sin and your sin, and he will be one of the people of Hellfire.”

(Sahih)

Comments:

a. Being patient is the best attitude during difficult times.

b. During drought and famine, avoiding robbery and stealing is a very courageous act.

c. At the time of affliction, when people kill each other depending on false excuses, and without distinguishing between truth and falsehood; at such times it is better to avoid all groups.

d. In those situations when Muslims fight each other, it is better to leave all of them. In such circumstances if bad people kill even such a peaceful person then he becomes a martyr.

3959. Abu Musa narrated that the Messenger of Allāh ﷺ said:

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\(^{[1]}\) A place at Harrah, in Al-Madinah.
"Before the Hour comes there will be Harj." I said: "O Messenger of Allah, what is Harj?" He said: "Killing." Some of the Muslims said: "O Messenger of Allah, now we kill such and such a number of the idolators in one year." The Messenger of Allah ﷺ said: "That will not be like killing the idolators, rather you will kill one another, until a man will kill his neighbor and son of the cousin and a relative." Some of the people said: "O Messenger of Allah, will we be in our right minds that day?" The Messenger of Allah ﷺ said: "No, reason will be taken away from most of the people at that time, and there will be left the insignificant people who have no reason." (Sahih)

Then Ash'ari said: "By Allah, I think that you and I will see that, and by Allah, you and I will have no way out, if we see that which our Prophet ﷺ described to us, except the way we entered it."

Comments:

a. One of the portents of the Last Hour is that Muslims will kill each other over trivial matters. It is a very bad practice that was not common among Muslims in the recent past though many other afflictions were common.

b. The Companions of the Prophet ﷺ were sincere and the disagreement that occurred among them was due to misunderstanding. So, they were able to correct themselves without being influenced by the propaganda of deviant people.

3960. Udaisah bint Uhbân said: "When 'Ali bin Abu Tâlib came to Basrah, he entered upon my father and said: 'O Abu Muslim, will you not help me against these people?' He said: 'Of course.' So
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he called a slave woman of his and said: 'O slave woman, bring me my sword.' So she brought it, and he unsheathed it a span, and (I saw that) it was made of wood.

He said: 'My close friend and your cousin advised me, if tribulation (Fitnah) arose among the Muslims, that I should take a sword of wood. If you wish I will go out with you.' He said: 'I have no need of you or of your sword.'" (Hasan)

Comments:

a. A wooden sword cannot be used in a war. Making a wooden sword means abstaining from war and fighting.

b. Whenever a dispute takes place amongst Muslims, instead of supporting a group, trying to make peace between them is most important.

3961. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said:

"Before the Hour comes, there will be tribulation like pieces of black night, when a man will wake up as a believer but be a disbeliever by evening, or he will be a believer in the evening but will be a disbeliever by morning. And the one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. So break your bows, cut their strings and
strike your swords against rocks, and if anyone enters upon anyone of you, let him be like the better of the two sons of Ādām. (i.e. the one killed, not the killer)."

(Hasan)

Comments:
a. At the time of affliction, one should take care of his faith.
b. Abstaining from participating in afflictions as much as possible is better, and avoiding them totally is the best act.
d. Having enmity with a person or trying to harm him, based on the reason that he belongs to a certain sect, organisation, group or party is unacceptable in Islam. This enmity is like the one that used to be practiced during (the pre-Islamic period of) Ignorance. Therefore, one should avoid it as much as possible.

3962. It was narrated that Abu Burdah said: “I entered upon Muhammad bin Maslamah and he said that the Messenger of Allāh ﷺ said: ‘There will be tribulation, division and dissension. When that comes, take your sword to Uhud and strike it until it breaks, then sit in your house until there comes to you the hand of the evildoer (to kill you) or a predestined (natural) death.’”

“And that came to pass, and I did as the Messenger of Allāh ﷺ said.” (Hasan)

Comments:
a. Fire power of Muslims should be used against disbelievers; whenever it needs to be used against Muslims it is better that it be destroyed.
b. The hand of the evildoer here means being murdered by an evil person, and attaining the rank of martyr, or escaping from such riots by a normal death.
Chapter 11. When Two Muslims Confront One Another With Their Swords

3963. It was narrated from Anas bin Malik that the Prophet said: "There are no two Muslims who confront one another with their swords, but both the killer and the slain will be in Hell." (Sahih)

3964. It was narrated from Abu Musa that the Messenger of Allah said: "When two Muslims confront one another with their swords, both the killer and the slain will be in Hell." They said: "O Messenger of Allah, (we understand about) this killer, but what is wrong with the one who is slain?" He said: "He wanted to kill his companion." (Sahih)

Comments:
a. If one had spent all his efforts to commit a crime, but was not able to do it for some reason, such a person is also considered guilty by Allah.

b. Whoever decides to commit a sin but gives it up before committing it, his sin is forgiven, and due to repentance he deserves good reward.

3965. It was narrated from Abu Bakrah that the Prophet said: "When one Muslim wields his weapon against his brother, both of them are at the edge of Hell,
and if one of them kills the other, they will both enter it." *(Sahih)*

Comments:

a. Being at the edge of Hell means that due to the mentioned sin, both of them might enter Hell, but still they have the chance of escaping from the Hell if they abstain from fighting.

b. Killing a believer is a great major sin due to which he enters Hell. However, by sincere repentance, or by retaliation, this sin could be forgiven.

3966. It was narrated from Abu Umâmah that the Messenger of Allah ﷺ said: "Among the worst people in status before Allah on the Day of Resurrection will be a person who loses his Hereafter for the sake of this world." *(Da‘if)*

Comments:

The Hadîth proves that a person commits a sin to benefit his brother, friend, relative, wife or children such as telling lies, cheating, earning unlawful money etc. In this case, the sin lies on the earner and he will be punished in the Hereafter, while the others enjoy and benefit from its money. The same case is true in the matter of false oaths and causing harm to others.
Chapter 12. Restraining One's Tongue During Times Of Tribulation

3967. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There will be a tribulation which will utterly destroy the Arabs, and those who are slain will be in Hell. At that time the tongue will be worse than a blow of the sword." (Da'îf)

3968. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Beware of tribulations, for at that time the tongue will be like the blow of a sword." (Da'îf)

3969. It was narrated that 'Alqamah bin Waqqâs said that a man passed by him, who held a prominent position, and 'Alqamah said to him: "You have kinship and rights, and I see you entering upon these rulers and speaking to them as Allâh wills you should speak. But I heard Bilâl bin Hârîth Al-Muzani, the Companion of the Messenger of Allâh ﷺ, say that the Messenger of Allâh ﷺ said: 'One of you may speak a word that pleases Allâh,
and not know how far it reaches, but Allāh will record for him his pleasure, until the Day of Resurrection due to that word. And one of you may speak a word that angers Allāh, and not know how far it reaches, but Allāh will record against him his anger, until the Day he meets Him due to that word.”

‘Alqamah said: “So look, woe to you, at what you say and what you speak about, for there is something that I wanted to say but I refrained because of what I heard from Bilāl bin Ḥārith.””

(Hasan)

Comments:
a. Having relations with rulers may lead to supporting them in their mistakes.
   So, the righteous predecessors used to avoid mixing with the rulers. However, visiting them in order to help a needy or oppressed person is allowed.

b. Rulers always get influenced by their advisers. Therefore, the one who appreciates them on doing evil commits a great sin and participates in their wrong actions.

c. Politicians, scholars and governors have very great and serious responsibilities upon them. So, they must take care of them.

3970. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “A man may speak a word that angers Allāh and not see anything wrong with it, but it will cause him to sink down in Hell the depth of seventy autumns.” (Sahih)
3971. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Whoever believes in Allah and the Last Day, let him say something good, or else remain silent.” (Sahih)

Comments:
a. Abstaining from wasting time in gossip and keeping quiet is a good habit.
b. Being busy in remembrance of Allah and recitation of the Qur'an is better than being busy in meaningless talks. It protects one from sins and provides him time to do good deeds.

3972. Sufyān bin ‘Abdullāh Thaqafi said: “I said: ‘O Messenger of Allah, tell me of something that I can adhere to.’ He said: ‘Say: “Allah is my Lord,” then stand straight (adhere steadfastly to Islam).’ He said: ‘O Messenger of Allah, what is the thing that you fear most for me?’ The Messenger of Allah ﷺ took hold of his own tongue, then he said: ‘This.'” (Sahih)

Comments:
a. Being steadfast on faith is most compulsory, since escaping from Hell is possible only if one dies in the state of faith.
b. The effects of the sins that originate from the tongue are very severe and lead to many other sins (for example, fighting, killing, etc.) Therefore, one should be very attentive in the matter of his tongue.

3973. It was narrated that Mu‘ādh bin Jabal said: “I was
with the Messenger of Allāh ﷺ on a journey. One morning I drew close to him when we were on the move and said: ‘O Messenger of Allāh, tell me of an action that will gain me admittance to Paradise and keep me far away from Hell.’ He said: ‘You have asked for something great, but it is easy for the one for whom Allāh makes it easy. Worship Allāh and do not associate anything in worship with Him, establish prayer, pay charity, fast Ramadān, and perform Hajj to the House.’ Then he said: ‘Shall I not tell you of the means of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire, and a man’s prayer in the middle of the night.’ Then he recited: “Their sides forsake their beds” until he reached: “As a reward for what they used to do.” [1] Then he said: ‘Shall I not tell you of the head of the matter, and its pillar and pinnacle? (It is) jihād.’ Then he said: ‘Shall I not tell you of the basis of all of that?’ I said: ‘Yes.’ He took hold of his tongue then said: ‘Restrain this.’ I said: ‘O Prophet of Allāh, will we be brought to account for what we say?’ He said: ‘May your mother not find you, O Mu‘ādh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?’” *(Hasan)*

Comments:

a. Fasting, giving charity, and Tahajjud (late night prayer) are the doors of good deeds. Each one of them is a source for many other good deeds. So, any voluntary deed such as fasting, charity, and Tahajjud—whichever is easy—should be performed as much as possible.

b. Supererogatory fasting is among the best means to avoid sins.

c. Charity expiates sins and the expiation of sins results in Paradise.

d. Tahajjud prayer could be performed in any part of the night. However, performing it after having passed midnight; particularly during the last third part of the night, is preferable.

e. Protection of the tongue is a very important act that is related to many important good deeds. The benefits of fasting could be achieved only if the fasting person abstains from telling lies, evil deeds, and using bad language against others. The reward of charity is granted only when one does not invalidate it by reminders of it, and avoids demonstrating his good deeds out of pride and showing off. Tahajjud prayer consists of remembrance of Allah and recitation of the Qur’an which is also a good deed related to one’s tongue.

f. The basis of Islam is confirming the statement of monotheism (i.e., affirming that none has the right to be worshipped but Allah, and that Muhammad is His Messenger). By this confession one enters in Islam; without monotheism, the position of religion is like that of a person whose head has been cut off.

3974. It was narrated from Umm Habibah, the wife of the Prophetﷺ, that the Prophetﷺ said: “The words of the son of Adam count against him, not for him, except enjoining what is good and forbidding what is evil, and remembering Allah.” (Da’if)
Sha’tha said: “It was said to Ibn ‘Umar: ‘We enter upon our rulers and say one thing, and when we leave them we say something else.’ He said: ‘At the time of the Messenger of Allâh ﷺ, we used to regard that as hypocrisy.’” (Sahîh)

Comments:
Informing the rulers of the correct situation and giving them good advice is compulsory. Misleading them to get their pleasure or commending their bad deeds knowing that they are bad, is a tremendous mistake that results in harming the ruler and the Muslim nation as well.

3976. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Part of a person’s goodness in Islam is his leaving alone that which does not concern him.” (Da’îf)

Comments:
a. Interfering in irrelevant matters leads to bad consequences.
b. Prohibiting evil is not considered an irrelevant interference.

Chapter 13. Isolating Oneself

3977. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The best lifestyle is that of a man...” (al-Muwatta’ (the eighteen))
who holds onto the reins of his horse for the sake of Allāh, riding on its back. Every time he hears a commotion he rushes towards it, seeking death wherever he thinks he can find it; and a man who tends sheep at the top of one of these peaks, or in the bottom of one of these valleys, establishing the prayer, paying the charity, and worshipping his Lord until the inevitable (death) comes to him and there is nothing between him and the people except good.”[1] (Sahih)

3978. It was narrated from Abu Sa‘eed Al-Khudri that a man came to the Prophet ﷺ and said: “Which of the people is best?” He said: “A man who strives in ḥiḍād in the cause of Allāh with himself and his wealth.” He said: “Then who?” He said: “A man in a mountain pass who worships Allāh and leaves the people from his evil.” (Sahih)

Comments:
a. The life of ḥiḍād is the most excellent life.
b. The aim of a Mujāhid is fighting so that Allāh’s Word is uppermost. He does not long for positions, medals or popularity.
c. Wishing for martyrdom and taking part in ḥiḍād to get the death of a martyr means, he is on good terms with everyone.
is an excellent quality of Muslim.

d. Prayers and fasting are the most important acts of worship; neglecting them in any case is not allowed.

3979. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: “There will be callers at the gates of Hell; whoever responds to them they throw them into it.” I said: “O Messenger of Allâh, describe them to us.” He said: “They will be from our people, speaking our language.” I said: “What do you command me to do, if I live to see that?” He said: “Adhere to the main body of the Muslims and their leader. If there is no such body and no leader, then withdraw from all their groups, even if you bite onto the trunk of a tree until death finds you in that state.” (Sahih)

Comments:

a. After the Prophet ﷺ, there was no period free from those who call towards falsehood, and the common people have been responding to their call, being impressed by their powerful eloquence.

b. The sects such as the Khawârij, Mu’tazilah, Shî‘ah, Jahmiyah, etc., emerged during the period of the Companions of the Prophet ﷺ, and their followers. The Companions of the Prophet ﷺ, and their followers refuted their claims and clarified their doubts.

c. During the disagreements, the correct method was the one that was adopted by the Companions of the Prophet ﷺ, and their followers. The manners and the practices of the Companions of the Prophet ﷺ and their follower are to be followed in all the disagreements that occur after them.

d. The basis of all Islamic organizations in contemporary times is on the principle of ‘Cooperation in righteousness and piety’. Joining them or
separating from them is not a primary matter of Islam. Cooperating with one of those organizations or more than one at a time is allowed as long as they do not commit sin. Cooperating in what is wrong is not allowed.

3980. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allâh ﷺ said: “Soon the best wealth of a Muslim will be sheep which he follows in the mountain peaks and places where rainfall is to be found, fleeing for the sake of his religion from tribulations.” (Sahih)

Comments:
a. If one fears for his faith from mixing with common people, then he should isolate himself from all such people.
b. Staying amongst people to warn them against their mistakes, to teach them, to exhort them and to have debates with them is preferable, for a person who can use his tongue and knowledge during afflictions.

3981. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: “There will be tribulations at the gates of which will be callers (calling people) to Hell. Dying when you are biting onto the stump of a tree will be better for you than following anyone of them.” (Sahih)

Comments:
[تصحيح: أخرجه البخاري، الإيمان، باب: من الدين الفرار من الفتنة، ح: 19 وغيره.]
believer should not be stung from the same hole twice.” (Sahih)

"عَمِّرَ عَنْ أَبِي شُهَابٍ: أَخْبَرهَا سَجِدَ فِي النَّصِيبِ أَنَّ رَسُولَ اللَّهُ ﷺ قً: لا يُلدَعُ المُؤْمِنُ مِنْ جُحَرٍ مَّرَّمْتِينَ.

تخريج: أَخْرِجَهُمُ الْبَخَارِي، الْأَدْبَرُ، بَابُ: لا يَلْدَعُ الْمُؤْمِنُ مِنْ جُحَرٍ مَّرَّمْتَينَ، حُ: 26/12/1998، ٢٠٧٣، مسلم، الزهده، باب لا يلدغ المؤمن من جحر مرتين، ح ٢٠٧٣، من حديث الليث به.

3983. It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “The believer should not be stung from the same hole twice.” (Sahih)

Comments:

a. Sometimes a believer may commit a sin but he has to recant his mistake whenever he finds out the truth.

b. Once a person proves to be disloyal, having blind trust once again in such a person is not correct.

Chapter 14. Abstaining From Matters That Are Not Clear

3984. While on the pulpit, pointing with his fingers towards his ears, Nu’man bin Bashir said: ‘I heard the Messenger of Allah ﷺ say: ‘That which is lawful is plain and that which is unlawful is plain, and between them are matters that are not clear, about which not many people know. Thus he who guards against the unclear matters, he clears himself with regard to his religion and his honor. But he who falls into the unclear matters; he falls into that
which is unlawful. Like the shepherd who pastures around a sanctuary, all but grazing therein. Every king has a sanctuary. And beware! Allāh’s sanctuary is His prohibitions. Beware! In the body there is a piece of flesh which, if it is sound, the whole body will be sound, and if it is corrupt, the whole body will be corrupt. It is the heart.” (Sahih)

Comments:
a. If one indulges in suspicious things, besides the fear of committing sin, people will also become suspicious about his personality. So, a person should not do any act unnecessarily that may defame him.
b. Any action that may lead to indulging in the prohibited things must be avoided such as being alone with an alien man even with complete covering, since Satan may incite the desire of sin and both might involve themselves in committing a major sin.
c. A matter could be understood perfectly if it is illustrated through an example, and the listener can accept it and follow it heartily and willingly.
d. Purification of the soul is the most important matter to obtain the qualities of sincerity, loving Allāh, true and strong faith, etc., these qualities are very helpful to perform good deeds and abstain from the bad ones.

3985. It was narrated from Ma‘qil bin Yasār that the Messenger of Allāh ﷺ said: “Worship during the time of bloodshed is like emigrating to me.” (Sahih)

Comments:
Monasticism is not allowed, but during the period of afflictions isolating oneself is not considered as monasticism. Because, monasticism means abstaining from having even lawful relations with people, and going to
extremes in worshipping Allāh which is contrary to the Sunnah. On the other hand, the purpose of being in isolation is to keep oneself away from involvement in riots, killing Muslims and the like. During such time one may make himself busy in performing supererogatory actions and fulfilling the rights of his own body, children and family avoiding all the doubtful activities.

Chapter 15. Islam Began As Something Strange

3986. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “Islam began as something strange and will go back to being strange, so glad tidings to the strangers.” (Sahih)

3987. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “Islam began as something strange and will go back to being strange, so glad tidings to the strangers.” (Hasan)

3988. It was narrated from ʿAbdullāh that the Messenger of Allāh ﷺ said: “Islam began as something strange and will go back to being strange, so glad tidings to the strangers.” It was
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said: "Who are the strangers?" He said: "Strangers who have left their families and tribes."[1] (Sahih)

Comments:
a. The term used in the Hadith is 'Charib' which means strange, unfamiliar, foreigner, etc. This was the situation of Islam at the beginning, and the human society at that time rejected it totally. Thereafter, people started adopting it gradually until Islam became widespread everywhere, and disbelief and polytheism disappeared.

b. The strangers to whom the congratulations are granted in the Hadith, are those who adhere to the Sunnah strictly when innovations prevail, stay firm on the true beliefs when false beliefs become common, and hold fast to Islamic attributes when immorality is predominant in the society.

Chapter 16. One Who Hopes For Protection From Tribulation

3989. It was narrated from 'Umar bin Khattab that he went out one day to the mosque of the Messenger of Allâh ﷺ, and he found Mu'âdh bin Jabal sitting by the grave of the Prophet ﷺ, weeping. He said: "Why are you weeping?" He said: "I am weeping because of something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: 'A little showing off is polytheism and whoever shows enmity

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[1] "Those who left their own homelands for the sake of establishing the Sunan of Islam. Some of the Salaf said that it means that they are Ahl Hadith (the people of Hadith). And Allâh knows best." (Sindi)
towards a friend of Allâh has declared war on Allâh. Allâh loves those whose righteousness and piety are hidden, those who, if they are absent, are not missed, and if they are present, they are not invited or acknowledged. Their hearts are lamps of guidance and they get out of every trial and difficulty." (Da‘îf)
3992. It was narrated from ‘Awf bin Mālik that the Messenger of Allāh ﷺ said: “The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One in Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell.” It was said: “O Messenger of Allāh, who are they?” He said: “The main body.” (Hasan)

Comments:

a. The ‘main body’ of Muslims is the one who follows the method of the Companions of the Prophet ﷺ. After that, people formed other groups and sects, separating from the main body, but the ‘main body’ has always been
continuous. Muslims are ordered to be with this main body and follow them.

b. Due to the whims or misinterpretation of the texts of the Shari'ah many people separated from the main body. Those who did not agree with them adhered firmly to the Qur'an and Sunnah which is the correct way.

c. Salvation does not depend on giving a certain name to one’s party, rather it depends on following the teachings of the Qur'an and Sunnah.

3994. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “You will most certainly follow the ways of those who came before you, arm’s length by arm’s length, forearm’s length by forearm’s length, hand span by hand span, until even if they entered a hole of a mastigure (lizard) you will enter it too.” They said: “O Messenger of Allah, (do you mean) the Jews and the Christians?” He said: “Who else?” (Hasan)

Comments:
Entering in the hole of a mastigure is in fact, a foolish action, but Muslims in the love of imitating Jews and Christians, do not think whether what they are doing or thinking is correct or not; without using their minds they will follow their footsteps.

Chapter 18. The Tribulation Of Wealth

3995. Abu Sa’eed Al-Khudri said: “The Messenger of Allah ﷺ stood up and addressed the people, saying: ‘No, by Allah, I do not fear for you, O people, but I fear the attractions of this world that Allah brings forth for you.’ A man said to him: ‘O Messenger of Allah ﷺ, does good bring forth
evil?' The Messenger of Allâh ﷺ remained silent for a while, then he said: 'What did you say?' He said: 'I said, does good bring forth evil?' The Messenger of Allâh ﷺ said: 'Good does not bring forth anything but good, but is it really good? Everything that grows on the banks of a stream may either kill if overcrowed or (at least) make the animals sick, except if an animal eats its fill of Khadir[1] and then faces the sun, and then defecates and urinates, chews the cud and then returns to graze again. Whoever takes wealth in a lawful manner, it will be blessed for him, but whoever takes it in an unlawful manner, his likeness is that of one who eats and is never satisfied.'" (Sahih)

Comments:

a. Wealth is a blessing of Allâh, so earning it through lawful means is not forbidden.

b. Grass and pasture is useful for an animal provided it eats after having digested what he had eaten previously. If it continues eating then it will harm it. Similarly, wealth is useful provided some portion of it is spent in the way of Allâh too.

3996. It was narrated from ‘Abdullâh bin ‘Amr b. ‘Âs that the Messenger of Allâh ﷺ said: “When the treasures of Persia and Rome are opened for you, what kind of people will you be?” ‘Abdur-Rahmân bin ‘Âwf said: “We will say what Allâh has commanded us to say.” The Messenger of Allâh ﷺ said: "Or...

[1] A type of herb or vegetable.
something other than that. You will compete with one another, then you will envy one another, then you will turn your backs on one another, then you will hate one another, or something like that. Then you will go to the poor among the Muhājrīn and appoint some of them as leaders of others.” (Sahih)

Comments:

a. Envy here means longing for mundane wealth. If one wishes any favor of Allāh to be granted to him alone without others, it is a lawful envy but sometimes it may lead to jealousy. The lawful envy is wishing a favor for oneself also which is granted to someone else.

b. Jealousy spoils the relations and it might even lead to the enmity so, all such habits are disliked.

c. The last sentence proves that rich people will be harsh with poor persons and boast over them. The Companions of the Prophet were free from such bad characters; such characters emerged among those who came after them.

3997. It was narrated from ‘Amr bin ‘Awf, who was an ally of Banu ‘Āmir bin Lu’ai and was present at (the battle of) Badr with the Messenger of Allāh, that the Messenger of Allāh sent Abu ‘Ubaidah bin Jarrāh to Bahrain to collect the jizyah, and the Prophet had made a treaty with the people of Bahrain, and he appointed as their governor ‘Ala’ bin Hadrami. Abu ‘Ubaidah came with the wealth from Bahrain and the Ansār heard that Abu ‘Ubaidah had come, so they attended the Fajr prayer with the Messenger of Allāh. When the Messenger of Allāh had
prayed, he went away, so they intercepted him. The Messenger of Allâh ﷺ smiled when he saw them, then he said: 'I think you have heard that Abu 'Ubaidah has brought something from Bahrain?' They said: 'Yes, O Messenger of Allâh.' He said: 'Be of good cheer and hope for that which will make you happy. By Allâh, I do not fear poverty for you, rather I fear that you will enjoy ease and plenty like those who came before you, and that you will compete with one another as they did, and you will be destroyed as they were.'” (Sahih)

Comments:
a. Mundane wealth in fact is a trial; its greed incites a person to commit sins and oppress others.
b. Earning wealth through lawful means and being content with it is what Islam teaches.

Chapter 19. The Tribulation Of Women

3998. It was narrated from Usâmah bin Zaid that the Messenger of Allâh ﷺ said: “I am not leaving behind me any tribulation that is more harmful to men than women.” (Sahih)

١٨٨٠ - باب فتنة النساء (المعجم) - (التحفة) (١٩)
Comments:
a. Sometimes a husband neglects his parents’ rights or spoils his relations with his relatives to please his wife, or he earns wealth through unlawful means to fulfill his wife’s desires. Therefore, a believer should be careful in such matters to avoid the displeasure of Allâh for the sake of his wife.
b. In the same way, a husband also becomes a trial for his wife. Pleasing one’s husband by disobeying Allâh shows the failure in such an examination.

3999. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ said: “No morning comes but two angels call out: ‘Woe to men from women, and woe to women from men.’” (Da’if)

4000. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ stood up to deliver a sermon and one of the things that he said was: “This world is fresh and sweet, and Allâh will make your successive generations therein, so look at what you do and beware of (the temptations of) this world and beware of (the temptations of) women.” (Sahih)

4001. It was narrated that ‘Aishah said: “While the Messenger of Allâh ﷺ was sitting in the mosque, a woman from Muzainah (tribe) entered, trailing...”
her garment in the mosque. The Prophet said: 'O people, tell your women not to wear their adornments and show pride in the mosque, for the Children of Israel were not cursed until their women wore adornments and walked proudly in their places of worship.' (Da'if)

This Hadith is reported by Muhammad bin Abi Hurairah, a companion of the Prophet, in order to make her fear Allah addressed her by Amatul-

4002. It was narrated that Abu Hurairah met a woman who was wearing perfume and heading for the mosque. He said: "O slave woman of the Compeller, where are you headed?" She said: "To the mosque." He said: "And have you put on perfume for that?" She said: "Yes." He said: "I heard the Messenger of Allah say: 'Any woman who puts on perfume then goes out to the mosque, no prayer will be accepted from her until she takes a bath.'" (Hasan)

Comments:

a. It is not allowed for a woman to apply perfumes when she goes outside of her house.

b. A woman may go to a mosque to attend the congregational prayer provided she avoids adornment and beautifications. However, she may go in simple dress fulfilling all the condition of an Islamic code of dress.

c. Abu Hurairah, in order to make her fear Allah, addressed her by Amatul-
Jabbrīr (O slave of the Compeller) instead of Amatullāh (O slave of Allāh) which implies a kind of scolding.

4003. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said: “O women, give in charity and pray a great deal for forgiveness, for I have seen that you form the majority of the people of Hell.” A woman who was very wise said: “Why is it, O Messenger of Allāh, that we form the majority of the people of Hell?” He said: “You curse a great deal and you are ungrateful to your husbands, and I have never seen anyone lacking in discernment and religion more overwhelming to a man of wisdom and reason than you.”

She said: “O Messenger of Allāh, what is this lacking in discernment and religion?” He said: “The lack of discernment is the fact that the testimony of two women is equivalent to the testimony of one man; this is the lack of reason. And (a woman) spends several nights when she does not pray, and she does not fast in Ramadān, and this is the lack in religion.” (Sahih)

Comments:

a. Sins are forgiven by asking forgiveness of Allāh and giving charity.

b. The Prophet ﷺ was taken to visit Paradise and Hell-fire, so his information about them was with knowledge of certainty, and we are obliged to believe in it.

c. The reason in making the witness of two women equal to one man is that Islam disburdens women from the responsibilities of outside of their houses, while the matters of witness and the like are out of the limits of her activities. Women are needed as witness in certain situations, i.e., if there
are no two men who can be witnesses. Taking into consideration all the features of the Islamic society, only the mentioned law suits it.

d. Sometimes a husband agrees to a wife’s demand even though he believes that it is not appropriate. If it does not lead to a huge mundane loss or violation of any Islamic ruling, then accepting such demands is permissible to continue the marital life happily.


4004. It was narrated that 'Aishah said: “I heard the Messenger of Allah ﷺ say: ‘Enjoin what is good and forbid what is evil, before you call[41] and you are not answered.’”

(Hasan)

Comments:

a. Enjoining good means arousing interest in doing good through appropriate ways. A ruler orders his people, a father orders his children and a husband orders his wife, and they even follow their orders, in that way one cannot order others.

b. If one has the power, he must forbid evil using his power (such as a ruler, parents, husband, etc.), otherwise he should merely advise him (as a scholar exhorts people). Finally, one should abhor it from his heart.

c. Sins impede supplications from being responded to, so making repentance is compulsory.

[41] Sindi thought that call meant to call people to what is right. But it is clear, based upon the other narrations, like the one after it, that this is not the meaning. And a more complete version of this Hadith is that of Hudhaifah, recorded by Al-Alim, and Al-Tirmidhi (no. 2169): “By the One in Whose Hand is my soul! You will either command good and forbid evil, or soon Allah will send upon you a punishment from Himself, and you call Him, and He does not respond to you.”
4005. It was narrated that Qais bin Abu Hazim said: “Abu Bakr stood up and praised and glorified Allah, then he said: ‘O people, you recite this Verse - “O you who believe! Take care of your own selves. If you follow the (right) guidance no hurt can come to you from those who are in error.’”[1] - but I heard the Messenger of Allah say: ‘If people see some evil but do not change it, soon Allah will send His punishment upon them all.”’

(One of the narrators) Abu Usamah repeated: “Indeed I heard that Messenger of Allah say.” (Sahih)

Comments:

a. Common people understand from the Verse that it is sufficient for a person to keep himself on the right path. He should not bother about others, and he will not be questioned about them so, it is not his duty to prevent others from evil. Abu Bakr Siddiq, made clear the correct meaning of the Verse; that one should protect himself from the evil in order to be safe from the influence of the bad deeds of people. In addition he calls them to the good and forbids evil; otherwise, he himself will go astray after having influenced by them.

b. The knowledge held by the great Companions of the Prophet was wider and deeper.

c. During Friday sermons, misunderstandings that exist among people should be clarified by the speaker, and the correct meanings should be made clear.

4006. It was narrated from Abu Ubaidah that the Messenger of Allah said: “When the Children of Israel became
deficient in religious commitment, a man would see his brother committing sin and would tell him not to do it, but the next day, what he had seen him do did not prevent him from eating or drinking with him, or mixing with him. So Allâh made the hearts of those who did not commit sin like the hearts of those who did, and He revealed Qur'ân concerning them and said: “Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwud and ‘Eisa, son of Maryam” until he reached: “And had they believed in Allâh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as their friends; but many of them are disobedient (to Allâh).”[1]

The Messenger of Allâh ﷺ was reclining, but he sat up and said: “No, not until they take the hand of the wrongdoer [i.e., restrain him] and force him to follow the right way.” (Da‘îf)

Another chain with similar wording.

The things that he said was: “No, fear of people should prevent a man from speaking the truth, if he knows it.”

Then Abu Sa’eed wept and said: “By Allâh, we have seen things that made us scared (and we did not speak up).” (Sahîh)

Comments:

a. Whenever one sees something contrary to the Shari’ah he has to preach the truth when able, probably the evil doers may accept the truth or at least the people will come to know the truth, and will not confuse the truth, with falsehood.

b. If one fears for his life or apprehends any severe harm, then it is allowed for him to keep quiet. However, even in such situations, declaring the truth and bearing all the hardships that could fall on him in this regard is better as Imam Mâlik, Ahmad bin Hanbal and Ibn Taimiyyah endured.

4008. It was narrated from Abu Sa’eed that the Messenger of Allâh said: “No one of you should belittle himself.” They said: “O Messenger of Allâh, how could anyone of us belittle himself?” He said: “If he sees something concerning which he should speak out for the sake of Allâh but does not say anything, Allâh will say to him on the Day of Resurrection: “What prevented you from speaking concerning such and such?” He will say: “Fear of the people.” (Allâh) will say: “Rather you should have feared Me.” (Du’â’)

4009. It was narrated from Ubaidullâh bin Jarir that his
father said: "The Messenger of Allah ﷺ said: 'There is no people among whom sins are committed when they are stronger and of a higher status (i.e. they have the power and ability to stop the sinners) and they do not change them, but Allah will send His punishment upon them all.'" (Hasan)

Comments:
a. If Allah grants wealth, honor, and power, to someone, then he is responsible to promote the good and prevent the evil.
b. Whenever Allah’s punishment comes, it inflicts even the good people, but it comes only when disobedience and sins prevail in a society.

4010. It was narrated that Jâbir said: "When the emigrants who had crossed the sea came back to the Messenger of Allah ﷺ, he said: ‘Why don’t you tell me of the strange things that you saw in the land of Abyssinia?’ Some young men among them said: ‘Yes, O Messenger of Allah. While we were sitting, one of their elderly nuns came past, carrying a vessel of water on her head. She passed by some of their youth, one of whom placed his hand between her shoulders and pushed her. She fell on her knees, and her vessel broke. When she stood up, she turned to him and said: ‘You will come to know, O traitor, that when Allah sets up the Footstool and gathers the first and the last, and hands and feet speak of what they used to earn,
you will come to know your case and my case in His presence soon." The Messenger of Allah ﷺ said: 'She spoke the truth, she spoke the truth. How can Allah purify any people (of sin) when they do not support their weak from their strong?'” (Hasan)

Comments:
a. 'Emigrants who had crossed the sea' here means those who emigrated to Ethiopia because they reached Ethiopia crossing the Red Sea.
b. The previous Divine books also mentioned about Paradise and Hell. In the era of the Prophet ﷺ, while these Books had been changed, still they were consisting of many facts. But many other changes have occurred in the contemporary Bibles and the correct matters became very rare.
c. A truth by a non-Muslim also should be accepted.

4011. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allah ﷺ said: “The best of jihād is a just word spoken to an unjust ruler.” (Hasan)

Comments:
a. A Muslim king, even if he is unjust, rebelling against him is not allowed. However, he must be prevented from injustice.
b. An unfair Muslim king is not fought as non-Muslims are fought. So, preaching the truth to him without raising arms against him is a more daring act since such a king either kills him or punishes him severely after imprisoning him.
4012. It was narrated that Abu Umâmah said: “A man came to the Messenger of Allâh (ﷺ) at the first pillar and said: ‘O Messenger of Allâh, which jihâd is best?’ but he kept quiet. When he saw the second Pillar, he asked again, and he kept quiet. When he stoned ‘Aqabah Pillar, he placed his foot in the stirrup, to ride, and said: ‘Where is the one who was asking?’ (The man) said: ‘Here I am, O Messenger of Allâh.’ He said: ‘A word of truth spoken to an unjust ruler.’” (Hasan)

4013. It was narrated that Abu Sa’eed Al-Khudri said: “Marwân brought out the pulpit on the day of ‘Eid, and he started with the sermon before the prayer. A man said: ‘O Marwân, you have gone against the Sunnah. You have brought out the pulpit on this day, and it was not brought out before, and you have started with the sermon before the prayer, and this was not done before.’ Abu Sa’eed said: ‘As for this man, he has done his duty. I heard the Messenger of Allâh (ﷺ) say: ‘Whoever among you sees an evil action and can change it with his hand (by taking action), let him change it with his hand. If he cannot do that, then with his tongue (by speaking out); and if he cannot do that, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.’” (Hasan)
Comments:
a. Delivering a sermon in Musalla (the place where the prayer of 'Eid is performed) without a pulpit is the Sunnah.
b. Offering the 'Eid prayer in mosque is contrary to the Sunnah of the Prophet ﷺ.
c. The sermon of 'Eid is delivered after performing the 'Eid prayer.
d. The Companions of the Prophet ﷺ used to advise their rulers about their mistakes.

Chapter 21. The Words Of Allah: “O You Who Believe! Take Care Of Your Own Selves.”[1]

4014. It was narrated that Abu Umayyah Sha'bāni said: “I came to Abu Tha'labah Al-Khushani and said: ‘How do you understand this Verse?’ He said: ‘Which verse?’ I said: “O you who believe! Take care of your own selves. If you follow the (right) guidance, no hurt can come to you from those who are in error.’”[2] He said: ‘You have asked one who knows about it. I asked the Messenger of Allah ﷺ about it and he said: “Enjoin good upon one another and forbid one another to do evil, but if you see overwhelming stinginess, desires being followed, this world being preferred (to the Hereafter), every person with an opinion feeling proud of it, and you realize that you have no power to deal with it, then you have to mind your own business and leave the common folk to their own

devices. After you will come days of patience, during which patience will be like grasping a burning ember, and one who does good deeds will have a reward like that of fifty men doing the same deed." (Hasan)

4015. It was narrated that Anas bin Mâlik said: ‘It was said: ‘O Messenger of Allâh, when should we stop enjoining what is good and forbidding what is evil?’ He said: ‘When there appears among you that which appeared among those who came before you.’ We said: ‘O Messenger of Allâh, what appeared among those who came before us?’ He said: ‘Kingship given to your youth, immorality even among the old, and knowledge among the base and vile.’" (Hasan)

Zaid said: “The meaning of the Prophet’s words: ‘Knowledge among the base and vile’ is when knowledge is found among the evil doers.”

4016. It was narrated from Hudhaifah that the Messenger of Allâh said: “The believer should not humiliate himself.” They said: “How could he humiliate himself?” He said: “By


taking on a trial that he cannot deal with." (Da'if)

Comments:
Some religious scholars desire to control the managing matters of a mosque, school, or organization while they do not have managing ability, even though they have good knowledge. Sometimes the committee members of a mosque or school think that as long as the person is a good scholar, he is also suitable to take care of organizational matters. However, if one believes that he cannot carry out the responsibility as it should be, then he should not accept it.

4017. Abu Sa'eed Al-Khudri said:
"I heard the Messenger of Allâh ﷺ say: 'Allâh will question His slave on the Day of Resurrection, until He says: 'What kept you from denouncing evil when you saw it?' When Allâh grants His slave a response, he will say: "O Lord, I hoped for Your mercy but I feared the people." (Hasan)

Comments:
a. Allâh, the Most Exalted, sometimes forgives sins due to some good deeds.
b. If Allâh, the Most Exalted, wants to forgive a person, He inspires the correct answer in his heart.
c. Indeed, the mercy of Allâh encompasses everything, but indulging in sins boldly and neglecting good deeds while relying solely on His mercy is nothing but a type of deviation.
Chapter 22. Punishments

4018. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: 'Allâh gives respite to the wrongdoer, then when He seizes him, He does not let him go.' Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong."[1] (Sahih)

Comments:

a. If Allâh does not punish an evildoer immediately, it does not mean that he has escaped from Allâh, but Allâh gives him respite until a certain time, and then seizes him suddenly.

b. Giving respite to evildoers shows the mercy of Allâh. They may use this time to accept the true guidance, escape from the torment of Allâh and deserve His blessings.

4019. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ turned to us and said: 'O Muhâjirûn, there are five things with which you will be tested, and I seek refuge with Allâh lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine, ..."

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severe calamity and the oppression of their rulers. They do not withhold the Zakāh of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allāh and His Messenger, but Allāh will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allāh and seek all good from that which Allāh has revealed, Allāh will cause them to fight one another."

(Sahih)

Comments:

a. Due to immodesty and impudence many dangerous diseases like syphilis and gonorrhea have emerged, and thereafter AIDS and hepatitis came to existence. The more the society is free from immodesty, the less is the ratio of these diseases.

b. Cheating in weighing or measuring results from greediness. It usurps the rights of others, so its punishment also inflicts them in the form of financial loss and famine.

c. Zakāh brings blessings to the wealth. If those who pay Zakāh decrease in any society then their livelihood, as punishment for them, is stopped.

d. Allāh has His mercy upon those who have compassion for others. Similarly, the one who causes harms to others, abstains from helping them or exploits them does not deserve His mercy.

e. Covenant of Allāh and His Prophet ﷺ means protecting the lawful rights of non-Muslims who live under an Islamic government. Moreover, the one who accepts Islam promises to worship Allāh and to obey the Prophet ﷺ. Breaking this promise also entitles people to the punishment of Allāh.

f. To protect the national health from many diseases, all the means of obscenity should be eradicated (for example: indecent literature, musical instruments, dance, films, mixing of men and women, lewd programs on radio, television etc.)
4020. It was narrated from Abu Mālik Ash'arī that the Messenger of Allāh ﷺ said: “People among my nation will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allāh will cause the earth to swallow them up, and will turn them into monkeys and pigs.” (Husayn)

Comments:

a. Every intoxicant regardless of its name is forbidden.

b. Change the name does not change the religious ruling of the matter. For example, usury although it is named interest or markup, it is still considered usury.

c. Tricks do not make an unlawful matter a lawful one, rather the sin becomes more severe.

d. Playing musical instruments and listening to them is forbidden.

4021. It was narrated from Barā' bin 'Āzib that the Messenger of Allāh ﷺ said: “Allāh will curse them and those who curse will curse them.” He said: “The inhabitants of the earth.” (Da‘if)

4022. It was narrated from Thawbān that the Messenger of Allāh ﷺ said: “Nothing increases one’s life span except...
righteousness and nothing repels the Divine decree except supplication, and a man may be deprived of provision by a sin that he commits." (Da'if)

Chapter 23. Patience At The Time Of Calamity

4023. It was narrated from Mus'ab bin Sa'd that his father, Sa'd bin Abu Waqqās, said: "I said: 'O Messenger of Allāh, which people are most severely tested?' He said: 'The Prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him.'" (Hasan)

Comments:
a. Suffering of a pious and religious person raises his ranks.
b. Trials of this world are blessings for a believer, since due to the suffering, he escapes from the punishment of Hereafter.
c. Being patient with trials is a sign of perfect belief.
d. Considering the situations of the Prophets helps in being patient.

4024. Abu Sa'eed Al-Khudri said: "I entered upon the Prophet ﷺ when he was suffering from a fever, and I placed my hand on
him and felt heat with my hand from above the blanket. I said: 'O Messenger of Allāh, how hard it is for you!' He said: 'We (Prophets) are like that. The trial is multiplied for us and so is the reward.' I said: 'O Messenger of Allāh, which people are most severely tested?' He said: 'The Prophets.' I said: 'O Messenger of Allāh, then who?' He said: 'Then the righteous, some of whom were tested with poverty until they could not find anything except a cloak to put around themselves. One of them will rejoice at calamity as one of you would rejoice at ease.'” (Hasan)

**Comments:**

a. Severity of disease is also a form of trial. The reward of being patient increases according to the degree of patience.

b. Poverty is also a form of trial, so bearing it patiently and being thankful to Allāh in this situation increase the ranks of the individual.

c. The reason for being happy when one faces hardship is that the person will be granted reward for his patience. The hardship will end sooner or later, but its reward takes one to the eternal blessings of Paradise.

4025. It was narrated that ʿAbdullāh said: “It is as if I can see the Messenger of Allāh ﷺ, telling us the story of one of the Prophets: ‘His people beat him, and he was wiping the blood from his face and saying: “O Lord forgive my people, for they do not know.”’” (Sahih)
Comments:
a. Those who call toward truth will surely face many trials, even the Prophets endured many trials.
b. Perhaps the words ‘one of the Prophets’ in this Hadith refers to the Prophet himself, and what happened to him in Taif.

4026. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “We are more likely to express doubt than Ibrâhim when he said: ‘My 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.’”[1] And may Allâh have mercy on Lut. He wished to have a powerful support. And if I were to stay in prison as long as Yusuf stayed, I would have accepted the offer.” (Sahîh)

Comments:
a. The faith of the Prophets is always the most perfect one. Sometimes Allâh facilitates them to see the Unseen. The Prophet Ibrâhim ﷺ did not wish to see how Allâh gives life to the dead for being doubtful in this matter, rather he wanted to promote himself from the grade of the knowledge of certainty to the grade of the eye of certainty (with actual eyesight).
b. ‘We are more likely to express doubt’ means that as long as believers do not doubt in this matter then Ibrâhim ﷺ is more entitled to be free from doubts. It proves the greatness of the Prophet Ibrâhim ﷺ, since Allâh make him able to observe the procedure of resurrection after death.
c. The rank of the Prophet ﷺ is higher than all other Prophets, but the bright characteristics of other Prophets are also very commendable so, their greatness and importance should not be neglected.

4027. It was narrated that Anas bin Malik said: On the Day of Uhud, a molar of the Messenger of Allah ☪ was broken and he was wounded. Blood started pouring down his face, and he started to wipe his face and say: “How can any people prosper if they soak the face of their Prophet with blood when he is calling them to Allah?” Then Allah revealed: “Not for you is the decision.” (Sahih)

Comments:

a. Bravery of the Prophet ☪, during jihad is a good example for the believers to adopt it.

b. The saying of the Prophet ☪, was due to his deep regret for the great sin they had committed. Perhaps, the punishment of Allah might catch them for their disobedience.

c. Allah, the Exalted, declared that granting guidance is not your (the Prophet ☪) responsibility. Some of them will be blessed with good faith while others due to their sins will enter Hell.

4028. It was narrated that Anas said: “One day, Jibril ☪, came to the Messenger of Allah ☪ when he was sitting in a sorrowful state with his face soaked with blood, because some of the people of Makkah had struck him. He said: ‘What is the matter with you?’ He said: ‘These people did such and such to me.’ He said: ‘Would you...”

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like me to show you a sign?’ He said: ‘Yes, show me.’ He looked at a tree on the far side of the valley and said: ‘Call that tree.’ So he called it, and it came walking until it stood before him. He said: ‘Tell it to go back.’ So he told it, and it went back to its place. Then the Messenger of Allâh (ﷺ) said: ‘That is sufficient for me.’” (Da‘if)

Comments:
a. This incident occurred during the Makkah period. Anas (r) might have heard from any other older Companion of the Prophet (ﷺ) or the Prophet, (ﷺ) himself might have narrated it.

b. Walking of the tree on the order of the Prophet (ﷺ) is a miracle. The purpose of this miracle was to show the great status and high rank of the Prophet (ﷺ), but due to some great Divine wisdom he has to suffer the trials.

4029. It was narrated from Hudhaifah that the Messenger of Allâh (ﷺ) said: “Count for me all those who have uttered (the words of) Islâm.” We said: “O Messenger of Allâh, do you fear for us when we number between six and seven hundred?” The Messenger of Allâh (ﷺ) said: “You do not know, perhaps you will be tested.” (Sahih)

He (the narrator) said: “And we were tested, until a man among us would only pray in secret.”

4030. It was narrated from Ubayy bin Ka‘b that on the night when he (ﷺ) was taken on the
Night Journey (Isrā'), the Messenger of Allāh noticed a good fragrance and said: "O Jibra'il, what is this good fragrance?" He said: "This is the fragrance of the grave of the hairdresser and her two sons and her husband." He said: "That began when Khadir, who was one of the nobles of the Children of Israel, used to pass by a monk in his cell. The monk used to meet him and he taught him Islam. When Khadir reached adolescence, his father married him to a woman. He taught her and made her promise not to teach it to anyone. He used not to touch women, so he divorced her, then his father married him to another woman, and he taught her and made her promise not to teach it to anyone. One of them kept the secret but the other disclosed it, so he fled until he came to an island in the sea. Two men came, gathering firewood, and saw him. One of them kept the secret but the other disclosed it and said: 'I have seen Khadir.' It was said: 'Who else saw him besides you?' He said: 'So-and-so.' (The other man) was questioned but he kept silent. According to their religion, the liar was to be killed. The woman who had kept the secret got married, and while she was combing the hair of Pharaoh's daughter, she dropped the comb and said: 'May Pharaoh perish!' (The daughter) told her father...
about that. The woman had two sons and a husband. (Pharaoh) sent for them, and tried to make the woman and her husband give up their religion, but they refused. He said: 'I am going to kill you.' They said: 'It would be an act of kindness on your part, if you kill us, to put us in one grave.' So he did that.' When the Prophet was taken on the Night Journey (Iṣrā'), he noticed a good fragrance and asked Jibril about it and he told him. (Da'if)


4031. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "The greatest reward comes with the greatest trial. When Allāh loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath." (Hasan)

تخريج: [إسناده حسن] أخرجه الترمذي، الزهدي، باب ماجا في الصبر على البلاء.

Comments:

Examination is beneficial for a slave. So, he has to be content with the decree of Allāh and should make all his efforts within the boundaries of the Shari'ah. If a slave expresses his displeasure on a trial that befalls on him, he will not avail any benefit as the trial will end at its fixed time, but the slave loses his reward and displeases his Lord.

4032. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "The believer who
mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance.” (Sahih)

Comments:

a. Staying away from people and living in caves and forests like monks, even when evil becomes widespread, is not allowed. Instead of that, one should live in society to correct the people.

b. If one fears for his faith then he may stay in a place of seclusion.

4033. It was narrated from Anas bin Mālik that the Messenger of Allāh said: “There are three things, whoever has them has found the taste of faith (One of the narrators) Bundār said: ‘The sweetness of faith; When he loves a man and only loves him for the sake of Allāh. When Allāh and His Messenger are more beloved to him than anything else; and when being thrown into the fire is dearer to him than going back to disbelief after Allāh has saved him from it.’” (Sahih)

Comments:

a. Love for the sake of Allāh means that the love of a friend should not be based on family, tribe, language, country or any mundane benefit, rather the basis of love should be for his piousness and adherence to Islam.
b. The sign of deep love of Allah and His Prophet ﷺ, is that when the requirements of the wife, children, parents, friends, relatives, or other such matters contradict the Islamic Shari'ah, then one should stick to the rulings of Allah and His Prophet ﷺ, ignoring them and their discontentment.

4034. It was narrated from Abu Dardā’ that my close friend advised me: “Do not associate anything with Allah, even if you are cut and burned. Do not neglect any prescribed prayer deliberately, for whoever neglects it deliberately no longer has the protection of Allah. And do not drink wine, for it is the key to all evil.” (Hasan)

Comments:

a. Polytheism (setting partners with Allah) is the greatest sin, so it should be avoided in all circumstances, no matter how severe they are.

b. Sacrificing one’s life for the sake of monotheism (Oneness of Allah) is a cause of great pride.

c. The greatest sin after polytheism is neglecting prayers, which is similar to disbelief.

d. Drunkenness covers one’s mind, thus it becomes easy for such a person to commit any sin. Therefore, a Muslim should avoid all kinds of intoxicants.

Chapter 24. Hard Times

4035. Mu‘āwiyah said: “I heard the Prophet ﷺ say: ‘There is nothing left of this world except trials and tribulations.’” (Hasan)
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Comments:
Trials come in all stages of life; comfort is a trial, and discomfort is also a trial. So, a believer should always perceive the dearest act to Allâh and should put it into practice.

4036. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidah will decide matters. It was said: ‘Who are the Ruwaibidah?’ He said: ‘Vile and base men who control the affairs of the people.’”

(Hasan)

Comments:
a. In order to maintain peace in a society, good character should be appreciated and evils should be discouraged.
b. If a pious and trustworthy person is not granted the position that he deserves, instead fibs and charming sayings of a liar and imposter are accepted, then no field of society will be free from deterioration.

4037. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “By the One in Whose Hand is my soul, this world will not pass away until a man will pass by a grave, and will roll on it and say: ‘Would that I were in the place of the
occupant of this grave! And the reason for that will not be any religious motive, rather it will be because of calamity.” (Sahih)

**Comments:**

a. Asking Allâh’s help in hardships and trying to change matters from bad to good is the best way.

b. Wishing for death due to mundane matters is not allowed.

c. The concern of safekeeping and defending religion should be more important than protecting one’s mundane interests.

4038. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “You will be picked over just as (good) dates are selected (separated) from its bad ones. So the best of you will be taken and the worst of you will be left, so die if you can.” (Hasan)

**Comments:**

Pious people will exist in all times but they will decrease gradually, and when they are totally extinct, the Day of Judgment will occur.

4039. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Adhering to religion will only become harder and worldly affairs will only become more difficult, and people will only become more stingy, and the Hour will only come upon the worst of people, and the
only Mahdi (after Muhammad ﷺ) is 'Eisa bin Maryam.” (Da’if)

Comments:
a. The Prophet Muhammad ﷺ is the last Prophet. Therefore, only the Day of Judgment is left after him.
b. A Muslim should try his best to safeguard his faith during the temptations that are constantly growing at present times. He also should struggle, by all means, against those who spread beliefs and customs that are contrary to Islam.

Chapter 25. The Portents Of The Hour

4040. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “I and the Hour have been sent like these two,” and he held up his two fingers together. (Sahih)

4041. It was narrated that Hudhaifah bin Asid said: “The Prophet ﷺ looked out at us from a room, when we were talking about the Hour. He said: 'The Hour will not begin until there are ten signs: Dajjâl, (False Christ), the smoke, and the rising of the sun from the west.'” (Sahih)
4042. ‘Awf bin Mâlik Al-Ashjâ‘i said: "I came to the Messenger of Allâh during the campaign of Tabuk, when he was in a tent made of leather, so I sat in front of the tent. The Messenger of Allâh said: ‘Enter, O ‘Awf.’ I said, ‘All of me, O Messenger of Allâh?’ He said: ‘All of you.’ Then he said: ‘O ‘Awf, remember six things (that will occur) before the Hour comes, one of which is my death.’ I was very shocked and saddened at that. He said: ‘Count that as the first. Then (will come) the conquest of Baitul-Maqdis (Jerusalem); then a disease which will appear among you and cause you and your offspring to die as martyrs and will purify your deeds; then there will be (much) wealth among you, so that if a man were to be given one hundred Dinâr he would still be dissatisfied; and there will be tribulation among you that will not leave any Muslim house untouched;[1] then there will be a treaty between you and the Romans, then they will betray you and march against you with

[1] Which refers to the fitnah that occurred after the death of ‘Uthman, according to the commentaries. See no. 317 of Al-Bukhari and the comments of Ibn Hajar.
eighty banners, under each of which will be twelve thousand (troops).”’ (Sahih)

Comments:
‘Tribulation that will not leave any Muslim house untouched’ may refer to many things. For example, pictures of living things that are forbidden in Islam. Many people keep the pictures of their elders, pious people, children, scholars or their spiritual leaders to get the blessings through them. If one escapes from such pictures he cannot escape from the pictures that are in newspapers, magazines or in the course books of the children. Due to government orders in some Muslim lands, keeping pictures in every house in the form of passports, identity cards etc., became compulsory for everyone. The bad effects of pictures have also spread largely through TV, VCR, cable T.V., internet etc. Another example of temptation that has entered every house is music. Sometime ago it was used only with songs in films and special arrangements were made in order to listen to it, but later it became common through radio, television and the like media. Now it is played everywhere; in houses, shops, buses, cars, taxies etc. Moreover, its use in praise of the Prophet ﷺ, and polytheistic poetry made its prohibition so light that it is no more considered forbidden.

4043. It was narrated from Hudhaifah bin Yaman that the Messenger of Allah ﷺ said: “The Hour will not begin until you kill your ruler and fight one another with swords, and your world is inherited by the worst of you.” (Hasan)

4044. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ came out one day to the people, and a man came to him and said: ‘O Messenger of Allah,
when will the Hour be?' He said: 'The one who is asked about it does not know more than the one who is asking. But I will tell you of its portents. When the slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become leaders of the people, that is one of its portents. When shepherds compete in constructing buildings, that is one of its portents. (The Hour) is one of five (things) which no one knows except Allâh.' Then the Messenger of Allâh ﷺ recited the words: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. (to the end of the Verse)." [1] (Sahih)

Comments:
This Hadith with complete details has been mentioned among the Ahâdith in the preface. (See Hadith: 64)

4045. It was narrated that Anas bin Mâlik said: "Shall I not tell you a Hadith that I heard from the Messenger of Allâh ﷺ, which no one will tell you after me? I heard it from him (saying): 'Among the portents of the Hour are that knowledge will be taken away and ignorance will prevail, illegal sex will become widespread and wine will be drunk, and men will disappear and women will be left, until there is one man in charge of fifty women.'" (Sahih)
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Comments:

a. 'No one will tell you' means that all the Companions who heard this Hadith from the Prophet ﷺ, have died. Anas, ﷺ, was the last Companion who died in Basrah. He died in the year 91 A.H.

b. 'Knowledge will be taken away' means proficient and religious scholars will die, and their death will lead to the disappearance of religious guidance. Therefore, the people will become ignorant in their religious matters, even though they will be excellent in their worldly matters.

c. Due to the prevalence of obscenity people no longer will feel disgust from immodesty. Nowadays, our poetry, novels, films and the like are totally dedicated to spreading immorality.

4046. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “The Hour will not begin until the Euphrates uncovers a mountain of gold and people fight over it, and out of every ten, nine will be killed.”

(Da‘if)

Comments:

The reason of informing this incident in anticipation is that sensible persons should not crave wealth and should not waste their lives taking part in wars.

4047. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “The Hour will not begin until wealth becomes abundant and tribulations appear, and Harj increases.” They said: “What is Harj, O Messenger of Allah?” He said: “Killing, killing, killing,” three times. (Sahih)
Comments:

a. Abundance of wealth is not a proof or evidence of tranquility and peace of mind if there is no faith and piety.

b. Tribulations here might refer to many types of partialities that lead to fight and murder. They might even refer to the matters that are harmful for one’s faith, especially when people are away from the religious knowledge.

Chapter 26. The Disappearance Of The Qur’ān And Knowledge

4048. It was narrated that Ziyād bin Labid said: “The Prophet mentioned something and said: ‘That will be at the time when knowledge (of Qur’ān) disappears.’ I said: ‘O Messenger of Allāh, how will knowledge disappear when we read the Qur’ān and teach it to our children, and our children will teach it to their children, until the Day of Resurrection?’ He said: ‘May your mother be bereft of you, O Ziyād! I thought that you were the wisest man in Al-Madinah. Is it not the case that these Jews and Christians read the Tawrah and the Injil, but they do not act upon anything of what is in them?’” (Da’if)

Comments:

‘Knowledge of Qur’ān’ does not mean only reciting its words, rather it means following its rulings and changing life entirely according to its teachings.
It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: “Islam will wear out as embroidery on a garment wears out, until no one will know what fasting, prayer, (pilgrimage) rites[1] and charity are. The Book of Allâh will be taken away at night, and not one Verse of it will be left on earth. And there will be some people left, old men and old women, who will say: “We saw our fathers saying these words: ‘Lâ ilâha illallâh’ so we say them too.” Silah said to him: “What good will (saying): Lâ ilâha illallâh do them, when they do not know what fasting, prayer, (pilgrimage) rites and charity are?” Hudhaifah turned away from him. He repeated his question three times, and Hudhaifah turned away from him each time. Then he turned to him on the third time and said: “O Silah! It will save them from Hell,” three times. (Da’îf)

Comments:
During the time of afflictions, even a few deeds are sufficient for salvation, because practicing even a few teachings of Islam also becomes very difficult at that time. In Russia, during the communist rule they tried very systematically to deprive Muslims of their religion. Therefore, Muslims in Russia and in other communist countries were forced to give up Islam to the extent that they forgot everything about Islam except its name.

[1] Rites; meaning of Hajj and 'Umrah.
4050. It was narrated from 'Abdullah that the Messenger of Allah ﷺ said: "Just before the Hour, there will be days when knowledge will disappear, ignorance will become widespread and there will be much Harj. And Harj means killing." (Sahih)

4051. It was narrated from Abu Musa that the Messenger of Allah ﷺ said: "After you days will come when ignorance will become widespread, knowledge will disappear and there will be much Harj." They said: "O Messenger of Allah, what is Harj?" He said: "Killing." (Sahih)

4052. It was narrated from Abu Hurairah in a Marfu' report (meaning, attributed to the Prophet ﷺ): "Time will pass quickly, knowledge will decrease, miserliness will be cast into people's hearts, tribulations will appear and there will be much Harj." They said: "O Messenger of Allah, what is Harj?" He said: "Killing." (Sahih)
Chapter 27. The Disappearance Of Honesty

It was narrated that Hudhaifah said: "The Messenger of Allah ﷺ told us two Ahâdith, one of which I have seen, and I am still waiting for the other. He told us: 'Honesty was preserved in the roots of men's hearts' – (One of the narrators) Tanâfisi said: 'Meaning in the middle of men's hearts' – 'Then the Qur'ân was revealed and we learned (it) from the Qur'ân and from the Sunnah.' Then he told us about its disappearance, saying: 'A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like spots without color. Then he will go to sleep again and the remainder of the honesty will also be taken away (from his heart) and leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside.'” Then Hudhaifah picked up a handful of pebbles and rolled them on his leg. He said: "People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such and such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard seed of faith in his heart."
“There was 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.” (Sahih)

Comments:

a. The reason of the comparison to a blister, is that a blister, due to its swelling, seems as an important thing, while it does not contain anything. Similarly, people will seem to be religious and pious, but their hearts will be empty from goodness.

b. In a non-Islamic society cheating and fraud is considered an art and it is even praised, a Muslim should avoid such practice.

4054. It was narrated from Ibn 'Umar that the Prophet said: “When Allāh wants to destroy a person, He takes away modesty from him, and when modesty is taken away from him, you will only see him with the wrath of Allāh upon him, and he will be hated by people. When you only see him with the wrath of Allāh upon him, and hated by people, then honesty will be taken away from him, and when honesty is taken away from him, you will only see him as a traitor who is called such by others. When you only see him as a traitor who is called such by others, then mercy will be taken away from him, and when mercy is taken away from him, you will only see him as rejected and accursed, and when you only see him as rejected and
accursed, then the bond of Islam will be taken away from him.”

(Maudū’)

Chapter 28. Signs (Of The Day Of Judgment)

4055. It was narrated that Hudhaifah bin Asid, Abu Sarihah, said: "The Messenger of Allāh ﷺ looked out from a room, when we were talking about the Hour. He said: “The Hour will not begin until ten signs appear: The rising of the sun from the west (place of its setting); Dajjāl; the smoke; the beast; Gog and Magog people; the appearance of ‘Īsā bin Maryam, the earth collapsing three times – once in the east, once in the west and once in the Arabian Peninsula; and fire that will emerge from the plain of Aden Abyan and will drive the people to the place of Gathering, stopping with them when they stop at night and when they stop to rest at midday.” (Sahih)

Comments:

a. The rising of the sun from the west shows the end of the system of this world and beginning of the stages of the Day of Judgment. Therefore, repentance is not accepted at that time, just as it is not accepted at the time of death when the death angels appear.

b. The trial of Dajjāl (False christ) will be a very great trial. He will be the leader of the Jews and will misguide many Muslims.

4056. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “Hasten to do good deeds (before) six things (happen):
The rising of the sun from the west (place of its setting), the smoke, the beast of the earth, Da'jjîl (False Christ), that which will happen to each of you (death); and that which will happen to all people (the Day of Resurrection).” (Hasan)

Comments:

a. The door of repentance will be closed when the sun rises from the west. So, one should engage himself with good deeds and prepare well to protect himself from Hell.

b. Good deeds could be done only in this life, so this opportunity finishes after one's death. Therefore, one should seize this opportunity as much as possible.

c. There are many temptations in which a person may go astray. So, if he has performed good deeds prior to such temptations, Allâh may bless him and protect him from them.

4057. It was narrated from Anas bin Mâlik that Abu Qatâdah said: "The Messenger of Allâh ﷺ said: 'The (lesser) signs (will come) after two hundred (years).’" (Da'îf)

4058. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "My nation will pass through five stages. For forty years (they will be) people of righteousness and piety. Then those who follow them, for the next one hundred and twenty years (they will be) the companions of Hell."


years, will be people who show mercy to one another and uphold ties with one another. Then those who follow them for the next one hundred and sixty years will be people who will turn their backs on one another and sever ties with one another. Then there will be Harj after Harj (killing). Seek deliverance, seek deliverance.”

(Da‘if)

Chapter 29. The Earth Collapsing

4059. It was narrated from ‘Abdullāh that the Prophet said: “Just before the Hour comes there will be transformations, the earth collapsing, and Qaddh. (i.e.
the throwing of stones perhaps as a means of punishment — maybe it refers to landslides).” (Sahih)

Comments:
a. The incidents of metamorphosis of human beings occurred in previous nations as those who hunted fishes on Saturday were transformed into monkeys. (See Surat Al-A’rîf 7:163-166.) Before the Day of Judgment such incidents will take place in this nation too.

b. The rain of stones was sent upon the sexually immoral people of Lot (Lut) (See Surat Hud 11:82). And Karah (Qarun) was sunk down in the earth. (Surat Qasas 28:81). Such punishments will befall sinful people of this nation before the Day of Judgment.

4060. It was narrated from Sahl bin Sa’d that the Prophet said: “At the end of my nation there will be the earth collapsing, transformations, and Qadhf.” (Sahih)

4061. It was narrated from Nâfî’ that a man came to Ibn ‘Umar and said: “So-and-so sends his Salâm to you.” He said: “I have heard that he has introduced innovations (into Islâm). If he has indeed introduced innovations, then do no convey my Salâm to him, for I heard the Messenger of Allâh say: ‘There will be among my nation — or among this nation — transformations, the earth collapsing, and Qadhf.’ That was concerning Ahlul-Qadar.” (Hasan)
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The affliction of the denial of the Divine Decree started in the era of the Companions of the Prophet ﷺ. Ibn Umar ﷺ, considering the enormity of their sin, guessed that such punishments will afflict such people.

4062. It was narrated from ʿAbdullāh bin ʿAbī Amr that the Messenger of Allāh ﷺ said: “There will be among my nation collapsing of the earth, transformations, and Qadhf.” (Sahih)

Chapter 30. The Army Of Al-Baydāʾ

4063. Hafsah narrated that she heard the Messenger of Allāh ﷺ say: “An invading army will come towards this House until, when they are in Baydāʾ, the middle of them will be swallowed up by the earth, and the first of them will call out to the last of them, and they will be swallowed up, until there is no one left of them except a fugitive who will tell of what happened to them.” When the army of Hajjāj came, we thought that they were (the ones mentioned in this Hadith). A man said: “I bear witness that you did not attribute a lie to Hafsah and that Hafsah did not attribute a lie to the Prophet ﷺ.” (Sahih)
The Chapters On Tribulations

Comments:

a. Abdurrahman bin Safwan & was among the young Companions of the Prophet & and one of the supporters of Abdullah bin Zubair &. He attained martyrdom holding the cover of Ka'bah during the invasion of Hajjaj bin Yusuf in Makkah. His father Safwan bin Umayyah & died close to the period when Uthman & became a martyr. (Taqribut-Tahdhib).

b. Baid' is the smooth ground in which nothing grows (desert). There is a place called Bayda' located between Makkah and Al-Madinah. Probably, the second meaning is meant in the Hadith.

c. This incident will take place close to the Day of Judgment.

4064. It was narrated from Safiyyah that the Messenger of Allah & said: "People will not stop attacking this House until an army attacks, until when they are in Baid', the first and the last of them will be swallowed by the earth, and the middle of them will not be saved." I said: "What if there are those among them who were forced (to join the army)?" He said: "Allah will resurrect them according to what is in the hearts." (Sahih)

4065. It was narrated that Umm Salamah said: "The Prophet & mentioned the army that would be swallowed up by the earth, and Umm Salamah said: 'O Messenger of Allah, perhaps there will be some among them who
were forced (to join them)?’ He said: ‘They will be resurrected according to their intentions.’

Comments:
a. Sometimes Allâh’s punishment inflicts those who involve themselves in committing great major sins in this life.
b. Punishment of Allâh also inflicts those who live with evil people.

Chapter 31. The Beast Of The Earth

4066. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The Beast will emerge and will have with it the seal of Sulaimân bin Dâwud and the staff of Musa bin 'Imrân ﷺ. It will make the faces of the believers shine with the staff, and will mark the noses of the disbelievers with the seal; until the inhabitants of a cluster of houses will gather together; then one will say ‘O believer! And to another ‘O disbeliever.’” (Da’îf)

Another chain with similar wording.
The Chapters On Tribulations

Comments:
The emergence of the creature from the earth (Dâbatul-Ardh) is also mentioned in other Sound Ahâdîth. (See: 4055, 4056)

4067. ‘Abdullâh bin Buraidah narrated that his father said: “The Messenger of Allâh ﷺ took me to a place in the desert, near Makkah, where there was arid land surrounded by sand. The Messenger of Allâh ﷺ said: ‘The Beast will emerge from this spot – span by a span. (i.e., the size of that spot).’” (Da‘i‘f)

Chapter 32. The Rising Of The Sun From The West (The Place Of Its Setting)

4068. It was narrated that Abu Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘The Hour will not begin until the sun rises from the west (i.e. the place of its setting). When it rises, the people will see it, and everyone on (earth) will believe, but that will be at a time when faith will not benefit anyone who did not believe before.’” (Sahîh)
Comments:

a. Rising of the sun from the west is a clear sign that shows great changes and the end of the system of this world.

b. After this sign, no repentance is accepted but the good deeds of the believers will continue.

4069. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said: “The first signs to appear will be the rising of the sun from the west and the emergence of the Beast to the people, at forenoon.”’

‘Abdullāh said: “Whichever of them appears first, the other will come soon after.”

‘Abdullāh said: “I do not think it will be anything other than the sun rising from the west.” (Sahih)

4070. It was narrated from Safwān bin ‘Assāl that the Messenger of Allāh ﷺ said: “Towards the west (i.e., the place of the setting of the sun) there is an open door, seventy years wide. That door will remain open for repentance until the sun rises from this direction. When it rises from this direction, faith will not benefit any soul that did not believe before or earn anything good through its faith.” (Sahih)
Comments:

a. Accepting repentance is one of the attributes of Allâh, and the open door is a physical indication for this matter.

b. The door of repentance is among the unseen matters which must be believed without seeing them, as we believe in Paradise and Hell.

c. The system of universe is in the Hands of Allâh. He can change all of the system and the laws of nature whenever He likes.

Chapter 33. The Tribulation Of Dajjâl, The Emergence Of 'Eisa Bin Maryam And The Emergence Of Gog and Magog

4071. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'The Dajjâl (False Christ) is blind in his left eye and has abundant hair. With him will be a Paradise and a Hell, but his Hell is Paradise and his Paradise is Hell.'" (Sahîh)

Comments:

a. The Dajjâl (False Christ) is an extraordinary personality but he is not a fictitious character, rather he is real. He is a Jew and will appear in a certain period.

b. The Antichrist will show many tricks, and many people of weak faith will be deceived by such tricks and accept his claim of being their lord. The true believers will not be deceived by him.

4072. It was narrated that Abu Bakr Siddiq said: "The Messenger of Allâh ﷺ told us: 'Dajjâl will emerge in a land in the east called Khorasân, and will be followed by people with faces like hammered shields.'" (Hasan)
The territory that was named Khorāsān in the past, covers most area of present Afghanistan, some part of present Iran and some area of the states that became independent from Russia, and are in the north of Afghanistan.

b. People with faces like hammered shields live in China, Tibet, in the northern territories of Pakistan (Gilgit, Baltistan, etc.) and Japan. The Hadith may refer to the people who belong to one of these areas. People of some areas of Khorāsān might be similar to the people of those areas. Allāh knows best.

4073. It was narrated that Mughira b. Shu’bā’ah said: “No one asked the Prophet about Dajjal more than I did.” (One of the narrators) Ibn Numair said (in his version): “(No one asked) more difficult questions than I did.” – “He said to me: ‘What are you asking about him?’ I said: ‘They say that he will have food and drink with him.’ He said: ‘He is too insignificant before Allāh for that.’” (Sahih)

Fātimah bint Qais said: “The Messenger of Allāh prayed one day, and ascended the pulpit, and
he never used to ascend it, before that, except on Fridays. The people were alarmed by that, and some were standing and some were sitting. He gestured to them with his hand, telling them to sit. (Then he said:) 'By Allah, I am not standing here for something that will benefit you, an exhortation or a warning. Rather Tamim Dari has come to me and told me something that prevented me from taking a rest because of the joy and delight (I felt), and I wanted to spread that joy among you. A cousin of Tamim Dari told me that the wind drove them to an island that they did not know, so they sat in the rowing boats of the ship and set out. There they saw something black, with long eyelashes. They said to it: "What are you?" It said: "I am Jassasah." They said: "Tell us." It said: "I will not tell you anything or ask you anything. Rather there is this monastery that you have looked at. Go to it, for there is a man there who is longing to hear your news and tell you news." So they went there and entered upon him, and they saw an old man firmly shackled, with a sorrowful appearance and complaining a great deal. He said to them: "Where have you come from?" They said: "From Shamm." He said: "How are the Arabs faring?" They said: "We are from among the Arabs. What do you want to ask about?" He said: "What has this man done who has appeared
among you?” They said: “(He has done) well. He made enemies of some people, but Allâh supported him against them and now they have become one, with one God and one religion.” He said: “What happened to the spring of Zughar?” They said: “It is good; we irrigate our crops from it and drink from it.” He said: “What happened to the date-palms between ‘Ammân and Baisân?” They said: “They bear fruit every year.” He said: “What happened to the Lake of Tiberias?” They said: “It overflows because of the abundance of water.” He gave three deep sighs, then he said: “If I were to free myself from these chains, I would not leave any land without entering it on these two feet of mine, except for Taibah, for I have no way to enter it.” The Prophet said: ‘My joy is so great. This (Al-Madinah) is Taibah, and by the One in Whose Hand is my soul, there is no narrow or broad road in it, or any plain or mountain, but there is an angel (standing) over it with his sword unsheathed, until the Day of Resurrection.’” (Da‘î)

Comments:
The status of the chain: Allâmâh Albâni  said: “The chain of this Hadîth is Weak. But some sentences of the Hadîth are Sound. (For the Sound narration see the Sahih Muslim: 2942)
a. The Prophet \\( \text{saw} \), sometimes used to teach important matters after \text{Fajr} prayer, like interpretation of dreams and the like. But delivering a speech from the pulpit after \text{Fajr} was not his common practice.

b. The reason for the happiness of the Prophet \\( \text{saw} \), was that he used to warn against the \text{Dajjal}. The incident of \text{Tarnim} \\( \text{Dajjal} \) confirmed his information. The narration of \text{Sahih Muslim} reads: "he informed me a matter, which coincides with what I used to inform you about the \text{Antichrist}.”

c. Amman and Baisan are the two cities of Syria. At present Amman is the capital of Jordan.

d. Zughar is a city of Syria. There is a well close to this city. Lake Tiberias or the sea of Tiberias is also in Syria.

e. \text{Antichrist} will not enter in nor \text{Al-Madiuah}. (\text{Sahih Muslim}: 2942)

4075. \text{Nawwās} bin \text{Sam'ān Al-Kilābī} said: "The Messenger of \text{Allāh} \\( \text{sa} \) mentioned \text{Dajjāl}, one morning, as something despised but also alarming, until we thought that he was in the stand of date-palm trees. When we came to the Messenger of \text{Allāh} \\( \text{sa} \) in the evening, he saw that (fear) in us, and said: 'What is the matter with you?' We said: 'O Messenger of \text{Allāh}, you mentioned \text{Dajjāl} this morning, and you spoke of him as something despised but also alarming, until we thought that he was in the stand of date-palm trees.' He said: 'There are things that I fear more for you than the \text{Dajjāl}. If he appears while I am among you, I will contend with him on your behalf, and if he appears when I am not among you, then each man must fend for himself, and \text{Allāh} will take care of every Muslim on my behalf. He (\text{Dajjāl}) will be a young man with curly hair and a protuberant eye; I liken him to 'Abdul-'Uzza bin"
Qatan. Whoever among you sees him, let him recite the first Verses of Surat Al-Kahf over him. He will emerge from Khallah, between Shām and ‘Irāq, and will wreak havoc right and left. O slaves of Allāh, remain steadfast.’ We said: ‘O Messenger of Allāh, how long will he stay on earth?’ He said: ‘Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.’ We said: ‘O Messenger of Allāh, on that day which is like a year, will the prayers of one day suffice us?’ He said: ‘Make an estimate of time (and then observe prayer).’ We said: ‘How fast will he move through the earth?’ He said: ‘Like a rain cloud driven by the wind.’ He said: ‘He will come to some people and call them, and they will respond and believe in him. Then he will command the sky to rain and it will rain, and he will command the earth to produce vegetation and it will do so, and their flocks will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to some (other) people and call them, and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will pass through the wasteland and will say: “Bring forth your treasures,” then go away, and its treasures will follow him like a swarm of..."
bees. Then he will call a man brimming with youth and will strike him with a sword and cut him in two. He will put the two pieces as far apart as the distance between an archer and his target. Then he will call him and he will come with his face shining, laughing. While they are like that, Allâh will send ‘Eisa bin Maryam, who will come down at the white minaret in the east of Damascus, wearing two Mahrûd,[1] resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from his head, and when he raises it, jewels like pearls will scatter from it. Every disbeliever who smells the fragrance of his breath will die, and his breath will reach as far as his eye can see. Then he will set out and will catch up with him (the Dajjâl) at the gate of Ludd, and will kill him. Then the Prophet of Allâh ‘Eisa will come to some people whom Allâh has protected, and he will wipe their faces and tell them of their status in Paradise. While they are like that, Allâh will reveal to him: “O ‘Eisa, I have brought forth some of My slaves whom no one will be able to kill, so take My slaves to Tur in safety.” Then Gog and Magog will emerge and they will, as Allâh describes, “swoop down

[1] Mahrûd; the scholars differ over its exact description. Nawawi said it is a garment dyed with Wars and then Saffron, in Lisânul-'Arab (Hurûd): “A plant used for dyeing, and it is said that it is turmeric. Mahrûd and Muharrad is a garment dyed yellow with Hurûd.
The first of them will pass by Lake Tiberias and drink from it, then the last of them will pass by it and will say: "There was water here once." The Prophet of Allah, 'Eisa and his companions will be besieged there until the head of an ox would be dearer to any one of them than one hundred Dinâr are to any one of you today. Then, the Prophet of Allah, 'Eisa and his companions will supplicate Allah. Then Allah will send a worm in their necks and the next morning they will all die as one. The Prophet of Allah 'Eisa and his companions will come down and they will not find even the space of a hand span that is free of their stink, stench and blood. They will pray to Allah, and He will send birds with necks like the necks of Bactrian camels, which will pick them up and throw them wherever Allah wills. Then Allah will send rain which will not leave any house of clay or hair, and it will wash the earth until it leaves it like a mirror (or a smooth rock). Then it will be said to the earth: "Bring forth your fruits and bring back your blessing." On that day a group of people will eat from a (single) pomegranate and it will suffice them, and they will seek shelter beneath its skin. Allah will bless a milch-camel so that it will be sufficient for a large number of people, and a milch-cow will be

sufficient for a whole tribe and a milch-ewe will be sufficient for a whole clan. While they are like that, Allâh will send a pleasant wind which will seize them beneath their armpits and will take the soul of every Muslim, leaving the rest of the people fornicating like donkeys, and upon them will come the Hour.’’ (Sahih)

Comments:
a. Raining or being struck with famine is a trial just as showing Paradise, Hell or bringing a dead person to life are his trials.
b. The system of day and night is suspended temporarily during the time when the Antichrist appears.
c. Prayers of one year should be performed in the day which will be equal to one year, and the time of every prayer should be estimated. This ruling proves that at that time people will have means through which they will be able to decide accurate times. It also predicates the inventions of watches.
d. 'Eisa (Jesus) is alive in heavens. This fact is agreed upon by all Muslims, as it is agreed upon that he will be sent down again on the earth. Mirza Ghulâm Ahmad Qâdiyânî and his followers do not agree with this fact.
e. Dajjâl is also called Masîh but he is not the true Masîh; the true Masîh is 'Eisa (Jesus) ﷺ, who will kill him.
f. Gog and Magog will be very strong physically and great in numbers. So, human beings cannot fight them.
g. 'Eisa (Jesus) ﷺ will die in Al-Madinah, and will be buried besides the Prophet ﷺ.

4076. It was narrated from Nawwâs bin Sam‘ân that the Messenger of Allâh ﷺ said: “The Muslims will use the bows, arrows and shields of Gog and Magog as firewood, for seven years.” (Sahih)
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Comments:

a. This shows the great population and weaponry of Gog and Magog.

b. Their weapons are used as fuel, since Muslim will no longer need to continue *jihad* because all people will accept Islam as their religion.

4077. It was narrated that Abu Umâmah Al-Bâhili said: “The Messenger of Allâh ﷺ addressed us, and most of his speech had to do with telling us about Dajjâl. He warned about him, and among the things he said was: ‘There will not be any tribulation on earth, since the time Allâh created the offspring of Adam, that will be greater than the tribulation of Dajjâl. Allâh has not sent any Prophet but he warned his nation about Dajjâl. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly appear among you. If he appears while I am among you, I will contend with him on behalf of every Muslim, and if he appears when I am not among you, then each man must fend for himself and Allâh will take care of every Muslim on my behalf. He will emerge from Khallâh, between Shâm and ʻIraq, and will wreak havoc right and left. O slaves of Allâh, remain steadfast. I will describe him to you in a manner in which none of the Prophets has described him before me. He will start by saying “I am a Prophet,” and there is no Prophet after me. Then the second time he will say: “I am your Lord.” But you will not see your Lord until you die.
He is one-eyed, and your Lord is not one-eyed, and written between his eyes is Kāfir. Every believer will read it, whether he is literate or illiterate. Part of his Fitnah will be that he will have with him a Paradise and a Hell, but his Hell will be a Paradise and his Paradise a Hell. Whoever is tested with his fire (hell), let him seek the help of Allāh and recite the first Verses of Al-Kahf, then it will be cool and safe for him, as the fire was for Ibrāhim. Part of his Fitnah will be that he will say to a Bedouin: “What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?” He will say: “Yes.” Then two devils will appear to him in the form of his father and mother and will say: “O my son, follow him, for he is your Lord.” And part of his Fitnah will be that he will overpower a single soul and kill him, then he will cut him with a saw until he falls in two pieces. Then he will say: “Look at this slave of mine; I will resurrect him now, then he will claim that he has a Lord other than me.” Then Allāh will resurrect him and the evil one will say to him: “Who is your Lord?” and he will say: “Allāh is my Lord, and you are the enemy of Allāh, you are Dajjāl. By Allāh, I have never had more insight about you than I have today.”

(An addition) Abul-Hasan Tanāfīsī said: “Muhāribi told us:
'Ubaidullāh bin Al-Walid Al-Wassāfī told us, from 'Atiyyah, that Abu Sa‘eed said: “The Messenger of Allāh ﷺ said: ‘That man will be the highest in status in my nation in Paradise.’”

He said: “Abu Sa‘eed said: ‘By Allāh, we did not think that man would be anyone other than ‘Umar bin Khattāb, until he passed away.’

Muhārībī said: “Then we went back to the narration of Abu Rāfī’.” He said: ‘Part of his Fitnah will be that he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so. And part of his Fitnah will be that he will pass by a clan and they will disbelieve in him, so all their flocks will perish and none will be left. And part of his Fitnah will be that he will pass by a clan who will believe in him, so he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so, until their flocks will come back in the evening of that day, bigger and fatter than they have ever been, with their flanks stretched and their udders full of milk. There will be no part of the earth left except for Makkah and Al-Madinah, for he will not approach them on any of their mountain paths but he will be met by angels with unsheathed swords, until he will stop at the red hill at the end

فَكَفَّرَهُنَّ. فَلاَ تَبَيَّنِ لَهُمُ السَّابِئَةَ إِلاَّ هَلَكَتُهُ. وَإِنَّ مِنْ فَتِينِهِ أَنْ يُمَرَّ بِالْحَيِّ فَيُصِصُّهُنَّ. فَيَفْتَرِشُ السَّمَاءَ أَنْ يُطْلِبَ قُطُرَنَّ. وَفَتَرِشُ الأَرْضَ أَنْ يُبْدَأَ قُطُرٌ. فِى نَبَتَنَّ وَلِبَاءَمُهُمْ مِنْ يَوْمِهِمْ ذَلِكَ، أَسْتَمَنَّ ماَ كَانَتْ وَأُظْمَهْ، وَأُنْتِجَ خَواصَرً، وَأَرَى ضَرْوًا. وَإِنْ خَمْسُ مِنْ الأَرْضِ إِلاَّ وَطَأْةٌ وَأَطْهَرَ غَلِبً، إِلاَّ مَكَّةُ وَالمُنْبِئَةُ. إِلاَّ يَبْتَسُهُمْ مِنْ تَقْبُ مِنْ يَقَابُهُمْ إِلاَّ لِيُفَتَّرَهُ أَلْلَهُ بِالْحَيَيْةِ صَلَطَةً. فَتَرْخَفَ السُّبْحَانُ بِإِلَهَهَا ثَلَاثَ رَجُلَانِ. فَلاَ يَبِقُ مِنْ تَنَاً إِلاَّ مَهْلَقَةٌ إِلاَّ حَرَجَ إِلَيْهِ. فَتَفْتَرِشُ الحَيَيْةُ إِلَيْهِ، كَمَا يَتَقَلُّبُ الكَبُّرُ حَبِّ الطَّيْحُ، وَيَبْتَسُ ذَلِكَ الْيَوْمُ يَوْمُ الْخَلاَصِ.»

فَقَالَ أَمْ شَرْيَكُ بْنُ أَبِي الْعَكْرَ: يَا رَسُولُ اللَّهِ أَمَّا الْعُرْفُ تَلْبَيْنِ؟ قَالَ: هَمْ يَوْمِئِينَ قَلِيلٍ وَجُلْطُهُمْ بَيْنَ النَّفْسِ. وَإِنَّهُمْ رَجُلُ صَالِحٍ. فَبِئْنِهِمْ إِنَّهُمْ قَدْ تَقَدَّمَ يُصِلَّى بِيْهُمْ الْصَّيْحُ، إِذْ نُرَدُّ عَلَيْهِمْ عِبْسِي بِنْ لِمَرِينَ الْفِيَحُ. فَرَمَّجَ ذَلِكَ الإِنَامُ عِكْسَهُ، يَخْسَى الْفُهْرَاءَ، لِيُقَدِّمُ عِبْسِي يُصِلِّى بِلَانَا. فَيُصِلِّى عِبْسِي بِذَاتِي بِنْ كَيْلَهُ ثُمَّ يُقُولُ نَّهَ: تَقَدَّمَ فَصَلُّ. فَإِنْكَ لَا أُقْبِنِ. فَيُصِلِّى بِيْهُمْ إِنَامَهُمْ. فَإِذَا الْصَّرَفُ، قَالَ عِبْسِي عَلَى الْسَّلَامِ: افتحوا الباب. فَيُفْتَرِشُ، وَوَزْرَاءُ الْجِنَّاءَ مَعَهُ سُبْعُونَ أَفْلَفُ يُهْوِيُ. كُلُّهُمْ دُوٍ
of the marsh. Then Al-Madinah will be shaken with its people three times, and no hypocrite, male or female, will be left, all will come out to him. Thus it will be cleansed of impurity just as the bellows cleanses the iron of dross. And that day will be called the Day of Deliverance.

"Umm Sharik bint Abi 'Akar said: 'O Messenger of Allah, where will the 'Arabs be that day?' He said: 'On that day they will be few, and most of them will be in Baitul-Maqdis (Jerusalem), and their leader will be a righteous man. When their leader has stepped forward to lead them in Subh prayer, 'Eisa bin Maryam will come down to them. Their leader will step backwards so that 'Eisa can come forward and lead the people in prayer, but 'Eisa will place his hand between his shoulders and say to him: "Go forward and pray, for the Iqâmah was given for you." Then their leader will lead them in prayer. When he has finished, 'Eisa will say: "Open the gate." So they will open it and behind it will be Dajjâl with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloak. When Dajjâl looks at him, he will start to melt as salt melts in water. He will run away, and 'Eisa will say: "I have only one blow for you, which you will not be able to escape!" He will catch up with him at the eastern gate of
Ludd, and will kill him. Then Allah will defeat the Jews, and there will be nothing left that Allah has created which the Jews will be able hide behind, except that Allah will cause it to speak — no stone, no tree, no wall, no animal — except for Al-Gharqad (the box-thorn), for it is one of their trees, and will not speak — except that it will say: “O Muslim slave of Allah, here is a Jew, come and kill him!”

“The Messenger of Allah ﷺ said: ‘His (the Dajjāl’s) days will number forty years: a year like half a year, a year like a month, a month like a week, and the rest of his days will be like sparks from a fire (i.e., they will pass quickly). One of you will enter the gate of Al-Madinah in the morning and will not reach its other gate until evening comes.’ It was said: ‘O Messenger of Allah, how should we pray on those short days?’ He said: ‘Estimate (the times of) the prayer, as you do on these long days, then pray.’ The Messenger of Allah ﷺ said: “Eisa bin Maryam ﷺ, will be just judge and a just ruler among my nation. He will break the cross, slaughter the pigs, abolish the jizyah and charity will be left. No one will be appointed to (collect the Zakāh of) sheep and camels. Grudges and mutual hatred will disappear and the venom of every venomous creature will be removed, so that a baby boy will put his hand in the mouth of a snake and it will
not harm him, and a baby girl will make a lion run away, and it will not harm her; and the wolf will be among the sheep like their sheepdog. The earth will be filled with peace just as a vessel is filled with water. The people will be united and none will be worshipped except Allâh. War will cease and Quraish will no longer be in power. The earth will be like a silver platter, with its vegetation growing as it did at the time of Adam, until a group of people will gather around one bunch of grapes and it will suffice them, and a group will gather around a single pomegranate and it will suffice them. An ox will be sold for such and such an amount of money, and a horse will be sold for a few Dirham. They said: ‘O Messenger of Allâh, why will horses be so cheap?’ He said: ‘They will never be ridden in war again.’ It was said to him: ‘Why will oxen be so expensive?’ He said: ‘Because all the land will be tilled. Before Dajjâl appears there will be three difficult years in which the people will suffer severe famine. In the first year, Allâh will command the sky to withhold one third of its rain and the earth to withhold one third of its produce. In the second year, He will command the sky to withhold two thirds of its rain and the earth to withhold two thirds of its produce. In the third year, he will command the sky to withhold all of its rain, and not a
single drop will fall, and the earth to withhold all of its produce, and nothing will grow. All cloven-hoofed animals will die, except those that Allâh wills.' It was said: 'What will the people live on at that time?' He said: 'Tahlîl, [1] Takbir, Tasbih and Tahmid. That will take the place of food for them.'

Abu 'Abdullah (Ibn Mâjah) said: "I heard Abul-Hasan Tanâfisi say: 'I heard 'Abdur-Rahmân Al-Muhârîbi say: "This Hadith should be sent to every teacher so that they can teach it to the children in the schools."" (Da'i')

Comments:
a. Some matters mentioned in this Hadith are also mentioned in other Sound Ahadith.
b. This Hadith proves that even after 'Eisa will descend, the local Imam will lead people in prayers, and 'Eisa will perform prayers following him; this is not correct. A narration of Sahih Muslim reads: "The Iqâmah for prayer is called while they will be preparing for the battle with the Dajjal and at that time Jesus, son of Mary, descends and will lead them in prayer." (Sahih Muslim: 289).

4078. It was narrated from Abu Hujairah that the Prophet said: "The Hour will not begin until 'Eisa bin Maryam comes down as a just judge and a just ruler. He will break the cross, kill the pigs and abolish the Jizyah, and wealth will become so abundant that no one will accept it." (Sahih)

[1] Tahlîl: saying Lâ ilâha illallah (None has the right to be worshiped but Allâh). Takbir: saying Allâhu Akbar (Allâh is the Most Great); Tasbih: saying Subhân-Allâh (Glory is to Allâh); Tahmid: saying Al-hamdu Lillâh (All praise is to Allâh).
Comments:

a. Till this time the Islamic ruling is that Jews and Christians are free to remain on their religions under an Islamic government, provided they surrender to the Islamic government and pay the jizyah. This Hadith proves that this ruling will continue till the descent of Jesus. After his descent he will not accept jizyah; rather they have to either accept Islam or go to war against him to die.

b. This Hadith clearly rejects the claim of Mirza Ghulam Ahmad Qadiani.

4079. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allah ﷺ said: “Gog and Magog people will be set free and they will emerge as Allah says: “swoop(ing) down from every mound.” They will spread throughout the earth, and the Muslims will flee from them until the remainder of the Muslims are in their cities and fortresses, taking their flocks with them. They will pass by a river and drink from it, until they leave nothing behind, and the last of them will follow in their footsteps and one of them will say: ‘There was once water in this place.’ They will prevail over the earth, then their leader will say: ‘These are the people of earth, and we have finished them off. Now let us fight the people of heaven!’ Then one of them will throw his spear towards the sky, and it will come back down smeared with

blood. And they will say: 'We have killed the people of heaven.'
While they are like that, Allâh will send a worm like the worm
that is found in the noses of sheep, which will penetrate their
necks and they will die like locusts, one on top of another. In
the morning the Muslims will not hear any sound from them, and
they will say: 'Who will sell his soul for the sake of Allâh and see
what they are doing?' A man will go down, having prepared
himself to be killed by them, and he will find them dead, so he will
call out to them: 'Be of good cheer, for your enemy is dead!'
Then the people will come out and will let their flocks loose, but
they will not have anything to graze on except their flesh, and
they will become very fat as if they were grazing on the best
vegetation they ever found.'"

(Hasan)

Comments:

a. This Hadith shows thoroughly, that Gog and Magog are disbelievers,
uncivilized and warlike nations.

b. Their spears and arrows coming back with blood stains is a type of giving
respite to them, and a way of granting them temporary happiness by Allâh.

c. Cattle do not eat meat, but as the many incidents of that period are
unusual, similarly, the animals will become accustomed to eating the meat
of dead people and they will be able to digest the meat.

4080. It was narrated from Abu Hurairah that the Messenger of
Allâh ﷺ said: "Gog and Magog
people dig every day until, when they can almost see the rays of the sun, the one in charge of them says: "Go back and we will dig it tomorrow." Then Allâh puts it back, stronger than it was before. (This will continue) until, when their time has come, and Allâh wants to send them against the people, they will dig until they can almost see the rays of the sun, then the one who is in charge of them will say: "Go back, and we will dig it tomorrow if Allâh wills.' So they will say: "If Allâh wills." Then they will come back to it and it will be as they left it. So they will dig and will come out to the people, and they will drink all the water. The people will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them, and they will say: "We have defeated the people of earth and dominated the people of heaven." Then Allâh will send a worm in the napes of their necks and kill them thereby.' The Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul, the beasts of the earth will grow fat on their flesh." (Sahih)

Comments:

a. Digging here means that they will try to make a hole in the wall but Allâh will not allow them to be successful in their efforts so, the wall once again
becomes thick as it was.
b. Means are in the Hands of Allāh, without His will, success cannot be obtained, even when all the possible efforts are spent. So, a believer should have firm trust in Allāh.
c. The Name of Allāh has so much blessings, that even non-believers (Gog and Magog people) mention Allāh’s Name, the wall will not turn back as it was, and they will become successful in their purpose.

4081. It was narrated that ‘Abdullāh bin Mas‘ūd said: “On the night on which the Messenger of Allāh ﷺ was taken on the Night Journey (Isrā’), he met Ibrāhīm, Musa and ‘Eisa, and they discussed the Hour. They started with Ibrāhīm, and asked him about it, but he did not have any knowledge of it. Then they asked Musa, and he did not have any knowledge of it. Then they asked ‘Eisa bin Maryam, and he said: ‘I have been assigned to some tasks before it happens.’ As for as when it will take place, no one knows that except Allāh. Then he mentioned Dajjāl and said: ‘I will descend and kill him, then the people will return to their own lands and will be confronted with Gog and Magog people, who will: “swoop down from every mound.”[1] They will not pass by any water but they will drink it, (and they will not pass) by anything but they will spoil it. They (the people) will beseech Allāh, and I will pray to Allāh to kill them. The earth will be filled with their stench and (the people) will beseech Allāh and I

will pray to Allâh, then the sky will send down rain that will carry them and throw them in the sea. Then the mountains will turn to dust and the earth will be stretched out like a hide. I have been promised that when that happens, the Hour will come upon the people, like a pregnant woman whose family does not know when she will suddenly give birth.’”

(One of the narrators) ‘Awwâm said: “Confirmation of that is found in the Book of Allâh, where Allâh says: “Until, when Gog and Magog people are let loose (from their barrier), and they swoop down from every mound.”’[1] (Sahih)

Chapter 34. The Appearance Of The Mahdi

4082. It was narrated that ‘Abdullâh said: ‘While we were with the Messenger of Allâh ﷺ, some youngsters from Banu Hâshim came along. When the Prophet ﷺ saw them, his eyes filled with tears and his color changed. I said: ‘We still see something in your face that we do not like (to see).’ He said: ‘We are members of a Household for whom Allâh has chosen the

Hereafter over this world. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something good but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow.” (Da’if)

4083. It was narrated from Abu Sa’eed Al-Khudri that the Prophet said: “The Mahdi will be among my nation. If he lives for a short period, it will be seven, and if he lives for a long period, it will be nine, during which my nation will enjoy a time of ease such as it has never enjoyed. The land will bring forth its yield and will not hold back anything, and wealth at that time will be piled up. A man will stand up and say: ‘O Mahdi, give me!’ He will say: ‘Take.’” (Da’if)


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آيتوب: الفتى

The other side of the earth, and if a man wishes to spend it or travel in it, until he brings out the blessing from the east, carrying black banners, they will ask for something good but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow.” (Da’if)
The Chapters On Tribulations

Comments:

a. The Mahdi will be a pious man from the descendants of Fātimah. His name will be Muhammad, as the name of the Prophet, and his father's name will be as the name of the Prophet's father. During his seven year's rule people will live in peace, safety and prosperity. (See Jāmi' Al-Tirmidhi: 2231, Sunan Abu Dāwūd: 4282).

b. Many people claimed to be the Mahdi in the past, which was not correct. Therefore, some contemporary people denied the concept of coming of the Mahdi. It is not proper to deny a truth in order to reject a falsehood.

4084. It was narrated from Thawbān that the Messenger of Allāh ﷺ said: “Three will fight one another for your treasure, each one of them the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner.” Then he mentioned something that I do not remember, then he said: “When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the caliph of Allāh, Mahdi.” (Da’īf)

4085. It was narrated from ‘Ali that the Messenger of Allāh ﷺ said: “Mahdi is one of us, the people of the Household. Allāh rectifying him in a single night.” (Hasan)
Comments:

‘Rectifying him in a single night’ means that he will repent sincerely, suddenly, and become righteous person, or he will get the required leadership qualities suddenly, and become eligible to rule people.

4086. It was narrated that Sa’eed bin Musayyab said: "We were with Umm Salamah and we were discussing Mahdi. She said: 'I heard the Messenger of Allah ﷺ say: “Mahdi will be one of the descendents of Fâtîmah.”' (Hasan)

4087. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allah ﷺ say: 'We, the sons of ‘Abdul-Muttalib, will be the leaders of the people of Paradise: Myself, Hazmah, ‘Ali, Ja’far, Hasan, Husain and Mahdi.'" (Da’îf)
4088. It was narrated from 'Abdullāh bin Ḥārith bin Jaz' Az-Zabidi that the Messenger of Allāh ﷺ said: “People will come from the east, paving the way for Mahdi,” meaning, for his rule. (Da‘if)

تخريج: [إسناده ضعيف] وضعه البصيري لضعف عمرو بن جابر وابن لهيعة نقدم، ح: 4088. وله شاهد ضعيف عند أبي نعيم في الحلقة 26/1.

Chapter 35. The Fierce Battles

(المعجم 36 - باب الملاحم

(النحاة 35)

4089. It was narrated that Jubair bin Nufair said: “Jubair said to me: ‘Let’s go to Dhu Mikhmar, who was a man from among the Companions of the Prophet ﷺ.’ So I went with them and he asked him about the peace treaty (with the Romans). He said: ‘I heard the Prophet ﷺ say: “The Romans will enter into a peace treaty with you, then you and they will fight one another as enemies, and you will be victorious; you will collect the spoils of war and be safe. Then you will come back until you will stop in a meadow with many hillocks. A man from among the people of the Cross will raise the Cross and will say: ‘The Cross has prevailed.’ Then a man among the Muslims will become angry and will go and break the Cross. Then the Romans will prove
treacherous (breaking the treaty) (and will gather) for the fierce battle." (Sahih)

Another chain with a similar report to which he added: "They will gather for the fierce battle, and at that time they will come with eighty banners, under each of which will be twelve thousand troops."

Comments:

a. Christians have many sects which differ from each other. The numbers of the followers of these sects vary from country to country. Therefore, it is possible that some Christians’ sects, due to the oppression of other sects, may cooperate with Muslims.

b. The temporary peace agreement between Muslims and Christians cannot be a permanent one. They conceal hatred of Muslims in their hearts so, they may rise against Muslims whenever they get a chance for that.

4090. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "When the fierce battles take place, Allāh will send a troop of freed slaves who will be the best Arab horsemen and the best armed, with whom Allāh will support His religion." (Hasan)

Comments:

Love of Islam and its adherence decreases among the old Muslims (those who are Muslims from generations) unlike the new Muslims, who adopt Islam with full conviction that it is the true and the best religion. So, they have strong enthusiasm to sacrifice themselves for Islam.
4091. It was narrated from Jābir bin Samurah, that Nāfi’ bin Utbah bin Abu Waqqās narrated that the Prophet ﷺ said: “You will fight the Arabian Peninsula and victory will be granted by Allāh. Then you will fight the Romans and victory will be granted (by Allāh). Then you will fight Dajjāl and victory will be granted (by Allāh).”

Jābir said: “Dajjāl will not appear until you have fought the Romans.” (Sahih)

Comments:

a. The Arabian Peninsula (the present day Saudi Arabia, Yemen, Hadramaut, Qatar, Kuwait, and a part of Iraq) was conquered in the era of the Prophet ﷺ. During the period of the caliphate Muslims were busy in wars with the Romans and Iran.

b. Now Rome is a very important place for Christians, all Europe is influenced by its culture. However, Muslim-populated areas are struggling to get freedom.

4092. It was narrated from Mu‘ādh bin Jabal that the Prophet ﷺ said: “The great fierce battle, the conquest of Constantinople and the emergence of Dajjāl, will all happen within seven months.” (Da‘if)
4093. It was narrated from ‘Abdullāh bin Busr that the Messenger of Allāh ﷺ said: “Between the fierce battle and the conquest of Al-Madinah will be six years, and the appearance of Dajjāl will come in the seventh.”” (Da‘if)

تخريج: [إسناده ضيف] أخرجه أبو داود. أُدبِّ، ح: 496 بن حديث بقية تقدم حالتها، 551 ب، ولم يخرج بالسماح المسلم، وأبى بلال لم يروته غير ابن حبان.

4094. It was narrated from Kathir bin ‘Abdullāh bin ‘Amr bin ‘Awf, from his father, that his grandfather said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until the closest Muslim outpost will be at Baulā‘.’ Then he said: ‘O ‘Ali, O ‘Ali, O ‘Ali.’ He (‘Ali) said: ‘May my father and mother be ransomed for you.’ He said: ‘You will fight Barū Asfar (the Romans) and those who come after you will fight them, until the best of the Muslims go out to fight them, the people of Hijāz who do not fear the blame of anyone for the sake of Allāh. They will conquer Constantinople with Tasbih and Takhbir and will acquire such spoils of war as has never been seen before, which they will distribute by the shieldful. Someone will come and say: “Masih has appeared in your land!” But he will be lying, so the one who takes (some of the spoils) will regret it, and the one who leaves it behind will regret it too.”” (Da‘if)
283. It was narrated from 'Awf bin Malik Al-Ashja'i that the Messenger of Allah said: ‘There will be a treaty between you and Banu Asfar (The Romans), but they will betray you and will march against you with eighty banners, under each of which there will be twelve thousand troops.’ (Sahih)

Comments:
For the comments on this Hadith see Hadith: 4042

Chapter 36. The Turks

It was narrated from Abu Hurairah, conveying it from the Prophet: ‘The Hour will not begin until you fight people with shoes of hair, and the Hour will not begin until you fight people with small eyes.’ (Sahih)

4097. It was narrated from Abu Hurairah that the Messenger of Allah said: ‘The Hour will not begin until you fight people with small eyes and small, even noses, as if their faces were hammered shields. And the Hour will not
begin until you fight people whose shoes are made of hair.”

(Sahih)

4098. It was narrated that ‘Amr bin Taghlib said: “I heard the Prophet ﷺ say: ‘One of the portents of the Hour is that you fight people with broad faces, as if their faces are hammered shields. And one of the portents of the Hour is that you will fight people who wear shoes of hair.’”

(Sahih)

Comments:

a. Allâmah Baidawi ﷺ, said: “The reason of comparing their faces to a shield is that their features will be flat, and their faces will be round. The expression of being ‘coated or plaited’ means that they will be fatty and fleshy.” (Fathul-Bâri, volume 6, page 743)

b. Abu Hurairah ﷺ, said: “The Hadîth means the people of Bâriz; who are Kurds.” Allah knows best.
Chapter 1. Indifference Towards This World

4100. It was narrated from Abu Dharr Al-Ghifari that the Messenger of Allah ﷺ said: “Indifference towards this world does not mean forbidding what is permitted, or squandering wealth, rather indifference towards this world means not thinking that what you have in your hand is more reliable than what is in Allah’s Hand, and it means feeling that the reward for a calamity that befalls you is greater than that which the calamity makes you miss out on.” (Da’if)

Hisham said: “Abu Idris Al-Khawlani said: ‘The likeness of this Hadith compared to other Ahadith is like that of pure gold compared to ordinary gold.’”

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، الزهد، باب ماجاه في الزهادة في الدنيا، ح: 2340 من حديث عمرو بن وافد به، وقال: غريب . . . عمرو بن وافد سكن الحديث.

Comments:

a. Asceticism does not mean living alone separate from people; it is monasticism which is not allowed in Islam. Asceticism means being content with a lawful income even if it is little, and not running after an unlawful income.
b. Expecting that “people should give me something” is greed. Not being interested in what is in others’ hands is also a type of asceticism and contentment.

4101. It was narrated that Abu Khallâd, who was one of the Companions of the Prophet ﷺ, said: “The Messenger of Allâh ﷺ said: ‘If you see a man who has been given indifference with regard to this world and who speaks little, then draw close to him for he will indeed offer wisdom.’” (Da’îf)

4102. It was narrated that Sahl bin Sa’d As-Sâ’îdi said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, show me a deed which, if I do it, Allâh will love me and people will love me. The Messenger of Allâh ﷺ said: “Be indifferent towards this world, and Allâh will love you. Be indifferent to what is in people’s hands, and they will love you.” (Da’îf)

4103. It was narrated from Abu Wâ’il that a man from his people – Samurah bin Sahm – said: “We
stopped with Abu Ḥāshim bin 'Utbah, who had been stabbed, and Muʿāwiyyah came to visit him. Abu Ḥāshim wept and Muʿāwiyyah said to him: 'Why are you weeping, O maternal uncle? Is there some pain bothering you, or is it because of this world, the best of which has already passed?' He said: 'It is not for any of these reasons. But the Messenger of Allāh ﷺ gave me some advice and I wish that I had followed it. He ﷺ said: “There may come a time when you will see wealth divided among the people, and all you will need of that is a servant and a mount to ride in the cause of Allāh.” That time came, but I accumulated wealth.”' (Hasan)

Comments:

If wealth is accumulated through lawful means and left with a person, even after having spent it in good deeds, then it is not considered a sin. But the Companions of the Prophet ﷺ, used to feel sorry whenever some wealth was left with them, considering it contrary to the perfect standards of true faith.
dislike of the Hereafter. But the Messenger of Allâh ُ ﷺ gave me some advice and I think that I have transgressed.’ He said: ‘What was his advice to you?’ He said: ‘He advised me that something like the provision of a rider is sufficient for anyone of you, and I think that I have transgressed. As for you, O Sa’d, fear Allâh when you pass a verdict, and when you distribute (spoils of war), and when you decide to do anything.’” (Hasan)

Thâbit said: “I heard that he only left behind twenty-odd Dirham, from the expenses that he had.”

تخريج: [إسناده حسن] أخرجه الطبراني: 277/1، وأبو عبيدة في الجلالة: 197/1 من حديث الحسن بن أبي الربيع، والحديث شواهد كثيرة، انظر الفنابة لابن السني، ومسند الإمام أحمد وغيرهما.

Comments:

a. The Prophet ُ ﷺ, often gave good news to his Companions, even though they used to consider their usual mistakes as great sins.

b. Some provisions used to be left with Salman, ُ ﷺ, though it was not his mistake, but he used to fear for that, due to his great piety.

Chapter 2. Being Concerned With This World

4105. ‘Abdur-Rahmân bin Abân bin ‘Uthmân bin ‘Affân narrated that his father said: “Zaid bin Thâbit departed from Marwân at mid-day. I said: ‘He has not sent him out at this time of the day except for something he asked.’ So I asked him, and he said: ‘He asked me about some things we heard from the Messenger of Allâh ُ ﷺ. I heard the Messenger of Allâh ُ ﷺ say: “Whoever is focused only on this world, Allâh
will confound his affairs and make him fear poverty constantly, and he will not get anything of this world except that which has been decreed for him. Whoever is focused on the Hereafter, Allâh will settle his affairs for him and make him feel content with his lot, and his provision and worldly gains will undoubtedly come to him.” (Sahîh)

Comments:

a. Anyone, who runs after mundane wealth, richness, rank and position, has to struggle very hard to be happy in this life. He does not become satisfied, even if he accumulates a great deal of wealth, because he always wishes for more and more. So, such a person always lives in a troubled state like a poor person.

b. A human being will certainly get the livelihood that is predestined by Allâh, the Exalted, even if he seeks it through lawful means only. Therefore, seeking livelihood through unlawful means does not increase anything but problems and troubles.

4106. ’Abdullâh said: “I heard your Prophet say: ‘Whoever focuses all his concerns on one thing, the Hereafter, Allâh will relieve him of worldly concerns, but whoever has disparate concerns scattered among a number of worldly issues, Allâh will not care in which of its valleys he died.’” (Da’âf)
Comments:
'Relieving him of worldly concerns' means that his lawful requirements will be satisfied easily. And the one who suffers from various types of troubles due to greed, his troubles do not have any end till he will be presented in front of Allâh entangled in his own troubles.

4107. (Abu) Khâlid Al-Wâlibi narrated from Abu Hurairah and he (one of the narrators) said: "I do not know except that he attributed it to the Prophet ﷺ - "Allâh says: 'O son of Adam, devote yourself to My worship, and I will fill your heart with contentment and take care of your poverty; but if you do not do that, then I will fill your heart with worldly concerns and will not take care of your poverty.'" (Hasan)

Chapter 3. The Likeness Of This World

4108. Mustawrid, a brother of Banu Fihr, said: "I heard the Messenger of Allâh ﷺ say: 'The likeness of this world in comparison to the Hereafter is that of anyone of you dipping his finger into the sea: let him see what he brings forth.'" (Sahîh)
Favors of Paradise comparing to the favors of this life are so precious that the value of some inches of the land in Paradise is more precious than all the wealth and treasures of this world. Besides, the other favors that Paradise has, such as palaces, gardens; the comfort and blessing they contain, pure wives, maids, etc., can one imagine or estimate their value? Overall, the blessing of looking at Allâh, the Exalted, is so precious that all the blessings, comparing to it, are of no value.

4109. It was narrated that 'Abdullâh said: "The Prophet ﷺ lay down on a reed mat, and it left marks on his skin. I said: 'May my father and mother be ransomed for you, O Messenger of Allâh! If you had told us we would have provided you with something that would save you this trouble.' The Messenger of Allâh ﷺ said: 'What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it.'" (Hasan)

Comments:

a. Avoiding nice and comfortable utilities with the intention of spending the money for the sake of Allâh instead of spending it on oneself is a praiseworthy act. If avoiding comfortable utilities is due to miserliness, then it is a bad habit. Making a lawful matter unlawful upon oneself is forbidden.

b. Asceticism means one should not run after the mundane blessings, but if one gets them through lawful means without being greedy for such things, then he may use them. Worrying much about the worldly matters and maintaining mannerism is contrary to asceticism.
4110. It was narrated that Sahl bin Sa’d said: “We were with the Messenger of Allâh ﷺ in Dhul-Hulaifah, when we saw a dead sheep lifting its leg (because of bloating). He said: ‘Don’t you think this is worthless to its owner? By the One in Whose Hand is my soul, this world is more worthless to Allâh than this (dead sheep) is to its owner. If this world was worth the wing of a mosquito to Allâh, the disbeliever would not have a drop to drink from it.”” (Hasan)

Comments:

a. Deeds of a person are most important near Allâh. If worldly means are used in good deeds then they are beneficial for the person; otherwise, wealth, richness, rank and position do not have any importance near Allâh.

b. Mundane items should be earned through lawful means, and they should be spent only in the acts that please Allâh.

c. The main place for the favors and blessings of Allâh is Paradise. Worldly favors, regardless of how huge they are, do not have any value if compared to the favors of Paradise.

4111. Mustawrid bin Shaddâd said: “I was riding with the Messenger of Allâh ﷺ when he came across a dead lamb that had been thrown out. He said: ‘Don’t you think that this is worthless to its owners?’ It was said: ‘O Messenger of Allâh, it is because it is worthless that they have thrown it out, – or words to that effect. He said: ‘By the One in Whose Hand is my soul, this world is more worthless to Allâh than this is to its owners.’”” (Hasan)
4112. Abu Hurairah said: "I heard the Messenger of Allâh ﷺ saying: 'This world is cursed and what is in it is cursed, except the remembrance of Allâh (Dhikr) and what is conducive to that, or one who has knowledge or who acquires knowledge.'” (Hasan)

Comments:

a. Cursed, means being away and being deprived of the mercy of Allâh. Generally, worldly matters make one forget Allâh, so they deserve to be cursed.

b. Anything, or act, that has any connection with the remembrance of Allâh, Allâh’s mercy descends over it, or due to it.

c. Earning lawful means of life is a command of Allâh. So, earning a lawful livelihood, following the commands of Allâh, and spending it in lawful matters is also a cause of reward.

4113. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "This world is a prison for the believer and a paradise for the disbeliever.”” (Sahîh).
Comments:

a. As a prisoner is bound to follow many laws of the prison; he cannot act freely, similarly a believer is not free in this life to do what he desires, rather he follows the commands of Allâh at every point of his life, and as a reward he will get Paradise.

b. A non-believer lives freely in this world, so he gets the punishment of Hell in Hereafter. The hardest life of this world, compared to the punishment of Hell, is considered a Paradise.

4114. It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ took hold of some part of my body and said: ‘O ‘Abdullâh, be in this world like a stranger, or one who is passing through, and consider yourself as one of the people of the graves.’” *(Da‘îf)*

**تَحْرِیج:** [إسناد ضعيف] أَخْرَجهُ البَرْدِيُّ، الزَّهَّدُ، بَابُ مَاجِئَ فِي قَصَرٍ الْأَمَلِ، حُ: 2332 من حديث حماد بن عروة وابن أبي سليم، ح: 208، وآخِرُ البُخارِيَّ في صحيحه، الرقاق، باب قول النبي ﷺ: كَانَ فِي الْدُنْيَا كَانَ غَرِيبٌ أو عَابِرٌ سَبِيلٌ، ح: 1416 من طريق آخر عن مجاهد، ب报道称 عبد الله ﷺ في الناس من أهل القبور، وهو المحفوظ.

Comments:

A foreigner and a traveler always prefer their urgent and temporal needs; they do not neglect the preparation of their journey. Similarly, a believer tries his best to gain the Hereafter life through this life, securing this world, is not his basic aim.

Chapter 4. One Who Is Not Paid Any Heed

4115. It was narrated from Mu‘âdh bin Jabal that the Messenger of Allâh ﷺ said: “Shall I not tell you about the kings of Paradise?” I said: ‘Yes.’ He said: ‘A weak and oppressed man who wears tattered clothes and is not paid any heed. If he swears (an oath) by Allâh, Allâh fulfills it.’” *(Da‘îf)*
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4116. Hārithah bin Wahb narrated that the Messenger of Allāh ﷺ said: “Shall I not tell you about the people of Paradise? Every weak and oppressed one. Shall I not tell you about the people of Hell? Every harsh, haughty and arrogant one.” (Sahih)

Comments:
a. Being weak, means a noble and humble person who does not oppress anyone, rather if one assaults him, he forgives him.
b. The one who is a miser and always accumulates money; i.e., the one who is greedy, always collects money and does not spend. A believer is not characterized by the qualities of miserliness and greediness, rather these are the qualities of non-believers and hypocrites; due to them they deserve Hell.
c. Pride means despising people and disdaining the truth (out of self-conceit) even after knowing the reality. The wrong feelings of such haughtiness lead to many moral and social evils.

4117. It was narrated from Abu Umāmah that the Messenger of Allāh ﷺ said: “The one who most deserved to be envied, in my view, is the one who has the least burden, who prays a great deal and finds joy in prayer, and who is unknown among people and is not paid any heed. His provision will be sufficient, he will be content with it, his death will come quickly, his estate will be small and his mourners will be few.” (Daʾīf)
It was narrated from 'Abdullāh bin Abi Umāmah Al-Hārithi that his father said: “The Messenger of Allāh ﷺ said: ‘Simplicity is part of faith.’”

(Da’īf)

He (the narrator) said: “Simplicity means an ascetic and rough life.”

Comments:

Simplicity covers many things; for instance, wearing a patched garment, sitting on ground, not considering it to be degrading to listen to the requests of a poor or needy person, and trying to help him as much as possible, accepting a simple invitation of a poor person and being thankful to him after eating his plain food, not dealing with the poor arrogantly, participating in the joys and sorrows of those who are lower than us, and like matters.

It was narrated from Asmā’ bint Yazid that she heard the Messenger of Allāh ﷺ say: “Shall I not tell you of the best of you?” They said: “Yes, O Messenger of Allāh.” He said: “The best of you are those who, when they are seen, Allāh the Mighty, the Majestic, is remembered.” (Hasan)

Comments:

Chapter 5. The Virtue Of Poverty

4120. It was narrated that Sahl bin Sa’d As-Sā‘īdī said: “A man passed by the Messenger of Allāh ﷺ and the Prophet ﷺ said: ‘What do you say about this man?’ They said: ‘We agree with your opinion concerning him. We say: He is one of the noblest of people. If he proposes marriage, his proposal deserves to be accepted; and if he intercedes, his intercession deserves to be accepted; and if he speaks, he deserves to be listened to.’ The Prophet ﷺ remained silent, and another man passed by. The Prophet ﷺ said: ‘What do you say about this man?’ We said: ‘By Allāh, O Messenger of Allāh, this is one of the poor Muslims. If he proposes marriage, he does not deserve to get married; and if he intercedes, his intercession does not deserve to be accepted; and if he speaks, he does not deserve to be listened to.’ The Prophet ﷺ said: ‘This one is better than an earthful of (men like) the other man.’” (Sahih)

Comments:

a. A poor Muslim, even if he is unknown, who does not have any position in the eyes of world, is better to Allāh than millions of those who do not have faith and piety.

b. Allāh gives most importance and respect to the faith and piety of a person, instead of his wealth, richness, prestige, high position, fame or lineage.

4121. It was narrated from ʿImrān bin Ḥusayn that the
Messenger of Allāh ﷺ said:
“Allāh loves His believing slave who is poor, does not beg and has many children.” (Da‘īf)

Chapter 6. The Status Of The Poor

4122. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “The poor believers will enter Paradise half a day - five hundred years - before the rich.” (Hasan)

Comments:

a. One of the reasons for this, is that the rich people need to render their account of excess money, which takes more time while poor people will finish their account in no time since they have little money.

b. Getting little money or not having money in this life is also a blessing of Allāh, but it requires patience, as richness requires being thankful to Allāh.

4123. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allāh ﷺ said: “The poor Muhājirin will enter Paradise before the rich, the equivalent of five hundred years.” (Hasan)


Comments:

a. One of the reasons for this, is that the rich people need to render their account of excess money, which takes more time while poor people will finish their account in no time since they have little money.

b. Getting little money or not having money in this life is also a blessing of Allāh, but it requires patience, as richness requires being thankful to Allāh.
Comments:

The honor of entering Paradise first is granted to the poor Emigrants. However, due to some other qualities, some rich Companions, also might achieve this honor. Similarly, the rich Companions who have performed many good deeds; for example, they emigrated first and participated in many battles with the Prophet, their grades may be increased for such good deeds.

**4124.** It was narrated that ‘Abdullâh bin ‘Umar said: “The poor Muhājjirin complained to the Messenger of Allâh about that with which Allâh had favored the rich over them. He said: ‘O poor people, shall I not give you the glad tidings that the poor believers will enter Paradise half a day, five hundred years, before the rich?’” (Da‘îf)

Then (one of the narrators) Musa recited this Verse:

“And verily, a day with your Lord is as a thousand years of what you reckon.”[1]

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Chapter 7. Keeping Company With The Poor

**4125.** It was narrated that Abu Hurairah said: “Ja‘far bin Abu Tâlib used to like the poor; he

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would sit with them and talk to them, and they would talk to him. And the Messenger of Allāh would sit with them and talk to them, and they would talk to him. And the Messenger of Allāh gave him the Kunyah of Abul-Masākin (Father of the Poor).” (Da’if)

4126. It was narrated that Abu Sa’eed Al-Khudri said: "Love the poor, for I heard the Messenger of Allāh say in his supplication: ‘O Allāh, cause me to live poor and cause me to die poor, and gather me among the poor (on the Day of Resurrection).’” (Da’if)

Comments:

a. Poverty of the Prophet was intentional; despite having a great income from booty, Fai (i.e., booty gained without fighting) and Khums (one fifth of war booty), he used to live a simple life, and used to give all his wealth in charity and for the sake of Allāh.

b. A person, despite being rich, may get the reward of poverty, if he does not love the money, gives it to poor, limits his necessities, and prefers a simple life.

4127. It was narrated from Khabbāb, concerning the Verse: “And turn not away those who invoke their Lord, morning and afternoon...” up to His Saying: “...and thus become of the..."
He said: "Aqra' bin Hābīs At-Tamīni and ‘Uyainah bin Hisn Al-Fazārī came and found the Messenger of Allāh ṣṣ with Suhaib, Bilāl, ‘Ammār and Khabbāb, sitting with some of the believers who were weak (i.e., socially). When they saw them around the Prophet ṣṣ they looked down on them. They took him aside and said: ‘We want you to sit with us alone, so that the ‘Arabs will recognize our superiority. If the delegations of the Arabs come to you we will feel ashamed if the Arabs see us with these slaves. So, when we come to you, make them get up from your presence; then when we have finished, sit with them if you wish.’ He said: ‘Yes.’ They said: ‘Write a document for us (binding you to that).’ So he called for a piece of paper and he called ‘Ali to write, and we were sitting in a corner. Then Jibra’il, ṣṣ came down and said: ‘And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing; that you may turn them away, and thus become of the unjust.’ [22] Then he mentioned Aqra’ bin Hābīs and ‘Uyaynah bin Hisn, then he said: ‘Thus We have tried some of them with others, that they might

say: 'Is it these (poor believers) whom Allâh has favored from amongst us?' Does not Allâh know best those who are grateful.' Then he said: "When those who believe in Our Ayât come to you, say: Salamun 'Alaykum (peace be on you); your Lord has written (prescribed) mercy for Himself." He said: "Then we got so close to him that our knees were touching his, and the Messenger of Allâh was sitting with us. When he wanted to get up, he stood up and left us. Then Allâh revealed: "And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them," and do not sit with the nobles - "desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance," - meaning 'Uyainah and Aqra' - "and who follows his own lusts, and whose affair (deeds) has been lost'. He said: 'May they be doomed.' He said: 'May 'Uyaynah and Aqra' be doomed.' Then he made the parable for them of two men and the parable of this world. Khabbâb said: "We used to sit with the Prophet and if the time came for him to leave, we would get up and leave him, then he would leave." (Da'îf)

Comments:

a. The most important thing to the Prophet ﷺ was to guide the people to the true religion, for this reason, he was ready to accept the conditions that he did not like.

b. Fulfilling a verbal agreement also becomes obligatory, but putting it in writing is better.

c. This incident shows the high position and greatness of the Companions who embraced Islam earlier.

d. The Companions of the Prophet ﷺ, who embraced Islam first, are more superior than those who embraced Islam later. However, those who embraced Islam later also should be respected highly. They are more virtuous than the followers of the Companions of the Prophet ﷺ.

4128. It was narrated that Sa’d said: “This Verse was revealed concerning us six: Myself, Ibn Mas’ud, Suhaib, ‘Ammâr, Miqdâd and Bilâl. The Quraish said to the Messenger of Allâh ﷺ: ‘We do not want to join them, send them away.’ Thoughts of that entered the heart of the Messenger of Allâh ﷺ as much as Allâh willed, then Allâh revealed: “And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust.”[1] (Sahih)

Chapter 8. The Most Wealthy

4129. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allâh ﷺ said: “Woe to the most wealthy except those who do such and such with the money, and such and such” – four things, (pointing) to his right, to his left, in front of him and behind him. (Hasan)

4130. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: “The wealthiest will be the lowest on the Day of Resurrection, except those who do such and such with their money, and earn it from good sources.” (Hasan)

Comments:

The one whose earning is lawful gets the reward of his generosity. So, unlawful income should be avoided.
who does such and such,' three

things." (Hasan)

4132. It was narrated from Abu Hurairah that the Prophet ﷺ said:

"I would not like to have (the equivalent of) Uhud in gold, then a third night comes to me and I have anything of it left, except something that I set aside to pay off a debt." (Sahih)

Comments:
a. Uhud is a big mountain; gold equal to the mountain of Uhud cannot be spent within two or three days, even though the Prophet ﷺ wished to spend such a huge quantity of gold only within two or three days.
b. Giving and taking a loan is allowed, but the loan should be taken with the intention of paying it back as soon as possible.

4133. It was narrated from ‘Amr bin Ghailân Ath-Thaqafi that Messenger of Allah ﷺ said: "O Allah, whoever believes in me and knows that what I have brought is the truth from You, decrease his wealth and his children; and make the meeting with You dear to him, and hasten his death. Whoever does not believe in me and does not know that what I have brought is the truth from You, increase his wealth and his children and make his life long."" (Da‘if)
4134. It was narrated that Nuqadah Al-Asadi said: "The Messenger of Allâh ﷺ sent me to a man whom he was asking to lend him a she-camel (for milking) and to be returned, but he refused. Then he sent me to another man, who sent a she-camel to him. When the Messenger of Allâh ﷺ saw it, he said: 'O Allâh, bless it and bless the one who sent it.'" Nuqadah said: "I said to the Messenger of Allâh ﷺ: 'And for the one who brought it.' He said: 'And (bless) the one who brought it.' Then he ordered that it should be milked and it yielded plenty of milk. The Messenger of Allâh ﷺ said: 'O Allâh, increase the wealth of so-and-so,' meaning the first one who did not give a camel; 'and give so-and-so provision day by day,' meaning the one who had sent the she-camel." (Daaf)

4135. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Wretched is the slave of the Dinar and the slave of the Dirham, and the slave of velvet and the slave of the Khamsah.[1] If he is given, he is pleased and if he is not given, he does not fulfill (his oath of

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4136. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Wretched is the slave of the Dinar, the slave of the Dirham and the slave of the Khamisah. He is wretched and will be thrown (into Hell) on his face, and if he is pricked with a thorn may find no relief.” (Sahih)

Comments:

a. Craving after the world is disliked.

b. If the basis of likes and dislikes is based only on worldly benefits, then the sincerity disappears. In this case, even the pledge of allegiance to a ruler or his deputy will not be for the sake of Allah or to protect and serve a Muslim government. Hence, such a huge good deed also becomes deprived of its blessings and turns into a bad act.

c. The one who adores money is cursed to be destroyed. The expression of falling on face and turning upside down proves this meaning. Not taking out the thorn which is pierced means let him drown in troubles, not finding any way to get out of his problems and troubles.

Chapter 9. Contentment

4137. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Richness is not an abundance of worldly goods, rather richness is contentment with one’s lot.” (Sahih)

Comments:

The rich person, in reality, is the one who has richness in his heart. The
heart becomes rich when it becomes free from greed and miserliness. Such a person with little money gets happiness that a greedy person cannot have with his huge wealth.

4138. It was narrated from ‘Abdullah bin ‘Amr bin ’As that the Messenger of Allâh said: “He has succeeded who is guided to Islam and is granted sufficient provision and is content with it.” (Sahih)

Comments:

a. Islam is the biggest form of wealth in this world, since Paradise in Hereafter could be gained only by Islam, and no wealth is more precious than Paradise.

b. ‘Sufficient provision’ means the amount of the livelihood that suffices one’s needs if he does not spend it lavishly, and he is not compelled to borrow money from others.

c. Success is not in accumulating heaped-up sums of money, rather being thankful for what is at hand and being content with what exists is the great wealth.

4139. It was narrated from Abu Hurairah that the Messenger of Allâh said: “O Allâh, make the provision of the family of Muhammad sufficient for them.” (Sahih)

Comments:

a. A person should desire good characteristics and habits for his family members. Making the provision sufficient means that which does not exceed his needs to be saved for the future.
b. Abstinence and contentment of the Prophet ﷺ are the best examples for his nation.

4140. It was narrated from Anas that the Messenger of Allâh ﷺ said: "There is no rich man or poor man but he will wish on the Day of Resurrection that he had been given the bare minimum of provision." (Da'if)

4141. It was narrated from Salamah bin 'Ubaidullâh bin Mîlsan Al-ansârî that his father said: "The Messenger of Allâh ﷺ said: `Whoever among you wakes up physically healthy, feeling safe and secure within himself, with food for the day, it is as if he acquired the whole world.'" (Hasan)

Comments:

a. A person who does not have any disease or fear, and owns utilities that fulfill his needs for the whole day, then he is really living in a great blessing.

b. Generally, we do not value the blessings that we enjoy; while craving after more blessings; and this attitude does not inspire the feelings of thankfulness in a person.

c. Whoever has what suffices his needs for one day, he should be thankful to Allâh for that day, besides having faith in Allâh that He will surely provide him with what he needs the next day.

4142. Abu Huraîrah narrated that the Messenger of Allâh ﷺ said: "Look at those who are
beneath you and do not look at those who are above you, for it is more suitable that you should not consider as less the blessing of Allâh.” (Sahih)

Comments:

a. Looking at those who have lesser worldly goods and are inferior to us, encourages us to respect and appreciate the blessings we have, and this feeling consequently leads one to be grateful to Allâh.

b. Every blessing a person has could be considered as less or more. It is considered less if his blessing is compared to the one who has more blessings than him. At the same time, it is considered as greater if it is compared to the one who has less than him. So, one should not suffer from an inferiority complex, and he should not complain to Allâh.

4143. It was narrated that Abu Hurairah, who attributed it to the Prophet ﷺ, said: “Allâh does not look at your forms or your wealth, rather He looks at your deeds and your hearts.” (Sahih)

Comments:

a. Being beautiful or ugly is not under the control of a person, but is subject to the will of Allâh. One should concentrate on doing good deeds to please Allâh, the Exalted.

b. People, whether they are rich or poor, all are equal near Allâh. A rich, cannot be forgiven out of his richness, and a poor person cannot be considered guilty out of his poverty.
Chapter 10. The Livelihood Of The Family Of Muhammad

4144. It was narrated that 'Aishah said: "We, the family of Muhammad, would stay for a month during which no fire would be lit (for cooking) and we had only dates and water."

(Sahih)

Comments:

a. This Hadith shows the abstinence, moderation, contentment and simplicity of the Prophet.

b. In the last years of his blessed life, the Prophet used to grant dates, barley etc., as the ration for whole year to his family. But the Mothers of the Believers used to spend it generously and it used to finish before the end of the year. So, most of the time they would live without bread, meat, etc., and sometimes they do not have even dates to eat.

4145. It was narrated from Abu Salamah that 'Aishah said: "There would come a month when no smoke was seen in any of the households of the family of Muhammad.

I said: "What did you eat?" She said: "The two black ones - dates and water." But we had neighbors among the Ansār, sincere neighbors, who had domestic sheep, and they used to send some of their milk to us.

(One of the narrators) Muhammad said: "And they were nine households." (Hasan)
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Comments:

Women should satisfy themselves by lawful income only, and should not force their husbands to adopt unlawful means.

4146. It was narrated that Nu'mān bin Bashir said: “I heard 'Umar bin Khattāb say: ‘I saw the Messenger of Allāh ﷺ writhing with hunger during the day, and he could not even find the worst kind of dates with which to fill his stomach.’” (Sahih)

Comments:

This incident teaches the Ummah that they should be patient whenever they face hardships and should not heed to unlawful income.

4147. It was narrated that Anas bin Mālik said: “I heard the Messenger of Allāh ﷺ say several times: ‘By the One in Whose Hand is the soul of Muhammad, the family of Muhammad does not have a Sā’ of food grains or a Sā’ of dates.’ And at that time he had nine wives.” (Sahih)

Comments:

A Sā’ is a measurement that was used to measure foodstuff at that time. One Sā’ of Al-Madinah was equal to about two and half kilograms.

4148. It was narrated from Abu 'Ubaidah that 'Abdullāh said:
“The Messenger of Allāh ﷺ said: ‘The family of Muhammad has only a Mudd of food,’ or ‘The family of Muhammad does not have even a Mudd of food.’”
(Da‘īf)

Comments:
a. A Mudd is equal to one forth of Sā’, that is equal to about 650 grams.
b. The Prophet ﷺ did not intend to complain about his situation, rather he wanted to present his example of patience and thankfulness, in order to be followed by his Companions and other members of his nation.

4149. It was narrated that Sulaimān bin Surad said: “The Messenger of Allāh ﷺ came to us and we stayed for three nights without having anything to eat.”
(Da‘īf)

4150. It was narrated that Abu Hurairah said: “One day some hot food was brought to the Messenger of Allāh ﷺ, and he ate. Then when he had finished he said: ‘Praise is to Allāh, no hot food has entered my stomach since such and such a time.’”
(Da‘īf)
Chapter 11. The Beds Of The Family Of Muhammad

4151. It was narrated that 'Aishah said: "The bed of the Messenger of Allâh was made of leather, stuffed with fibers of date-palm trees." (Sahih)

Comments:
It means that his bedding was not soft; made of nice cloth, filled with cotton or wool, rather it was made of leather filled with stalks of date-palm trees which was hard and rough. But due to leather, its roughness was not felt much. The Arabs used to prepare the leather simply such that it used to be neither beautiful nor costly. Therefore, leather bedding sets an example of the utmost simplicity.

4152. It was narrated from 'Atâ' bin Sâ'ib from his father, from 'Ali that the Messenger of Allâh came to 'Ali and Fâtimah, when they were covered with a Khâmîl belonging to them. And a Khâmîl is a white velvet made of wool. The Messenger of Allâh had given this to them as a wedding gift, along with a pillow stuffed with 'Idkhîhir[1] and a water skin. (Sahih)

تخريج: أخرجه مسلم، اللباس والزينة، باب التوافع في اللباس .... الخ، ح: 38/2082

4153. 'Umar bin Khattâb said: "I entered upon the Messenger of Allâh when he was (sitting) on

a reed mat. I sat down and (saw that) he was wearing a waist wrap, and there was no other barrier between him and the mat but his waist wrap, and the reed mat had made marks on his side. And I saw a handful of barley, nearly a Sā', and some acacia leaves, in a corner of the room, and a skin hanging up. My eyes flowed with tears, and he said: ‘Why are you weeping, O son of Khattāb?’ I said: ‘O Prophet of Allāh, why should I not weep? This mat has made marks on your side, and this is all you have accumulated, I cannot see anything other than what I see (here), while Chosroes and Caesar live among fruits and rivers. You are the Prophet of Allāh and His Chosen One, and this is what you have accumulated.’ He said: ‘O son of Khattāb, does it not please you (to know) that (these things) are for us in the Hereafter and for them in this world?’ He said: ‘Yes.’” (Sahih)

Comments:

a. The Prophet ḍ, did not save mundane wealth, rather he preferred to live the life of abstinence.

b. Having food that suffices one or two meals is not contrary to asceticism.

c. Sitting with close friends while wearing a lower garment only, and no upper garment is allowed.

d. Hardships of this life increase the ranks of a Muslim in Hereafter life.

4154. It was narrated that ‘Ali said: “The daughter of the Messenger of Allāh ḍ was presented to me as a bride, and
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our bed on the night when she was presented to me, was no more than the hide of a ram.”

(Da’îf)

Chapter 12. The Livelihood Of The Companions Of The Prophet

4155. It was narrated that Abu Mas’ûd said: “The Messenger of Allah used to enjoin charity, then one of us would go out and carry goods for others until he had earned a Muddâ, but one of them nowadays has one hundred thousand (Dinâr or Dirham).”

Shaqîq said: “It was as if he was hinting that this was he himself.”

(Sâhih)

Comments:
a. The good reward of spending in the way of Allah, in the form of comfort and happiness, is granted in this life too.

b. Abu Mas’ûd narrated the case, but he did not mention that it is his story to avoid showing off. His intention was only to incite people to do the good act. This shows the sincerity of the Companions of the Prophet.

4156. It was narrated that Ibn ‘Umar said: “Utbah bin Ghazwân delivered a sermon on the pulpit and said: ‘I saw myself the seventh of seven with the Messenger of Allah, and we did not have any food to eat...
except the leaves of trees, until our gums hurt.’’ (Sahih)

Comments:
a. The many types of hardships that befell the Prophet ﷺ and his Companions are a good example for us to be patient and remain steadfast.
b. The reason for narrating such incidents on the pulpit is to exhort people that now, when Allah has granted them all kinds of His blessings, they should be more grateful to Allah and should not complain if there is any decrease in those blessings.

4157. It was narrated from Abu Hurairah that they suffered from hunger and they were seven. He said: “Then the Prophet ﷺ gave me seven dates, one date for each man.” (Sahih)

Comments:
a. Justice should be regarded while distributing small things, just as it should be regarded while distributing huge amounts of money.
b. The patience and unselfishness of the Companions of the Prophet ﷺ were matchless, as they became satisfied even with only one date and no one tried to get more.

4158. It was narrated from ‘Abdullāh bin Zubair bin ‘Awwām that his father said: “When the following was revealed: ‘Then on that Day you shall be asked about the delights (you indulged in, in this world)!’ I Zubair said: ‘What delights shall we be asked about? It is only the two black ones, dates and water.’ He said: ‘It is going to happen.’’’ (Hasan)

Comments:

a. The blessings which are considered insignificant at first glance are also very great blessings, so one should be ungrateful for them.

b. Very insignificant food is also a great blessing if it is compared to the condition of being hungry.

c. On the Day of Judgment one will be held accountable for every blessing of Allāh.

4159. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ sent us, three hundred men, carrying our provisions on our necks. Our provisions ran out until there would be for (every) man among us one date (a day).” Then it was said: “O Abu ‘Abdullāh, how can one date satisfy a man?” He said: “When we no longer had it, we realized how much it was worth. Then we came to the sea and found a whale that had been thrown up by the sea, and we ate from it for eighteen days.” (Sahih)

Comments:

a. The Companions of the Prophet ﷺ continued jihād in all circumstances, even when they did not have mounts to ride, or food to eat.

b. Dead fish is also lawful to eat.

c. During jihād, Allāh’s help comes from unexpected quarters.

Chapter 13. Construction and Demolition
Messenger of Allâh ﷺ passed by us when we were fixing a hut of ours, and said: ‘What is this?’ I said: ‘It is a hut of ours that has fallen into disrepair, and we are fixing it.’ The Messenger of Allâh ﷺ said: ‘The matter (of death) may come sooner than that.’”

(Sahih)

Comments:
Indeed, one needs a house to live in, but one should not forget his death. As one tries his best to meet his requirements in this life, similarly he should also struggle more than that for his next life.

4161. It was narrated that Anas said: “The Messenger of Allâh ﷺ passed by a dome-shaped structure at the door of a man among the Ansâr and said: ‘What is this?’ They said: ‘A dome that was built by so-and-so.’ The Messenger of Allâh ﷺ said: ‘All wealth that is like this (extravagant) will bring evil consequences to its owner on the Day of Resurrection.’ News of that reached the Ansâr, so he demolished it. Then the Prophet ﷺ passed by (that place) later on and did not see it. He asked about it and was told that its owner had demolished it because of what he had heard from him. He said: ‘May Allâh have mercy on him, may Allâh have mercy on him.’”

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Comments:
Allāmah Ibn Athir ۲۵۶ (in the Arabic text), wrote explaining the word *Qubbah*; it is a small and round, one room tent. Setting such a tent in front of one's house probably was to show one's richness and prestige. However, such a decoration only out of boasting is not allowed.

4162. It was narrated that Ibn ‘Umar said: “I had built a house to shelter me from the rain and the sun, during the time of Allāh’s Messenger ۲۵۷, and no creature of Allāh helped me in building it.” *(Sahih)*

Comments:
a. The main purpose of a house is to have protection from rain and sun, and to guard his private life as well as to regard the rulings of *Hijāb*. These benefits could be achieved by simple houses as well as by large, decorated and expensive buildings. So, spending lavishly in building houses is useless.

b. Not helping anyone does not mean that the Companions of the Prophet ۲۵۸ did not want to help him, but it means that the house was so simple that he was able to construct it alone and did not need any help.

4163. It was narrated that Hārithah bin Mudarrib said: "We came to Khabbāb, to visit him (when he was sick), and he said: I have been sick for a long time, and were it not that I heard the Messenger of Allāh ۲۵۹ say: “Do not wish for death,” I would have wished for it.' And he said: "A person will be rewarded for all his spending, except for (what he spends) on dust,” or he said, “on building.” *(Hasan)*

تخريج: أخرجه البخاري، الاستاذان، باب ماجاء في البناء، ح ۳۲۰ عن أبي نعيم به.
Comments:
a. Visiting a sick person is a right of a Muslim upon another Muslim.
b. Supplicating for death is forbidden, rather one should ask to dispel his worries.
c. Wealth should not be wasted in building and decorating houses, rather it should be built to the extent that meets one's necessities.

Chapter 14. Reliance And Certain Faith

4164. `Umar said: “I heard the Messenger of Allah ﷺ say: ‘If you were to rely upon Allâh with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening.” (Hasan)
moving, for a person’s mother bears him red with raw skin, then Allah provides for him.”’’ (Da’if)


4166. It was narrated from ‘Amr bin ‘As that the Messenger of Allah ﷺ said: “The heart of the son of Adam has an inclination towards every desirable thing, so whoever follows all of these inclinations, Allah will not care which one will cause his doom. And whoever relies upon Allah, Allah will protect him from the pain of scattered inclinations.” (Da’if)

تخريج: [إسناده ضعيف] أخرجه المزي في تهذيب الكمال(ق 596/2) من طريق ابن ماجة به، وضعه البوصيري من أجل صالح بن رزق وهو مجهول كما في التثريب وقال الزهبي: حديثه مكر.

4167. It was narrated that Jābir said: “I heard the Messenger of Allah ﷺ say: ‘No one of you should die except thinking positively of Allah.’” (Sahih)

تخريج: أخرجه مسلم، الجنة ونعيمها، باب الأمر بحسن الظن بالله تعالى، عند الموت، ح: 81/277 من حديث أبي معاوية به.

Comments:
a. A person needs both matters; having hope in Allah’s mercy and fearing from His displeasure and anger. Hope incites him to do more good deeds, and fear prevents him from sins.

b. During this life, fear of Allah should overcome the hope in the mercy of Allah, but at the time of death, hope should prevail over fear.
It was narrated that Abu Hurairah said, attributing it to the Prophet: “The stronger believer is better and more beloved to Allah than the weak believer, although both are good. Strive to seek that which will benefit you and do not feel helpless. If something overwhelms you, then say: Qadarullah, wa mâ shâ'a fa’al (It is the decree of Allah and what He wills He does). And beware of (saying) ‘If only,’ for ‘If only’ opens the door to Satan.” (Sahih)

Comments:

a. A believer spends his physical and mental abilities in doing good deeds, preaching them and forbidding evils. A weak person cannot do as many jobs as a strong man can do. By this way a strong believer is better than a weak believer.

b. Improving physical and mental abilities through lawful means is desirable.

c. One should avoid using his physical and mental abilities in injustice or oppressing people; otherwise, he will not be dearer to Allah than a weak one, but Allah will be angry with him.

d. It is Satan’s handiwork that he always exaggerates one’s failure to arouse feelings of desperation from the mercy of Allah, and to stir emotions against Allah; both things may spoil his next life.

Chapter 15. Wisdom

It was narrated from Abu Hurairah that the Messenger of Allah said: “A wise word is the lost property of the believer, so wherever he finds it, he has more right to it.” (Da’if)
4170. It was narrated from 'Abdullāh bin Sa‘eed bin Abu Hind that his father said: “I heard Ibn ‘Abbās saying that the Messenger of Allāh ﷺ said: ‘Two blessings which many people squander: Good health and free time.’” (Sahih)

Comments:

a. Ghaban, translated as squander, means selling something at lesser price than its actual worth, or purchasing something at higher price than its actual price. Only the one, who does not know the actual value and price of his item, or impressed by the external beauty of an item and does not examine its actual defects, is cheated this way.

b. A person can do many good deeds while he has sound health which he cannot do during illness, but due to carelessness he loses this chance. Similarly, he incurs loss by not spending his time in what is beneficial for him.

4171. It was narrated that Abu Ayyub said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh, teach me but make it concise.’ He said: ‘When you stand to pray, pray like a man bidding farewell. Do not say anything for which you will have to apologize. And give up hope for what other people have.”” (Hasan)

Comments:

خراج: [حسن] أخرجه أحمد: 4171 من حديث ابن خثيم بن حرب، ورواه جماعة عنه، وضعفه
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Comments:

a. If one knows that he will die after sometime, he would implore Allâh very humbly and supplicate Him very sincerely. So, every prayer should be performed in such a manner.

b. Before uttering words, their results should be considered attentively, since spoken words cannot be taken back, and sometimes ill speech may cause unlimited losses.

4172. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The likeness of the one who sits and listens to wisdom then only speaks of the bad things that he has heard, is that of a man who comes to a shepherd and says: "O shepherd, give me one of your sheep to slaughter," and (the shepherd) says: "Go and grab the ear of the best of them." Then he goes and grabs the ear of the sheepdog." (Da‘if)

Another chain with similar wording.

Chapter 16. Freedom From Arrogance, And Having Humility

4173. It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ said: "No one will enter
Paradise who has pride in his heart equal to the weight of a grain of mustard seed, and no one will enter Hell who has faith in his heart equal to the weight of a grain of mustard seed." (Sahih)

Comments:

a. Arrogance means ridiculing and rejecting the truth and despising people.

b. Even a small amount of pride is also disapproved by Allâh.

c. If pride incites a man to deny believing in Allâh and His Prophet ﷺ, or to reject the rulings of Allâh, he will surely be thrown into Hell. Anyone who is proud and self-conceited and looks down upon others out of his richness, physical beauty, social and intellectual prominence and family status, commits a great major sin.

4174. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Allâh, the Glorified, says: ‘Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell.’” (Hasan)

4175. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “Allâh, the Glorified, says: ‘Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell.’” (Hasan)
The greatness of a human being is in being obedient to Allâh and grateful to Him, not in boasting and ostentation.

4176. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ said: “Whoever humbles himself one degree for the sake of Allâh, Allâh will raise him in status one degree, and whoever behaves arrogantly towards Allâh one degree, Allah will lower him in status one degree, until He makes him among the lowest of the low.” (Da’if)

Comments:

a. A man of high status or a leader or Imam, should not hesitate in helping a simple person.

b. Going with an alien woman at the time of necessity is allowed, provided it should be free from seclusion, and does not lead to any misunderstanding.

4177. It was narrated that Anas bin Malik said: “If a female slave among the people of Al-Madinah were to take the hand of the Messenger of Allâh ﷺ, he would not take his hand away from hers until she had taken him wherever she wanted in Al-Madinah so that her needs may be met.” (Sahih)

Comments:

a. 215/116 من حديث المبارك، وانظر، ح: 327

زید، و من أهله ضعيف البصري، وله شاهد عند البخاري في صحيحه، ح: 215/116 لحالة علي بن

b. 216/117 من حديث الصحيح، وانظر، ح: 327

Comments:

a. A man of high status or a leader or Imam, should not hesitate in helping a simple person.

b. Going with an alien woman at the time of necessity is allowed, provided it should be free from seclusion, and does not lead to any misunderstanding.
4178. It was narrated that Anas bin Malik said: “The Messenger of Allâh ﷺ used to visit the sick, attend funerals, accept the invitations of slaves and ride donkeys. On the day (of the battle) of Quraizah and Nadir, he was riding a donkey. On the day of Khaibar he was riding a donkey that was bridled with palmfibers and beneath him was a packsaddle made of palmfibers.” (Da‘if)

Comments:

It is proved in Sound Ahâdith that the Prophet ﷺ, used to ride on a donkey, visit sick persons, follow funeral processions, accept invitations of poor people, serve himself, etc. All such behavior proves his high moral standards and simplicity.

4179. It was narrated from ‘Iyâd bin Himâr that the Prophet ﷺ addressed them and said: “Allâh has revealed to me that you should be humble towards one another so that none of you boasts to another.” (Sahîh)

Comments:

a. Boasting or being arrogant for any blessing of Allâh is not allowed. Instead, one should use the blessings to benefit human beings to be thankful to Allâh.

b. A revelation other than the Qur’ân also descended on the Prophet ﷺ; he used to guide Muslims in the light of that revelation. So, the sayings and actions (Ahâdith) of the Prophet ﷺ must be followed.
Chapter 17. Modesty, Shyness

4180. It was narrated that Abu Sa‘eed Al-Khudri said: “The Messenger of Allâh ﷺ was more modest than a virgin in her chamber. If he disliked something, that could be seen in his face.” (Sahih)

Comments:

Enduring an unpleasant matter and not disclosing one’s feelings clearly is also considered bashfulness. However, if the matter is contrary to the Shari‘ah then preferring silence is not from bashfulness; at that time one should express his displeasure in a proper way.

4181. It was narrated from Anas that the Messenger of Allâh ﷺ said: “Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty.” (Da‘if)

Comments:

a. Modesty and shyness prevents one from many moral evils. So, it is highly regarded in Islam.

b. To maintain the limits of bashfulness, Muslims are ordered to maintain the requirements of Hijâb and to seek the permission before entering someone’s house.

4182. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “Every religion has
its distinct characteristic, and the distinct characteristic of Islam is modesty." (Da‘īf)

4183. It was narrated from `Uqbah bin `Amr, Abu Mas‘ūd, that the Messenger of Allāh ﷺ said: "Among the words that people learned from the earlier Prophets are: 'If you feel no shame, then do as you wish.'" (Sahih)

Comments:

a. The importance of modesty, shyness and shame was also highly regarded in the Shari‘ah of previous Prophets.

b. Shame and shyness is an important characteristic that protects one from evils; if one lacks shame then any bad act could be expected from him.

4184. It was narrated from Abu Bakrah that the Messenger of Allāh ﷺ said: "Modesty is part of faith, and faith will be in Paradise. Obscenity in speech is part of harshness and harshness will be in Hell." (Sahih)

Comments:

a. Faith includes good characters as it includes good deeds.

b. A believer should bind himself to good characteristics and abstain from bad habits.

c. Using foul language means, abusing or using bad language, quarreling and the like, these acts are contrary to the characteristic of a believer.
4185. It was narrated from Anas that the Messenger of Allah (Saw) said: “There is never any obscenity in a thing, but it mars it, and there is never any modesty in a thing, but it adorns it.” (Sahih)

Comments:

a. Modesty is compulsory in every stage and every phase of life.
b. Shamelessness whether it is in speech or actions or in dealings, is bad.
   Impudence, unkindness, hardheartedness, unfair dealing, cheating, etc., all are actually many forms of shamelessness.

Chapter 18. Forbearance

4186. It was narrated from Sahl bin Mu'adh bin Anas, from his father, that the Messenger of Allah (Saw) said: “Whoever restrains his anger when he is able to implement it, Allah will call him before all of creation on the Day of Resurrection, and will give him his choice of any houri that he wants.” (Hasan)

Comments:

a. Controlling anger sometimes is very difficult. But forgiving one instead of acting according to one’s anger at such occasions is in fact an act of real bravery.
b. In Paradise, every man will get beautiful women, but whoever controls his anger and avoids being unjust to people, then for him is a special reward. Such a person is allowed to select beautiful women of Paradise for himself.
Abu Sa'eed Al-Khudri said:

"We were sitting with the Messenger of Allah and he said: 'The delegations of 'Abdul-Qais have come to you,' and no one had seen anyone. While we were like that, they came and alighted. They came to the Messenger of Allah and Ashajj 'Ansâri was left behind. He came afterwards, and halted at the halting-place, made his she-camel kneel down, and changed of his traveling clothes, then he came to the Messenger of Allah. The Messenger of Allah said to him: 'O Ashajj, you have two characteristics that Allah likes: Forbearance and deliberation.' He said: 'O Messenger of Allah, was I born with them or are they something that I have acquired?' He said: 'No, rather it is something that you were born with.'" (Da'if)
The Chapters On Asceticism

that brings a greater reward with Allah than a gulp of anger that a man swallows (suppresses), seeking thereby the Face of Allah.” (Da’if)

Comments:
a. Restraining anger means to control one’s anger and grant pardon to a mistaken person.
b. Allah loves this because He Himself is Ever-Pardoning and Ever-Forgiving.

Chapter 19. Grief And Weeping

4190. It was narrated from Abu Dharr that the Messenger of Allah said: “I see what you do not see, and I hear what you do not hear. The heaven is creaking and it should creak, for there is no space in it the width of four fingers but there is an angel there, prostrating to Allah. By Allah, if you knew what I know, you would laugh little and weep much, and you would never enjoy women in your beds, and you would go out in the streets, beseeching Allah.” (Hasan)

(Abu Dharr said:) “By Allah, I wish that I were a tree that was cut to pieces.”
Comments:

a. Allāh blessed His Prophet ﷺ, with the opportunity of seeing the events of Paradise, Hell and the heavens. So, he had a great degree of piety and fear of Allāh which no one can achieve.

b. The heavens are a very vast and strong creation of Allāh, but due to the sense of the greatness of Allāh, the heavens creak just as a bed or a saddle creaks when it is overburdened by a heavy thing.

4191. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “If you knew what I know, you would laugh little and weep much.” (Sahih)

4192. ‘Āmir bin ‘Abdullāh bin Zubair narrated that his father told him that there was no more than four years between their becoming Muslim and the revelation of this Verse, by which Allāh reprimanded them: “Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious.”[1] (Sahih)

Comments:

a. After believing in Allāh great concern should be given to safeguard this belief.

b. Committing sins hardens hearts, and thereafter they neither accept religious teachings nor get influenced by good sermons.
c. The cure of hardness of the hearts is in remembering death, reciting the Qur’án and in being kind to orphans.

4193. It was narrated from Abu Hurairah that the Messenger of Alláh ﷺ said: “Do not laugh a lot, for laughing a lot deadens the heart.” (Hasan)

Comments:
a. ‘Deadens the heart’ means that emotions of hardness instead of softness, cruelty instead of mercy and injustice instead of justice overcame it. In addition, love for goodness and hatred of evil disappear from a dead heart.
b. Being cheerful is a good habit and highly appreciated in Islam, but neglecting important things and being busy only in fun and amusement is a sign of negligence and death of the heart. It is natural to feel pain while others are in trouble and to share in their joys and sorrows, this being the sign of a living heart.

4194. It was narrated that ‘Abdulláh said: “The Prophet ﷺ said to me: ‘Recite Qur’án to me,’ so I recited Surat An-Nisá’ to him, and when I reached (the Verse): “How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?”[1] I looked at him, and his eyes were filled with tears.” (Sahih)

Comments:
The Chapters On Asceticism

Comments:
Recitation of the Qur’ān has a special spiritual impact on one’s heart; if the Qur’ān is heard from others then this impact becomes more powerful.

4195. It was narrated that Barā’ said: “We were with the Messenger of Allāh سَلَّمَ عَلَيْهِ وَ سلَّمَ at a funeral, and he sat at the edge of the grave weeping, until the ground became wet. Then he said: ‘O my brothers, prepare yourselves for something like this.’” (Hasan)

Comments:
1. The grave is the first stage of the next life. Preparation for that stage could be done only before one’s death. So, the short period of life should be used in good things.
2. Crying by remembering death, and the stages of grave, is just as crying out of the fear of Allāh, since bad people will be punished there.

4196. It was narrated from Sa’d bin Abu Waqqās that the Messenger of Allāh سَلَّمَ عَلَيْهِ وَ سلَّمَ said: ‘Weep, and if you cannot weep then pretend to weep.’” (Da’if)

4197. It was narrated from ‘Abdullāh bin Mas’ūd that the Messenger of Allāh سَلَّمَ عَلَيْهِ وَ سلَّمَ said: “There is no believing slave who sheds tears, even if they are like the head of a fly, out of fear of Allāh, and they roll down his..."
cheeks, but Allâh will forbid him to the Fire.” (Da‘îf)

Chapter 20. Protecting (One’s) Deeds (By Fearing their Non-Acceptance)

4198. It was narrated that ‘Âishah said: “I said: ‘O Messenger of Allâh, “And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear.”’[1] Is this the one who commits adultery, steals and drinks alcohol?’ He said: ‘No, O daughter of Abu Bakr – or O daughter of Siddiq – rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him.’” (Hasan)

Comments:

Good deeds should be done as much as possible, but it is wrong to feel safe by depending on one’s good deeds.

4199. Mu‘âwiyyah bin Abu Sufyân said: “I heard the Messenger of Allâh say: ‘Deeds are like vessels. If the lower part is good then the upper part will
Comments:

If an act is performed with sincerity, then it is considered good and becomes worth being accepted. If it is not based on sincerity, then even though it appears good, actually it is not good.

4200. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "If a person prays in public and does it well, and he prays in secret and does it well, then Allah says: 'This man is truly My slave.'" (Da’if)

4201. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Be moderate and adhere to moderation, for there is no one among you who will be saved by his deeds." They said: "Not even you, O Messenger of Allah?" He said: "Not even me." Unless Allah encompasses me with mercy and grace from Him." (Sahih)
Comments:

a. Being moderate means not being excessive or negligent; neither should innovations be practiced, nor should religious obligations be neglected.

b. Paradise is not the reward of one’s deeds but it is granted by the special grace of Allâh. Because, deeds of a slave are very inconsiderable if they are compared with the blessings of Allâh, but the inspiration for doing good deeds is also from Allâh.

Chapter 21. Show-Off And Reputation

4202. It was narrated from Abu Hurairah that the Messenger of Allâh said: “Allâh says: ‘I am the Most Self-Sufficient and I have no need for an associate. Thus he who does an action for someone else’s sake as well as Mine will have that action renounced by Me to him whom he associated with Me.’” (Sahih)

Comments:

Doing an action for someone else means practicing deeds out of showing off to get some worldly benefit, or to gain people’s admiration as being a pious and God-fearing person.

4203. It was narrated from Abu Sa’d bin Abu Fadâlah Al-Ansâri, who was one of the Companions, that the Messenger of Allâh said: “When Allâh assembles the first and the last on the Day of Resurrection, a day concerning which there is no doubt, a caller will cry out: ‘Whoever used to associate anyone else in an action that he did for Allâh, let him seek his reward from someone other than Allâh, for Allâh is so self-
enough that He has no need of any associate."’ (Hasan)

Comments:
a. Showing off results in humiliation on the Day of Judgment.
b. Granting reward is only the attribute of Allāh; no one can get any reward from anyone. So, all the deeds that are done out of showing off become worthless; whose reward is granted neither by Allāh nor by people.
c. Showing off will cause shame on the Day of Judgment.

4204. It was narrated that Abu Sa’eed said: “The Messenger of Allāh came out to us when we were discussing Da’ijāl (False Christ) and said: ‘Shall I not tell you of that which I fear more for you than Da’ijāl?’ We said: ‘Yes.’ He said: ‘Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him.’’” (Hasan)

Comments:
a. Showing off is more dangerous than the Da’ijāl (Antichrist or False Christ), since he is an open enemy and his disbelief is also clear, while the actions of a hypocrite appear as good.
b. It is called hidden polytheism since the one who worships an idol, grave, moon, sun, and the like, or prostrates to them, is seen by every one, and every one knows that he is worshipping other than Allāh, so his polytheism is obvious. While the one who performs something virtuous out of showing off, seems that he is in his prayer or busy bowing or prostration. None who looks at him, can decide that he is actually not performing his prayer for the sake of Allāh; rather he is worshipping his whims.
c. The same ruling applies to other good deeds such as charity, jihād, etc.
4205. It was narrated from Shaddād bin Aws that the Messenger of Allāh ﷺ said: “The thing that I fear most for my nation is associating others with Allāh. I do not say that they will worship the sun or the moon or idols, but deeds done for the sake of anyone other than Allāh, and hidden desires.” (Da’īf)

4206. It was narrated from Abu Sa’eed Al-Khudrī that the Prophet ﷺ said: “Whoever wants to be heard of, Allāh will make him heard of, and whoever wants to be seen, Allāh will show him (i.e., make known to the people his true motives and intentions).” (Sahih)

4207. It was narrated from Jundab that the Messenger of Allāh ﷺ said: “Whoever wants to be heard of, Allāh will make him heard of, and whoever wants to be seen, Allāh will show him (i.e., expose his real motives).” (Sahih)
Comments:
A pretender who does good deeds for mere show to gain the reputation as being pious and to be respected and admired, Allāh will disclose his evil intention to people, and as a result, he will be insulted and disrespected.

Chapter 22. Envy

4208. It was narrated from ‘Abdullāh bin Mas’ūd that the Messenger of Allāh ﷺ said: “There is no (permissible) envy except in two cases: A man to whom Allāh has given wealth and caused him to dispose of it in a proper manner, and a man to whom Allāh has given wisdom, and he acts in accordance with it and teaches it (to others).” (Sahih)

4209. It was narrated from Sālim that his father said: “The Messenger of Allāh ﷺ said: “There is no envy except in two cases. A man to whom Allāh has given (knowledge of) the Qur’ān, so he recites it night and day, and a man to whom Allāh has given wealth, so he spends it night and day.” (Sahih)

Comments:
Envy is wishing that the blessings of Allāh that are granted to someone should be finished; it is one of the major sins. But this Hadith refers to the envy of longing for the same blessing that is granted to someone else.
4210. It was narrated from Anas that the Messenger of Allâh ﷺ said: “Envy consumes good deeds just as fire consumes wood, and charity extinguishes bad deeds just as water extinguishes fire. Prayer is the light of the believer and fasting is a shield against the Fire.” (Da'if)

Chapter 23. Injustice

4211. It was narrated from Abu Bakrah that the Messenger of Allâh ﷺ said: “There is no sin more deserving that Allâh hasten the punishment in this world, in addition to what is stored up for him in the Hereafter - than injustice and severing the ties of kinship.” (Sahih)

Comments:

a. Abstaining from transgression and injustice are very important matters, since justice and mercy are distinctive qualities of Islam.

b. The punishment of injustice and ill-treatment of relative comes in this life as well as in the next life. The ruling of injustice does not change whether it is against animals or human beings.
4212. It was narrated from 'A'ishah, the Mother of the Believers, that the Messenger of Allâh ﷺ said: “The most quickly rewarded of good deeds are kindness and upholding the ties of kinship, and the most quickly punished of evil deeds are injustice and severing the ties of kinship.” (Da'if)

4213. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “It is sufficient evil for a man to look down on his Muslim brother.” (Sahih)

Comments:

a. Humiliating a Muslim, or despising him by considering him lower and menial is a great major sin.

b. The Hadith proves that if one has only the mentioned defect and he is free from any other defect, then it is enough to consider him an evil person.

4214. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Allâh has revealed to me that you should be humble towards one another and should not wrong one another.” (Hasan)

Comments:

a. Any kind of aggression against a Muslims is forbidden.
b. To know the benefits of being humble, refer to Hadith: 4179.

Chapter 24. Caution And Piety

4215. It was narrated from ‘Atiyyah As-Sa‘di, who was one of the Companions of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: “A person will not reach the status of being one of those who have piety until he refrains from doing something in which there is no sin, for fear of falling into something in which there is sin.”

(Hasan)

Comments:

a. Purity of heart is a means of salvation in Hereafter.

b. A pious and God-fearing person is more virtuous than others.
4217. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “O Abu Hurairah, be cautious, and you will be the most devoted of people to Allah. Be content, and you will be the most grateful of people to Allah. Love for people what love for yourself, and you will be a (true) believer. Be a good neighbor to your neighbors, and you will be a (true) Muslim. And laugh little, for laughing a lot deadens the heart.” (Da’if)


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Comments:

a. As the expressions of worship include prayer, fasting and similar deeds, it also covers the acts of abstaining from sins or doubtful matters. The devotee is the one who takes into consideration both sides of the acts of worship.

b. Laughing too much shows heedlessness; and heedlessness or carelessness is a sign of death of the heart. When a heart dies it does not worry about the loss or benefit in the Hereafter. So, laughing or joking excessively is a bad habit but meeting people with cheerfulness is a good habit.

4218. It was narrated from Abu Dharr that the Messenger of Allah ﷺ said: “There is no wisdom like reflection, no caution like restraint, and no honor like good manners.” (Da’if)


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تخريج: [إسناده ضعيف] وضعه البصري من أجل الماضي بن محمد، وهو ضعيف كما في الت قريب وغيره، وشيخه مجهول(تقريب)، وللحديث شواهد ضعيفة جدًا.
Comments:
Reflection means thinking properly and deeply over a matter and its outcomes, i.e., before taking any action, the matter and its results should be studied thoroughly.

4219. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ said: ‘Being honorable is wealth and noble character is piety.’ (Hasan)

Comments:
a. Generally, people give respect on the basis of riches. If a person from a noble family becomes poor then he no longer is respected as he used to be. It is the common practice of people.
b. As a principal, a person should be respected and honored based on his piety. It is the real honor, so in Hereafter one is honored only on the basis of his piety.

4220. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: ‘I know a word - (one of the narrators) ’Uthmân said: “a Verse” - which if all the people followed it, it would suffice them.’ They said: “O Messenger of Allâh, which Verse?” He said: “And whosoever fears Allâh, He will make a way out for him.”[1] (Da’îf)
Chapter 25. Praise

4221. It was narrated from Abu Bakr bin Abu Zuhair Ath-Thaqafi, that his father said: “The Messenger of Allâh ﷺ addressed us in Nabâwah” or Banâwah – he (one of the narrators) said: “Nabâwah is near Tâ’if” – “And said: ‘Soon you will be able to tell the people of Paradise from the people of Hell.’ They said: ‘How, O Messenger of Allâh?’ He said: ‘By praise and condemnation. You are Allâh’s witnesses over one another.’” (Hasan)

Comments:
a. A pious and good person can admire only the one who has good qualities since a God-fearing person would not flatter an evil person.

b. A pious person gives ruling of being bad only to the one who is really bad since he does not lie to defame a person.

c. One of the evidences that proves that the Khawârij, Mu’tazilah, Jahmiyyah, etc., were devious sects is that the Companions of the Prophet ﷺ rejected them and condemned strongly them.

4222. It was narrated that Kulthum Al-Khuzâ’i said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, how can I know, when I have done something good, that I have done well, and if I have done something bad, that I have done a bad deed?’ The Messenger of Allâh ﷺ said: ‘If your neighbors say that you have done something good, then you have done well,
and if they say that you have done something bad, then you have done something bad."'

(Hasan)

Comments:
a. Common Muslims have the knowledge of general virtues and sins even if they fall short of doing good deeds and commit sins.
b. Neighbors know a person more than others, so if one finds out that his neighbors think ill about him then he should try to correct himself.

4223. It was narrated that 'Abdullāh said: "A man said to the Messenger of Allāh ﷺ: 'How can I know when I have done well and when I have done something bad?' The Prophet ﷺ said: 'If you hear your neighbors saying that you have done well, then you have done well, and if you hear them saying that you have done something bad, then you have done something bad.'"

(Sahih)

4224. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: "The people of Paradise are those whose ears Allāh fills with the praise of people when they are listening, and the people of Hell-fire are those whom He fills their ears with condemnation when they are listening." (Hasan)
Comments:

a. If one knows that people think good about him, then he should be thankful to Allâh, and make more efforts to be steadfast on the right path, and he should supplicate for his steadfastness on the truth.

b. If one knows that people think ill about him then he should hasten to repent and to correct himself in order to be forgiven his previous sins, and to be facilitated to increase his good deeds in future.

4225. It was narrated from Abu Dharr: “I said to the Prophet ﷺ: ‘(What do you say about when) a man does a deed for the sake of Allâh, and people love him for it?’ He said: ‘That is the immediate glad tidings of the believer.’” (Sahih)

Comments:

a. While doing a good deed, one should not intend to get a reputation and respect due to it. However, a believer gets the reward of his good deed and respect in this life, as well as in Hereafter.

b. People’s love for a good believer is a favor of Allâh upon him. So, he should be grateful to Allâh, and protect himself from the feelings of pride and ostentation.

4226. It was narrated that Abu Hurairah said: “A man said: ‘O Messenger of Allâh, I do a good deed, then others find out about it and that pleases me.’ He said: ‘You will have two rewards, the reward for doing it in secret and the reward for doing it openly (so that others may follow your example).’” (Da’if)

[Exegesis: If one knows that people think good about him, then he should be thankful to Allâh, and make more efforts to be steadfast on the right path, and he should supplicate for his steadfastness on the truth. If one knows that people think ill about him then he should hasten to repent and to correct himself in order to be forgiven his previous sins, and to be facilitated to increase his good deeds in future.}

[Exegesis: While doing a good deed, one should not intend to get a reputation and respect due to it. However, a believer gets the reward of his good deed and respect in this life, as well as in Hereafter. People’s love for a good believer is a favor of Allâh upon him. So, he should be grateful to Allâh, and protect himself from the feelings of pride and ostentation.}
Chapter 26. Intention

4227. ‘Alqamah bin Waqqâs (said) that he heard ‘Umar bin Khattâb, when he was addressing the people, saying: “I heard the Messenger of Allâh ﷺ say: ‘Actions are but by intention and every man will have but that which he intended. So he whose emigration was for Allâh and His Messenger, his emigration was for Allâh and His Messenger. But he whose emigration was for some worldly benefit or to take some woman in marriage, his emigration was for that which he migrated.’” (Sahih)

Comments:

The intention is a deed of heart, uttering it by the tongue is not compulsory. For example, the words of intention that are pronounced before prayers or fasting, which are common among people, have no evidence in Hadîth; so they are innovations.

4228. It was narrated that Abu Kabshah Al-Anmârî said: “The Messenger of Allâh ﷺ said: ‘The likeness of this nation is that of four people: A man to whom Allâh gives wealth and knowledge, so he acts according to his knowledge with regard to his wealth, spending it as it should be spent; a man to whom Allâh gives knowledge, but he does not give him wealth, so he says: ‘If I had been given (wealth)
like this one, I would have done what (the first man) did." The Messenger of Allah ﷺ said: "They will be equal in reward. And a man to whom Allah gives wealth but does not give knowledge, so he squanders his wealth and spends it in inappropriate ways; and a man to whom Allah gives neither knowledge nor wealth, and he says: "If I had (wealth) like this one, I would do what (the third man) did." The Messenger of Allah ﷺ said: 'They are equal in their burden (of sin)."' (Sahih)

A similar report (as above) was narrated from Ibn Abu Kabshah, from his father, from the Prophet ﷺ. (Sahih)

Comments:

a. If one tries to do good deeds but he cannot do it due to some hindrance, he will get its reward.

b. If one wishes to commit a sin but he is not able to do it, or he tries to commit a sin but fails to do it, he will be a sinner.

c. If one desires sin in his heart but practically he does not commit sin, to get the pleasure of Allah then he will be rewarded for that.
4229. It was narrated from Abu Hurairah that the Messenger of Allâh (ﷺ) said: "People will be resurrected (and judged) according to their intentions." (Sahih)

Comments:

a. Reward and punishment is granted based on the intention.

b. Some people commit sin and claim that their intention is good; it is an absolute mistake. Committing sins deliberately is considered a bad intention even if he has excuses for his action. For example; stealing with the intention of giving the stolen items in charity is a sin, rather it is a greater sin since the person, in this case, considers his bad deeds to be appropriate. Therefore, instead of feeling shame and repenting from those sins, he will be proud of it.

4230. It was narrated from Jâbir that the Messenger of Allâh (ﷺ) said: "People will be gathered (on the Day of Resurrection) according to their intentions." (Sahih)

Chapter 27. Hope and Life Span

4231. It was narrated from 'Abdullâh bin Mas'ûd that the Prophet (ﷺ) drew a square, and a line in the middle of the square, and lines to the side of the line in the middle of the square, and a line outside the square, and he
said: "Do you know what this is?" They said: "Allâh and His Messenger know best." He said: "Man is the line in the middle, and these lines to his side are the sicknesses and problems that assail him from all places. If one misses him, another will befall him. The square is his life span, at his neck; and the line outside it is (his) hope." (Sahih)

Comments:

a. Troubles and problems are a must in the life of a person. Just as a poor person faces troubles, similarly a rich person, and a king also face troubles. But types of problems vary from person to person, depending on his situations.

b. Troubles are actually trials for a person, so at such time, he should make all his efforts to be steadfast on the right path.

4232: Anas bin Mâlik narrated the Messenger of Allâh ﷺ said: "This is the son of Âdam, and this is his life span at his neck,' then he spread his hand in front of him and said: 'And there is his hope.'" (Sahih)

Comments:

a. A person's death is very near compared to his ambitions, so one should properly prepare to face his death. Neglecting the Hereafter by being busy in worldly matters is a great form of foolishness.
4233. It was narrated from Abu Hurairah that the Messenger of Allah said: "The heart of an old man is young in the love of two things: Love of life and much wealth." (Sahih)

4234. It was narrated from Anas that the Messenger of Allah said: "The son of Adam grows old but two things remain young in him: His craving for wealth and his craving for a long life." (Sahih)

Comments:

a. In old age, one should concentrate truly on improving his Hereafter life.

b. Having deep love of wealth and life is not good. They are beneficial only when they are used in doing good deeds. But, most of the time, a human being ignores doing good deeds which results in his loss.

4235. It was narrated from Abu Hurairah that the Messenger of Allah said: "If the son of Adam had two valleys of wealth, he would love to have a third along with them. Nothing could satisfy him except dust. And Allah accepts the repentance of the one who repents." (Sahih)
Comments:

a. The remedy for love of wealth is giving it in charity as much as possible, besides paying the obligatory Zakah and compulsory expenditures which are due on a person.
b. Repenting from an unlawful love of wealth is compulsory.
c. ‘Nothing could satisfy him except dust’ means that a human being is never satisfied with worldly matters until he dies and is buried in the grave and then only his greed will come to an end. The reason is that right after his death the stage of getting reward or punishment starts, and thinking about worldly matter is impossible.

4236. It was narrated from Abu Hurairah that the Messenger of Allâh said: “The ages of (the people in) my nation will be between sixty and seventy, and few of them will exceed that.”

(Hasan)

Comment:

People in previous nations used to live a very long time. Compared to their life span, the average age of people in this nation is very short. So, we should use this short span of life in doing good deeds.

b. The Prophet said: “Allâh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age.” (Sahih Al-Bukhari: 6419)

Chapter 28. Persisting In A Good Deed

4237. It was narrated that Umm Salamah said: “By the One Who took his soul, he did not die until most of his prayers were offered sitting down. And the most beloved of deeds to him was...”
a righteous deed which a person persists in doing, even if it is something small.” *(Sahih)*

**Comments:**

a. If one was accustomed to doing a good deed, but due to some reason it gets interrupted, then once again he should resume doing the deed as soon as the reason comes to an end.

b. Long Qiyām (position of standing in prayer) in Tahajjud is desirable even if some, or a large part of the Qiyām is performed sitting when one becomes tired.

**4238.** It was narrated that A‘ishah said: “There was a woman with me, and the Prophet ﷺ entered upon me and said: ‘Who is that?’ I said: ‘So-and-so; she does not sleep,’” — she mentioned her excessive praying. The Prophet ﷺ said: ‘Keep quiet. You should do what you are able to, for by Allāh, Allāh does not get tired (of giving reward) but you get tired.’” She said: “The most beloved of religious deed to him was that in which a person persists.” *(Sahih)*

**Comments:**

a. Worshipping more than one’s ability is not allowed since it may lead to boredom, and it is also feared that the person may give up worshipping completely.

b. The reward of the act that is done regularly multiplies more than the other acts, so it is more virtuous.

**4239.** It was narrated that Hanzalah Tamimi Al-Usaiyidi, the scribe, said: “We were with the Messenger of Allāh ﷺ and we spoke of Paradise and Hell until it

**Comments:**
was as if we could see them. Then I got up and went to my family and children, and I laughed and played with them. Then I remembered how we had been, and I went out and met Abu Bakr, and said: ‘I have become a hypocrite!’ Abu Bakr said: ‘We all do that’.” So Hanzalah went and mentioned that to the Prophet ﷺ, who said: “O Hanzalah, if you were (always) as you are with me, the angels would shake hands with you in your beds and in your streets. O Hanzalah, there is a time for this and a time for that.” (Sahih)

Comments:

a. The Companions of the Prophet ﷺ were very careful about their faith and the situation of their heart. So, they used to fear falling in any mistake that may lower their grades.

b. The condition of the heart is unstable.

c. Fulfilling the rights of one’s wife and children and being busy in worldly matters within the limits of the Shari'ah is required.

4240. Abu Hurairah narrated that the Messenger of Allah ﷺ said: “Take on only as much as you can do of good deeds, for the best of deeds is that which is done consistently, even if it is little.” (Sahih)

4241. It was narrated that Jābir
bin ‘Abdullāh said: “The Messenger of Allāh ﷺ passed by a man who was praying on a rock, and he went towards Makkah and stayed a while, then he left and found the man still praying as he had been. He stood up and clasped his hands, then said: “O people, you should observe moderation,” three times, “for Allāh does not get tired (of giving reward) but you get tired.” (Hasan)

تخريج: [إسناده حسن] أخرجه الخطيب في الفقه والملفه: 2/124 من حديث يعقوب الأشعري عليه الصلاة و السلام. يعقوب بن عبيد الله الأشعري عليه الصلاة و السلام.

Chapter 29. Sins

4242. It was narrated that ‘Abdullāh said: “We said: ‘O Messenger of Allāh, will we be taken to task for what we did in the Ignorance period?’ The Messenger of Allāh ﷺ said: ‘Whoever does good in Islām (i.e., after becoming a Muslim) he will not be taken to task for what he did in the Ignorance period, but whoever does evil (i.e., after entering Islām) he will be taken to task for both the former and the latter.’” (Sahih)

تخريج: أخرجه البخاري، استنباط المرتين ... الخ، باب إثم من أشرك بالله وعقوبته في الدنيا والاخرة، ح: 921 من حديث الأشعري عليه الصلاة و السلام، الإيمان، باب هل يؤخذ بأعمال الجاهلية، ح: 190/120 عن ابن نمير عليه الصلاة و السلام.

Comments:
a. The Prophet ﷺ said: “Islam wipes out all the previous misdeeds.” (Sahih Muslim: 121). Whoever embraces Islam sincerely, all the sins he had committed while he was a disbeliever are forgiven.
b. After embracing Islam, if a person commits sins due to his nature, he will not be questioned about his previous sins that he had committed while he was not a Muslim. A Muslim, if he commits major sins, he does not become disbeliever as the Prophet ﷺ performed the funeral prayer and supplicated for the forgiveness of the Companions who committed major sins and received the prescribed punishment.

4243. It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ said to me: ‘O ‘Aishah, beware of (evil) deeds that are regarded as insignificant, for they have a pursuer from Allâh. (i.e. accountability).’” (Sahih)

Comments:

a. Some major sins are taken lightly by many people, for example; using foul language, telling lies during fun, hanging the lower the garment below the ankles and the like. The Prophet ﷺ said: “Have your lower garment halfway down your shin; if you cannot do it, have it up to the ankles. Beware of trailing the lower garment, for it is conceit.” (Sunan Abu Dawud: 4084)

b. Any sin that becomes common among a society is no longer considered a sin by common people, even if it is a major one. So scholars should prevent people from such sin and teach them the rulings of Islam regarding that sin.

4244. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the Râbîn that Allâh mentions in
His Book: "Nay! But on their hearts is the رَنّ (covering of sins and evil deeds) which they used to earn."[1] (Hasan)

**Comments:**

a. If one falls into a sin, he should hasten to repent as soon as possible, to purify his heart.

b. When hearts become black due to the effects of sins, the love of good deeds and hatred of sins vanish. Moreover, such a person is not blessed by repentance.

c. The cure for spiritual diseases is in remembrance of Allah, recitation of the Qur'an, repenting, asking forgiveness and in remembering death.

4245. It was narrated from Thawbān that the Prophet ﷺ said: "I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihāmah, but Allah will make them like scattered dust." Thawbān said: "O Messenger of Allah, describe them to us and tell us more, so that we will not become of them unknowingly."

He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allah." (Hasan)
Comments:

a. Many sins destroy good deeds.

b. Pretending to be pious in the presence of people, and committing sins in privacy without hesitation, is also a kind of hypocrisy, which destroys good deeds.

c. Praying *Tahajjud* (late night prayer) in fact is a good deed, but fearing Allâh in privacy is more important than praying *Tahajjud*.

4246. It was narrated that Abu Hurairah said: “The Prophet ﷺ was asked: ‘What most admits people to Paradise?’ He said: ‘Piety and good manners.’ And he was asked: ‘What most leads people to Hell?’ He said: ‘The two hollow ones: The mouth and the private part.’” *(Sahih)*

**Comments:**

a. Piety means fearing Allâh and avoiding sins. Noble character prevents one from oppressing and mistreating people. Therefore, the rights of Allâh due to piety, and the rights of His slaves due to noble character are carried out properly; fulfilling both types of rights is a means of entering Paradise.

b. If a sin is related to the violation of the rights of people then the sinner has to pay back their rights or seek their forgiveness, otherwise his repentance is not considered complete.

Chapter 30. Repentance

4247. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Allâh rejoices more over the repentance of anyone of you, than you rejoice over your lost animal when you find it.” *(Sahih)*
The Chapters On Asceticism

4248. It was narrated from Abu Hurairah that the Prophet said: "If you were to commit sin until your sins reach the heaven, then you were to repent, your repentance would be accepted." (Hasan)

Comments:
A person after committing a sin, should repent as soon as possible. However, due to negligence or being under the influence of one's own whims or Satan, if he cannot repent immediately, then he should repent whenever he regrets on his sins. One should abstain from thinking that his sins might not be forgiven because they are huge. Nevertheless, repentance should be from one's heart and with conviction, not only by words.

4249. It was narrated from Abu Sa'eed that the Messenger of Allâh said: "Allâh rejoices more over the repentance of His slave, than a man who loses his mount in a barren land, and he searches for it until he gets tired and covers his face with his garment, and while he is like that, he hears the footsteps of his mount where he lost it, so he lifts the garment from his face and there is his mount." (Da'îf)

Comments:

a. Imâm Bukhârî, narrated in his Sahîh from Anas, that the Prophet said: "Allâh is more pleased with the repentance of His slave than anyone...
of you is pleased with finding his camel which he had lost in the desert.”
(Sahih Al-Bukhari: 6308).

b. This Hadith encourages repentance.

c. Giving an example to explain a matter is allowed.

4250. It was narrated from Abu Ubaidah bin ‘Abdullah, that his father said: “The Messenger of Allah said: ‘The one who repents from sin is like one who did not sin.’” (Da'if)

**Comments:**

a. Due to sins, one becomes far from Allah. But he gains the same position again when he is forgiven due to his repentance.

b. Whoever repents sincerely and corrects himself he should not be taunted for his previous sins.

4251. It was narrated from Anas that the Messenger of Allah said: “Every son of Adam commits sin, and the best of those who commit sin are those who repent.”’ (Hasan)

**Comments:**

a. Committing mistakes is a natural weakness for people but insisting on mistakes and not admitting it is a sin.

b. Asking forgiveness of Allah, even without committing a sin, is also a great good deed; since it brings many spiritual blessings.

4252. It was narrated that Ibn Ma'qil said: “I entered with my
father upon ‘Abdullāh, and I heard him say: 'The Messenger of Allāh ﷺ said: "Regret is repentance."' My father said: ‘Did you hear the Prophet ﷺ say: “Regret is repentance?” He said: ‘Yes.’’ (Hasan)

Comments:

a. Regretting and feeling sad is an integral part of a true repentance.

b. Seeking a higher chain of narration is desirable.

c. Having a discussion with a teacher to clarify doubts is not contrary to his respect.

4253. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: "Allāh accepts the repentance of His slave so long as the death rattle has not yet reached his throat." (Hasan)

Comments:

a. The death rattle means the start of the process of taking the soul out of the body.

b. Relation with the next life begins when the angel of death appears and then the time of repentance comes to its end.

c. A person should hasten to repentance as soon as possible; he does not know when he will take his last breath.

4254. It was narrated from Ibn Mas‘ūd that a man came to the Prophet ﷺ and said that he had kissed a woman, and he started to ask about expiation, but he (the
Prophet ﷺ did not say anything to him. Then Allâh revealed the Verse: “And perform prayers at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.”[1] The man said: “O Messenger of Allâh, is this (the Verse) just for me?” He said: “It is for whoever acts upon it among my nation.” (Sahîh)

Comments:

a. The related to the Revelation of a Verse clarifies the purpose of the Verse, but its ruling will be common for all the members of the Muslim nation.

b. If one falls in a sin then he should immediately do a good deed following the sin. For example, after committing a sin he should ask forgiveness after performing a supererogatory prayer or give some alms, or any other good deed that leads to the forgiveness such as remembrance of Allâh, recitation of the Qur’ân, observing non-obligatory fasts, etc.

4255. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “A man went to extremes in committing sins. When death came to him, he left instructions to his sons, saying: ‘When I die, burn me, then grind me into powder, then scatter me in the wind and in the sea, for by Allâh, if my Lord has power over me, He will subject me to a punishment that He has never subjected anyone to.’ So they did that to him, then (Allâh) said to the earth: ‘Return what you have taken,’ and there he was, standing. He said to him: ‘What made you do what you have done?’ He said: ‘Fear of You, O

Lord.' So He forgave him because of that (fear)." (Sahih)

4256. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "A woman entered Hell because of a cat which she tied up and did not feed, or let it loose to eat of the vermin of the earth, until it died." (Sahih)

(One of the narrators) Zuhri said: "So a man should neither rely completely [on the mercy of Allah (and become complacent)], nor should he despair (of the mercy of Allah)."

Comments:

a. Along with having hope in the mercy of Allah, one should also fear the punishment of Allah.

b. The reason of his request that his corpse should be burned and the ashes should be scattered in the wind was that the fear of Allah overcame him at the time of his death. Therefore, his sins were forgiven; even the mistake of making an improper will was forgiven.

c. The torment in the grave is among the matters of the unseen so a living person cannot realize it.

d. Oppression against any living thing is a great major sin. Especially, if it takes the soul of a living thing painfully instead of killing it at once.

e. Providing all the necessities of a pet animal is obligatory. Moreover, dealing kindly with the animals which do not belong to anyone also brings the Mercy of Allah. As Allah forgave a sinful person for providing water to a dog.

4257. It was narrated from Abu Dharr that the Messenger of Allah ﷺ said: "Allah the Blessed and Exalted says: ‘O My slaves, all of you are sinners except those whom I have saved. So ask Me
for forgiveness, I will forgive you. Whoever among you knows that I have the power to forgive and asks Me to forgive by My power, I will forgive him. All of you are astray except those whom I guide. Ask Me for guidance and I will guide you. All of you are poor except those whom I enrich (make independent of means). Ask of Me and I will grant you provision. Even if your living and your dead, your first and your last, your fresh and your dry, were all as pious as the most pious among My slaves, that would not increase My dominion as much as a gnat’s wing, and if they were to be as evil as the most evil among My slaves, that would not detract from My dominion as much as a gnat’s wing. Even if your living and your dead, your first and your last, your fresh and your dry, were to join together and each of them were to ask for all that he wishes for, that would only detract from My dominion as much as if one of you were to pass by the edge of the sea and dip a needle in it and withdraw it. That is because I am the Most Generous, Majestic. I give with a word; when I will something, all I do is say to it “Be!” — and it is.”

(Hasan)

**Comments:**

a. The relation of a slave with Allāh should be based on hope and fear.
b. The real provider of every necessity is Allāh. So, we should beg from Him alone, whose treasures are unlimited.

c. Anyone who becomes good gets the benefits of his goodness, similarly if he turns bad he causes harm to himself alone. We neither can benefit Allāh nor can we harm Him.

Chapter 31. Death and Preparing For It

4258. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: ‘Frequently remember the destroyer of pleasures,’ meaning death.” (Hasan)

4259. It was narrated that Ibn ‘Umar said: "I was with the Messenger of Allāh ﷺ and a man from among the Ansār came to him and greeted the Prophet ﷺ with Salām. Then he said: ‘O Messenger of Allāh, which of the believers is best?’ He said: ‘He who has the best manners among them.’ He said: ‘Which of the believers is wisest?’ He said: ‘The one who remembers death the most and is best in preparing for it. Those are the wisest.’” (Hasan)

Comments:

a. Good character increases the rank of a person near Allāh.
b. Remembrance of death eliminates negligence of the heart.
c. Remembering death continuously helps one to heed the preparation of his next life.
d. Real wisdom is making efforts to get the blessing of Paradise; spending all efforts to store perishable worldly matters is foolishness.

4260. It was narrated from Abu Ya’la Shaddád bin Aws that the Messenger of Alläh ﷺ said: “The wise man is the one who takes account of himself and strives for that which is after death. And the helpless man is the one who follows his own whims then indulges in wishful thinking about Alläh.” (Da’if)

4261. It was narrated from Anas that the Prophet ﷺ entered upon a young man who was dying and said: “How do you feel?” He said: “I have hope in Alläh, O Messenger of Alläh, but I fear my sins.” The Messenger of Alläh ﷺ said: “These two things (hope and fear) do not coexist in the heart of a person in a situation like this, but Alläh will give him that which he hopes for and keep him safe from that which he fears.” (Hasan)

Comments:
a. Visiting a sick person and asking about his health is a Sunnah, especially if his situation indicates that he is in his last stage of life.
b. At the time of death, a person should live in hope and fear. However, he
should let his hope overcome his fear.

c. If one has in his heart both qualities - hope and fear - then he will get the mercy of Allah and will be protected from the anger of Allah.

4262. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Angels come to the dying person, and if the man was righteous, they say: 'Come out, O good soul that was in a good body, come out praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it comes out, then it is taken up to heaven, and it is opened for it, and it is asked: 'Who is this?' They say: 'So-and-so.' It is said: 'Welcome to the good soul that was in a good body. Enter praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it is brought to the heaven above which is Allah. But if the man was evil, they say: 'Come out O evil soul that was in an evil body. Come out blameworthy, and receive the tidings of boiling water and the discharge of dirty wounds,' and other torments of similar kind, all together. And this is repeated until it comes out, then it is taken up to heaven and it is not opened for it. And it is asked: 'Who is this?' It is said: 'So-and-so.' And it is said: 'No welcome to the evil soul that was in an evil body. Go back blameworthy, for the gates of heaven will not be opened to you.' So it is sent back down from
heaven, then it goes to the grave.”
(Sahih)

Comments:
a. There are special angels to take out the souls of human beings, their leader is named the ‘angel of death’ as mentioned in the Hadith.
b. The angels of death come to the one who is about to die and address him, at that time he sees them and hears them but other people neither can see them nor hear them.
c. The angels are able to take, hold, address and punish the soul.
d. The heavens have (As-Samā') a solid existence that has doors which can be opened and closed, and the angels use them to enter and to get out.

4263. It was narrated from 'Abdullāh bin Mas'ūd that the Prophet ﷺ said: "If the appointed time of death of anyone of you is in a certain land, some need will cause him to go there, then when he reaches the furthest point that it is decreed he will reach, Allāh takes (his soul). And on the Day of Resurrection the earth will say: 'My Lord, this is what You entrusted to me.'" (Sahih)

Comments:
Allāh’s knowledge is complete and perfect; He knows where a person will die, while the person himself does not know it. Allāh says: “And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allāh is Knowing and Acquainted.” Surat Luqānāt 31:34.
4264. It was narrated from 'Āishah that the Messenger of Allāh ﷺ said: "Whoever loves to meet Allāh, Allāh loves to meet him, and whoever hates to meet Allāh, Allāh hates to meet him."

It was said to him: "O Messenger of Allāh, does hating to meet Allāh mean hating to meet death? For all of us hate death." He said: "No. Rather that is only at the moment of death. But if he is given the glad tidings of the mercy and forgiveness of Allāh, he loves to meet Allāh and Allāh loves to meet him; and if he is given the tidings of the punishment of Allāh, he hates to meet Allāh and Allāh hates to meet him." *(Sahih)*

**Comments:**

a. The angels who meet a pious believer give him glad tidings. So, he longs to meet Allāh, as soon as possible, in order to get the blessings Allāh has prepared for His beloved slaves.

b. A bad person who is about to die, when sees the awesome faces of the angels, he knows that he deserves punishment. And when he gets the same news from the angels then his belief turns out to be true, and hence he fears death and does not like to meet Allāh.

4265. It was narrated from Anas that the Messenger of Allāh ﷺ said: "None of you should wish for death because of some harm that befalls him. If he must wish for death, then let him say: 'O Allāh, keep me alive so long as living is good for me and cause me to die when death is good for me.'" *(Sahih)*

**Tafsīr:** [استاده صحيح] آخره أبوذاد، الجنائز، باب في كراهة تمنى الموت.
Comments:

a. Life is a great blessing from Allâh as one may use it in doing good deeds to please Allâh and attain the high ranks of Paradise.

b. Asking for death means being ungrateful to the great blessing of life.

c. The troubles of this life are temporary, while the displeasure of Allâh results in the loss of permanent blessing of Paradise.

Chapter 32. The Grave And Disintegration (Of The Body)

4266. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “There is no part of man that will not disintegrate, apart from a single bone at the base of the coccyx, from which he will be recreated on the Day of Resurrection.” (Sahih)

Comments:
In the grave, the body of a person gradually turns into soil; even his bones change into soil and mix up with the soil. But the torment of the grave continues even in this condition.

4267. It was narrated that Hâni’ the freed slave of ‘Uthmân bin ‘Affân, said: “When ‘Uthmân bin ‘Affân stood beside a grave, he would weep until his beard became wet. It was said to him: ‘You remember Paradise and Hell, and you do not weep, but you weep for this?’ He said: ‘The Messenger of Allâh ﷺ said: ‘The grave is the first stage of the Hereafter. Whoever is delivered from it, what comes after it is
easier. If he is not delivered from it, then what comes after it is harder.’” He said that the Messenger of Allâh ﷺ said: “I have never seen any horrible scene but the grave is more horrible.” (Hasan)

Comments:

a. Shedding tears out of fear of Allâh is a sign of good faith.

b. Finding salvation from the grave means passing through the stage of questioning and answering successfully in grave. If one is blessed with the correct answers at this stage, then the succeeding stages of the Day of Judgment will become easy for him; otherwise, the stages of the Day of Judgment will be very dreadful compared to the situation of the grave. We supplicate to Allâh to protect us by His grace and mercy from those hard situations.

c. The grave is regarded as the most awful scene comparing to this life, otherwise the torment of Hell is the most terrible.

4268. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The dead person ends up in his grave, then the righteous man is made to sit up in his grave with no fear or panic. Then it is said to him: ‘What religion did you follow?’ He said: ‘I was in Islam.’ It is said to him: ‘Who is this man?’ He says: ‘Muhammad the Messenger of Allâh ﷺ. He brought us clear signs from Allâh and we believed him.’ It is said to him: ‘Have you seen Allâh?’ He says: ‘No one is able to see Allâh.’ Then a window to Hell is opened for him, and he sees it, parts of it destroying others. Then it is said to him: ‘Look at what Allâh has saved you from.’ Then a window
to Paradise is opened to him, and
he looks at its beauty and what is
in it. It is said to him: 'This is
your place.' And it is said to him:
'You had certain faith and you
died in that state, and in that state
you will be resurrected if Allâh
wills.' And the evil man is made
to sit up in his grave with fear
and panic. It is said to him: 'What
religion did you follow?' He says:
'I do not know.' It is said to him:
'Who is this man?' He says: 'I
heard the people saying
something and I said it too.' Then
a window to Paradise is opened
to him, and he looks at its beauty
and what is in it. It is said to him:
'Look at what Allâh has diverted
away from you.' Then a window
to Hell is opened for him, and he
sees it, parts of it destroying
others, and it is said to him:
'This is your place. You were
doubtful; in this state you died and in this
state you will be resurrected, if
Allâh wills.'” (Sahîh)

Comments:

a. The stage of questioning in the grave is definite, but it is among the matters
of the unseen so, living human beings cannot perceive it.

b. The one who was steadfast on true belief and on doing good deeds in this
life, will be blessed by correct answers in his grave. On the contrary, the
one who did not believe in Allâh cannot answer.

c. The scene of Paradise and Hell will be presented to every one in his grave,
and he will feel the effects of Paradise or Hell according to his deeds.
However, the permanent entrance in Paradise or Hell will be only on the
Day of Judgment.

4269. It was narrated from Barâ'
bin 'Azib that the Prophet محمد ﷺ said:
"Allâh will keep firm those who
believe, with the word that stands
firm.”[1] This has been revealed concerning the torment of the grave. It will be said to him: ‘Who is your Lord?’ He will say: ‘My Lord is Allāh, and my Prophet is Muhammad.’ This is what Allāh says: Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter (i.e., at the time of questioning in the grave).”[2] (Sahih)

Comments:

‘The word that stands firm’ means the word of monotheism, ‘None has the right to be worshiped but Allāh and that Muhammad ﷺ is the Messenger of Allāh.’ A believer, with the grace of Allāh, remains firm on this word in this life, so he will remain firm when he will be questioned in his grave. On the contrary, a hypocrite, in his worldly life, does not adhere firmly to the word of monotheism and lives in doubts. Therefore, in the first step of the Hereafter (grave) he cannot answer the questions properly.

4270. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “When anyone of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then he will be shown his seat in Paradise, and if he is one of the people of Hell, then he will be shown his seat in Hell. And it is said: ‘This is your place until you are raised on the Day of Resurrection.’” (Sahih)
Comments:
The grave has a kind of connection with Paradise and Hell, so the air from either of them comes continuously to the dead person, and he instantly feels, to some extent, the bliss or torment of Hereafter. Moreover, his abode, whether it is in Paradise or Hell, is shown to him daily, twice, to increase his joys or sorrows.

4271. It was narrated from 'Abdur-Rahmān bin Ka'b Al-Ansārī that his father used to narrate that the Messenger of Allāh (تا) said: “The believer’s soul is a bird that eats from the trees of Paradise, until it will be returned to his body on the Day when he is resurrected.”(Da‘if)

Comments:
It is mentioned in the previous Hadith that a dead person receives air from Paradise or Hell in his grave. This Hadith proves that he will eat the fruits of Paradise in the form of a bird. Probably, this difference may be based on the ranks of the believers; some of them get the bliss of Paradise in their graves while some others enter Paradise as the same matter is reported about martyrs.

4272. It was narrated from Jābir that the Prophet (تا) said: “When the deceased enters the grave, the sun is made to appear as if it is setting. He sits up, wipes his eyes and says: ‘Let me pray.’” (Sahih)

Comments:
[...]
Comments:

a. Presenting the scene of sunset in the grave is a kind of trial that differentiates between a true believer and a so-called Muslim.

b. Continually performing prayers during life is very important, and an obligatory act. If one neglects them here, then it becomes very difficult to be successful in the examination of grave.

c. Rubbing his eyes means; he will think that he has slept for a long time and is late for the ‘Asar prayer, so he hasten to perform the prayer as soon as possible to avoid more delay.

Chapter 33. The Resurrection

4273. It was narrated from Abu Sa‘eed that the Messenger of Allah ﷺ said: “The two who are entrusted with the Trumpet have two horns in their hands, waiting until they will be commanded (to blow them).” (Da‘if)

4274. It was narrated that Abu Hurairah said: “A Jewish man said in the marketplace of Al-Madinah: ‘By the One Who chose Musa above all of mankind.’ An Ansârî man raised his hand and slapped him. He said: ‘How dare you say this when the Messenger of Allah ﷺ is among us?’ Mention of that was made to the Messenger of Allah ﷺ, and he

Comments:

a. The trumpet used to be made from the horn of animals.

b. The angel has a horn, and when he blows it on the order of Allah all the creatures will fall dead. And when he blows it again all the creatures will resurrect once again, and the Day of the Hour appears. (See: Surat Az-Zumar 39: 38)
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said: 'Allāh says: “And 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. Then it will be blown a second time, and behold they will be standing, looking on (waiting).”' [31] I will be the first one to raise his head, and I will see Musa holding on to one of the pillars of the Throne, and I do not know whether he will have raised his head before me, or he will be one of those whom Allāh exempts. And whoever says that I am better than Yunus bin Mattā, he is lying.” (Hasan)

Comments:

a. Muslims are requested to have strong solicitude for their religion. However, expressing such feelings in the way that implies degradation of other Prophets is forbidden.

b. The Companion slapped the Jew since his style of expression indicated a superiority of Musa، over the Prophet Muhammad، which was impolite behavior.

c. A type of virtue of Musa، is mentioned to teach that even a true matter should not be expressed in the way that could lead to some misunderstanding.

d. The Throne is a creation of Allāh، it has legs، and on the Day of Judgment all can see it. Moreover، those who perform certain good deeds will get shelter in its shade and will be safe from the sufferings of the Day of Resurrection.

e. Those who will not become unconscious from the sound of the Horn are not mentioned in the Hadith. So، guessing and speculation is not appropriate.

4275. It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh on the pulpit: 'The Compeller (Al-Jabbâr) will seize His heavens and His earths in His Hand' - and he clenched his hand and started to open and close it - 'Then He will say: 'I am The Compeller, I am the King. Where are the tyrants? Where are the arrogrants?' And the Messenger of Allâh was leaning to his right and his left, until I could see the pulpit shaking at the bottom, and I thought that it would fall along with the Messenger of Allâh.' (Sahih)

Comments:
a. The Hand of Allâh is among His attributes; it is just as it suits His Glory. Explaining or likening it with the hand of a human being is not correct.
b. Speaking is one of the attributes of Allâh, whenever He wants, He speaks, and the creature to whom the Almighty addresses hears His speech as He spoke to Musa, and as He speaks to angels. Similarly, He will speak to His slaves on the Day of Judgment.

4276. It was narrated that Qâsîm said: 'Aîshah said: "I said: 'O Messenger of Allâh, how will the people be gathered on the Day of Resurrection?' He said: 'Barefoot and naked.' I said: 'And the women?' He said: 'And the women.' I said: 'O Messenger of Allâh, will we not feel embarrassed?' He said: 'O 'Aishah, the matter will be too serious for them to look at one another.'" (Sahih)
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Comments:
a. People will be resurrected from their graves barefoot and naked. Thereafter, they will be clothed according to their grades.
b. Incidents of the Day of the Judgment will be very terrible, at some stages no one will think about anyone, while at other stages they will be able to talk with each other.

4277. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah said: “The people will be presented (before Allah) three times on the Day of Resurrection. The first two times will be for disputes and excuses, and the third time will be when the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left.” (Da'if)

4278. It was narrated from Ibn Umar that the Prophet said: “The Day when (all) mankind will stand before the Lord of all that exists.”[1] One of them will stand in his sweat up to halfway up his ears.” (Sahih)

Comments:

a. On the Day of the Judgment the sun will become very near, so the people will sweat profusely; but this sweat will be less or more according to their sins.

b. Allāh will grant some people shelter under the shade of His Throne, while there will be no shade other than the shade of His Throne.

4279. It was narrated that ‘Āishah said: "I asked the Messenger of Allāh ﷺ: "On the Day when the earth will be changed to another earth and so will be the heavens."[1] - where will the people be on that Day?" He said: 'On the Sirāt (the Bridge across Hell-fire)."' (Sahih)

Comments:

a. Crossing the Bridge is one of the stages of the Day of Judgment.

b. This Bridge will be laid across Hell and every person has to cross it. Good believers will cross the bridge easily. The believers who committed many sins, and all non-believers will fall down into Hell (Fire). However, afterwards the believers who were sinners will be saved from Hell through the intercession of the Prophets and pious people. Those whose sins were less will be rescued first, from Hell, and then those whose sins were abundant. At last only non-believers will remain in Hell forever.

4280. Abu Sa‘eed narrated that the Messenger of Allāh ﷺ said: "The Sirāt will be placed across Hell, on thorns like the thorns of the Sa‘dān plant.[2] Then the people will cross it. Some will pass over safe and sound, some will be detained, and some will fall in headfirst." (Hasan)

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Crossing the Bridge swiftly and safely depends on faith and good deeds. The stronger the faith the faster the person will cross the Bridge. The more the sins the more the thorns will hurt. And they even pull those whom they are ordered to inside Hell.

4281. It was narrated from Hafsah that the Prophet ﷺ said: “I hope that no one of those who witnessed (the battle of) Badr and (Treaty) Hudaybiyah will enter Hell, if Allâh wills.” I said: “O Messenger of Allâh, doesn’t Allâh say “There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished.”?” He said: “Have you not heard that He says: ‘Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).’”

Comments:

a. During the life of the Messenger ﷺ, the battle of Badr was the first battle that took place between disbelief and Islam. The Companions who participated in this battle were more superior than others. They were granted the good news of entering Paradise. According to the popular view, the number of these Companions was three hundred and thirteen.
b. The Prophet ﷺ took the pledge from his Companions to avenge the blood of 'Uthman ﷺ. This pledge was called “Bai’tur-Ridwân” (pledge of contentment). The Companions who participated in this pledged will also enter Paradise.

c. Everyone has to cross the Bridge over Hell. Sincere and true believers will cross it without any trouble, but sinful believers will fall into Hell. However, they will be rescued thereafter step by step through the intercession of Prophets, pious people, martyrs, Huffâz (who memorize whole Qur’ân and follow it).

d. The wrongdoers in the mentioned Verse refer to non-believers and pure hypocrites who will stay in Hell forever.

Chapter 34. Description Of The Nation Of Muhammad ﷺ

4282. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “You will come to me with radiant faces, hands and feet from the traces of ablution. This is the characteristic sign of my nation which does not belong to anyone else.” (Sahîh)

4283. It was narrated that 'Abdullâh said: “We were with the Messenger of Allâh ﷺ in a tent, and he said: ‘Will it not please you to be one quarter of the people of Paradise?’ We said: ‘Yes.’ He said: ‘Will it not please you to be one third of the people of Paradise?’ We said: ‘Yes.’ He said: ‘By the One in Whose Hand is my soul, I hope that you will be half of the people of Paradise. For

Comments:

Shining the parts of ablution being radiant is a sign of the nation of the Prophet ﷺ. Those who do not perform prayers do not make ablution, so they cannot claim to be the members of the nation of the Prophet ﷺ.
no one will enter Paradise but a Muslim soul, and among the people of polytheism you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull.”’ (Sahih)

Comments:

a. The benefit of granting good news gradually; from small blessings to great blessings is to increase the joy repeatedly. In addition, by this way one values the blessings he has.

b. The nation of the Prophet ﷺ will live longer, and the people of this nation will be more than the people of other nations, so they will be in greater numbers in Paradise.

4284. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ said: “A Prophet will come accompanied by two men, and a Prophet will come accompanied by three, and (some will come) with more or less than that. It will be said to him: ‘Did you convey the message to your people?’ And he will say: ‘Yes.’ Then his people will be called and it will be said: ‘Did he convey the message to you?’ They will say: ‘No.’ Then it will be said: ‘Who will bear witness for you?’ He will say: ‘Muhammad and his nation.’ So the nation of Muhammad will be called and it will be said: ‘Did this man convey the message?’ They will say: ‘Yes.’ He will say: ‘How did you know that?’ They will say: ‘Our Prophet told us that the Messengers had conveyed the message, and we believed that.’ This is what Allâh
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4285. It was narrated that Rifa‘ah Al-Juhani said: “We came back (from a campaign) with the Messenger of Allah  and he said: ‘By the One in Whose Hand is the soul of Muhammad, there is no person who believes then stands firm, but he will be caused to enter Paradise. I hope that they will not enter it until you and those who are righteous among your offspring will enter it and take up your dwelling places therein. And my Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account.’” (Sahih)

Comments:

a. The believers who are of high and great rank will enter Paradise without being called for their accounts.
b. The qualities of those who enter Paradise without accounts are stated in a Hadith which is as follows: “They used not to treat themselves with branding (cauterization) nor with incantation (not seek Ruqya from others) and not follow omens, and they used to rely (only) on their Lord.” Sahih Al-Bukhārī: 6541)

4286. Abu Umāmah Al-Bāhili said: “I heard the Messenger of Allāh ﷺ say: ‘My Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account or punished. With every thousand will be (another) seventy thousand, and three handfuls of my Lord, the Glorified.’” (Hasan)

Comments:
a. The mercy of Allāh is very great.
b. ‘With every thousand will be (another) seventy thousand’ means fifty-nine hundred thousand more Muslims, besides seventy thousand will enter Paradise without accounts.
c. Hathayāt is the amount which could be held in both hands. It means a large number of people will be sent to Paradise without being called for their accounts. This will be done thrice, and other than Allāh, no one knows their numbers.

4287. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: “The Messenger of Allāh ﷺ said: ‘On the Day of Resurrection, we will complete seventy nations, of whom we are the last and the best.’” (Hasan)
Comments:
a. According to the popular view, the total number of Messengers is three hundred and thirteen while the number of Prophets is one hundred thousand. Seventy nations, means large nations who remain for a longer time, or the nations to whom many Messengers were sent.
b. The Nation of the Prophet ﷺ is more superior than other nations, but individual superiority is another matter.

4288. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: “I heard the Messenger of Allâh ﷺ say: ‘You complete seventy nations, of which you are the best and dearest to Allâh.’” (Hasan)

Comments:
Completing seventy’ means that sixty-nine nations have passed previously, and this nation (Muslim) is the seventieth nation. The number of seventy is complete by this (Muslim) nation.

4289. It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ said: “The people of Paradise are one hundred and twenty ranks, eighty from this nation and forty from all other nations.” (Hasan)

Comments:
a. Another Hadith reads that the number of Muslims compared to other people is like a black hair on the coat of a white ox (Hadith: 4283). This comparison is with non-Muslims; their numbers will be two thirds compared to the inhabitants of Paradise.
b. It shows the virtues of the Muslim nation. However, only being a member of the Muslim nation is not reason enough for salvation, but having true faith and practicing good deeds are compulsory for everyone.
4290. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "We are the last of the nations, and the first to be brought to account. It will be said: 'Where is the unlettered nation and its Prophet?' So we are the last and the first." (Hasan)

Comments:

a. This nation is the last nation; this proves that our Prophet is the last Prophet. Everyone who claims prophethood after the Prophet ﷺ is an imposter.

b. This nation is called for account before other nations. So, we should try hard to do good deeds and avoid sins; as we should avoid befriending non-Muslims and following their customs and culture.

4291. It was narrated from Abu Burdah that his father said: "The Messenger of Allâh ﷺ said: When Allâh gathers all creatures on the Day of Resurrection, permission will be given to the nation of Muhammad to prostrate, so they will prostrate to Him for a long time. Then it will be said: "Raise your heads, for a certain number of you will go to Hell-fire and these will be your ransom from Hell."[1] (Da'if)

4292. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "This nation has been granted mercy (in the

[1] Those who enter Hell will do so because they deserve to, but their numbers will serve as a ransom for the others.
Hereafter) and its torment (in this world) is at the hands of one another. When the Day of Resurrection comes, each Muslim man will be given a man from among the idolaters and it will be said: 'This is your ransom from the Fire.'" (Da'if)

Comments:
In both places, in Paradise and in Hell, a house is prepared for everyone. On the Day of Judgment, non-believers will get their places which are in Hell; and their houses which are in Paradise are granted to those who enter Paradise. Similarly, the houses of believers which are in Hell will be granted to non-believers, and those believers will enter Paradise. This is the procedure of ransom that is mentioned in the Hadith.

Chapter 35. What Is Hoped Of The Mercy Of Allâh On The Day Of Resurrection

4293. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allâh has one hundred (degrees of) mercy, of which He has shared one between all of creation, by virtue of which you show mercy and compassion towards one another and the wild animals show compassion towards their young. And He has kept back ninety-nine (degrees of) mercy by virtue of which He will show mercy to His slaves on the Day of Resurrection." (Sahih)

Comments:
a. The purpose of mentioning a hundred portions of mercy is to encourage reflection over the abundance of the mercy of Allâh, who has placed the passion of mercy in every creature. Even birds and animals love their
offspring so much, that they may endanger themselves to protect them. Therefore, the mercy of the Creator will be so endless that no one can imagine it.

b. On the Day of Judgment as the anger and justice of Allâh are experienced, similarly His mercy will also be experienced beyond limits.

4294. It was narrated from Abu Sa‘eed that the Messenger of Allâh ﷺ said: “On the day when He created the heavens and the earth, Allâh created one hundred (degrees of) mercy, of which He placed one on earth, by virtue of which mothers show compassion to their children and animals as well as the birds show compassion to one another. And He kept back ninety-nine (degrees of) mercy. When the Day of Resurrection comes, Allâh will complete this mercy.” (Sahih)

Comments:

a. Committing sins and not repenting from them incurs the anger of Allâh.

4295. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “When Allâh created the universe, He decreed for Himself: ‘My mercy prevails over My wrath.’” (Sahih)

Comments:

a. Sending Prophets and Messenger, and revealing the Divine Books are also a sign of His mercy.
me when I was riding a donkey, and said: 'O Mu‘adh, do you know what Allâh’s right over His slaves is and what His slaves’ right over Allâh is?' I said: 'Allâh and His Messenger know best.' He said: 'The right of Allâh over His slaves is that they should worship Him and not associate anything with Him. And the right of the slaves over Allâh, if they do that, is that He should not punish them.'” (Sahih)

Comments:
a. A narration reads that Mu‘adh bin Jabal was a companion rider of the Prophet, on his donkey. (Sahih Al-Bukhari 2856)
b. Allâh is the Creator and Benefactor of His slaves so they are obliged to worship him alone.
c. The right of slaves upon Allâh is only to have His grace and mercy; Allâh, out of His mercy, took care of this right.

4297. It was narrated that Ibn ‘Umar said: "We were with the Messenger of Allâh on one of his campaigns. He passed by some people and said: 'Who are these people?' They said: 'We are Muslims.' There was a woman putting wood in her oven, and a son of hers was with her. When the flames of the oven got higher, she moved him away. She came to the Prophet and said: 'Are you the Messenger of Allâh?' He said: 'Yes.' She said: 'May my father and mother be ransomed for you. Is not Allâh the Most Merciful of those who show...
mercy?’ He said: ‘Yes indeed.’ She said: ‘Is not Allâh more Merciful than a mother to her child?’ He said: ‘Yes indeed.’ She said: ‘A mother would not throw her child into the fire.’ The Messenger of Allâh lowered his head and wept. Then he looked up at her and said: ‘Allâh does not punish any of His slaves except those who are defiant and rebellious, who rebel against Allâh and refuse to say: Lâ ilâhu illallâh.’” (Maudu)

4298. It was narrated that Abu Hurairah said: “The Messenger of Allâh said: “No one will enter Hell except one who is doomed.” It was said: “O Messenger of Allâh, who is the one who is doomed?” He said: “The one who never does any act of obedience (towards Allâh) and who never omitted any act of sin.” (Da’if)

4299. It was narrated from Anas bin Mâlik that the Messenger of Allâh recited this Verse: “He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilâh (god) along with Him, and He is the One Who forgives (sins).”[1] Then

he said: "Allāh says: 'I am the One Who deserves to be feared, so no other god should be appointed alongside Me. Whoever avoids appointing another god alongside Me, I am the One Who should forgive him." (Da'īf)

Abul-Hasan Al-Qattān (narrated another chain): From Anas, that the Messenger of Allāh ﷺ said concerning this Verse: "He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any ḫāli (god) along with Him, and He is the One Who forgives (sins)."[1] The Messenger of Allāh ﷺ said: "Your Lord says: 'I am the One Who deserves to be feared, so do not associate anything else with Me. And I am the One Who forgives the one who avoids associating anything with Me.'"

نتبَّع: [إسحاق ضعيف] آخرجه الترمذي، تفسير القرآن، [باب] ومن سورة المدثر، م: ٢٣٨٨ من حديث زيد بن، وقال: حسن غريب، ومهيل ليس بالقوي في الحديث، وقد نفرد

4300. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allāh will say: "Do you deny anything of this?" He will say: "No, O Lord." He

will say: “Have My recording scribes been unfair to you?” Then He will say: “Apart from that, do you have any good deeds?” The man will be terrified and will say: “No.” (Allâh) will say: “Indeed, you have good deeds with Us, and you will not be treated unjustly this Day.” Then a card will be brought out on which is written Ash-hadu an lâ ilâha illallâh wa anna Muhammadan ﷺ abduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allâh, and that Muhammad is His slave and Messenger). He will say: “O Lord, what is this card compared with these scrolls?” He will say: “You will not be treated unjustly.” Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily).” (Sahîh)

Comments:

a. On the Day of Judgment, some people will enter Paradise without (being asked about their) accounts. (See Hadîth: 4286). And the deeds of some people who enter Hell will not be weighted, since all their deeds will become worthless. (Surat Kâfîf: 18:105)

b. The weight of deeds depends on sincerity and following the Sunnah. The more the deeds are sincere and coincide with the Sunnah the weightier they will be.

c. The word of Testimony (bearing testimony that none has the right to be worshiped but Allâh and Muhammad is His Messenger) is such a valuable act, that it wipes out all the previous sins. So, if after accepting Islam, one does not have a chance to do good deeds, and dies, then his testimony will be sufficient for his salvation.

d. If after accepting Islam, one not follow its teachings strictly, he may in end up Hell, but after receiving the punishment of his sins he will come out of
the Hell. And finally due to his monotheism Allah will admit him into Paradise.

e. Everyone who utters the Word of Testimony only by his tongue without believing in it is a hypocrite and, he will stay in Hell forever; his punishment is more severe than the punishment of a common non-believer. Allah says: “Indeed, the hypocrites will be in the lowest depths of the Fire, and never will you find for them a helper.” (Surat An-Nisâ’ 4:145)

Chapter 36. The Cistern

4301. It was narrated from Abu Sa’eed Al-Khudri that the Prophet ﷺ said: “I have a Cistern, (as large as the distance) between the Ka’bah and Baitul-Maqdis (Jerusalem). (It is) whiter than milk, and its vessels are the number of the stars. I will be the Prophet with the most followers on the Day of Resurrection.” (Sahih)

Comments:
The Hawd is a huge fountain tank which will be in the place where all people will be gathered for their accounts on the Day of Judgment. The Prophet ﷺ will supply water to his nation. Its width, as mentioned in this Hadith, is equal to the distance between the Ka’bah and Baitul-Maqdis. In some other Ahadith, it is mentioned that its width is from ‘Aden, a city of Yemen, to Ailah a city in Palestine (at present it is a seaport called Eilat), or from Al-Madinah to Oman, a city which is located in the south east of Saudi Arabia, or from Al-Madinah to San’á, a city in Yemen. (See Ahadith 4303-4304). However, aforementioned distances are not to fix its accurate width, rather to give a general idea about its huge size.

4302. It was narrated from Hudhaifah that the Messenger of Allah ﷺ said: “My Cistern is wider than the distance between Ailah and ‘Aden. By the One in
Whose Hand is my soul, its vessels are more numerous than the number of stars, and it is whiter than milk and sweeter than honey. By the One in Whose Hand is my soul, I will drive men away from it as a man drives strange camels away from his cistern.” It was said: “O Messenger of Allâh, will you recognize us?” He said: “Yes, you will come to me with radiant faces, hands and feet, because of the traces of ablution, and this is not for anyone but you.”

Comments:

a. The Tank, or Cistern, or Basin, or River, of Kauthar is exclusively for the nation of the Prophet ﷺ.

b. The Prophet ﷺ will recognize persons of his nation from their shining hands and legs. This shows that the Prophet ﷺ neither has the characteristic of being present everywhere and at every event, or knowing everything, nor does he have the knowledge of Unseen.

c. Those who neglect prayers cannot drink water from the Tank of Kauthar since they will not be honored with the sign of the Muslim nation.

d. Water in the Tank of Kauthar flows from Paradise; hence it contains the qualities of the water of Paradise.

4303. It was narrated that Abu Sallâm Al-Habashi said: “Umar bin ‘Abdul-‘Aziz sent for me and I came to him upon the riding animal prepared for swift mail delivery. When I came to him, he said: ‘We have caused you some trouble O Abu Sallâm.’ He said: ‘Yes, by Allâh, O Commander of the Believers!’ He said: ‘By Allâh, we did not want to cause you any hardship, but there is a Hadîth which I have heard that you
narrate from Thawbân, the freed slave of the Messenger of Allâh ﷺ, concerning the Cistern, and I wanted to hear it directly from you.’ He said: ‘I said: ‘Thawbân, the freed slave of the Messenger of Allâh ﷺ, told me that the Messenger of Allâh ﷺ said: “My Cistern is (wider than) the distance between Ailah and ‘Aden. It is whiter than milk and sweeter than honey, and its cups are as many as the stars in the sky. Whoever drinks from it will never feel thirst again. The first ones who come to drink from it will be the poor Muhâjîrin, with dirty clothes and disheveled hair, who do not marry refined women and for whom no doors are opened.”’ ‘Umar wept until his beard became wet, then he said: ‘But I have married refined women and doors have been opened for me. Certainly I will not wash the clothes that are on my body until they become dirty, and I will not comb my hair until it becomes disheveled.’” (Hasan)

Comments:

a. Having unclean clothes and disheveled hair does not mean neglecting the matter of neatness or cleanness. But it means not giving much attention to beautification or adornment.

b. ‘Umar bin ‘Abdul-‘Azîz did, despite being a ruler of Muslims, was very keen to gain the knowledge of Hadîth. If he came to know that a scholar knew a Hadîth, he never felt shame to learn from him. Muslim rulers should take him as their ideal.

c. ‘Umar bin ‘Abdul-‘Azîz did not ask him to report to him as soon as
possible, but Abu Sallâm & endured the hardship in the obedience of the ruler to report to him as soon as possible.

4304. It was narrated from Anas that the Messenger of Allâh ﷺ said: “The distance between the two ends of my Cistern is like the distance between San’â’ and Al-Madinah,’ or ‘between Al-Madinah and ‘Ammân.’” (Sahih)

4305. Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: ‘One can see in it (the Cistern) jugs of gold and silver, like the number of stars in the sky.” (Sahih)

4306. It was narrated from Abu Hurairah that the Prophet ﷺ came to a graveyard and greeted (its occupants) with Salâm, then he said: “Peace be upon you, abode of believing people. We will join you soon, if Allâh wills.” Then he said: “Would that we could see our brothers.” They said: “O Messenger of Allâh, are we not your brothers?” He said: “You are my Companions. My brothers are those who will come after me. I will reach the Cistern ahead of you.” They said: “O Messenger of Allâh, how will you recognize those of your nation who have not yet come?” He said: “If a man has a horse with a blaze
on its forehead and white feet, don’t you think that he will recognize it among horses that are deep black in color?” They said: “Of course.” He said: “On the Day of Resurrection they will come with radiant faces, hands, and feet, because of the traces of ablution.” He said: “I will reach the Cistern ahead of you.” Then he said: “Men will be driven away from my Cistern just as stray camels are driven away. And I will call to them: ‘Come here!’ But it will be said: ‘They changed after you were gone, and they kept turning on their heels.’ So I will say: “Be off with you!”

(Sahih)

Comments:

a. Muslims should visit graveyards.

b. The purpose of visiting graves is to seek forgiveness for the dead persons, and to remind oneself of his end, not to ask something from them.

c. The purpose of greeting by saying As-Salāmu ‘Alaikum is not to make them hear it, rather to ask peace for them. As for addressing them using the pronoun of the second person, it is only to remind ourselves that they, not long ago, were living with us, and used to address us, but now they are in need of our supplications.

d. The Prophet ﷺ will recognize the persons of his nation by the traces of ablution they have on their body. It does not mean that he sees the deeds of members of his nation.

e. Only those who hold Islam firmly and die on Islam deserve drinking from the Tank of Kauthar.

Chapter 37. Intercession

4307. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Every Prophet had
a prayer that was answered, and every Prophet offered this prayer in this world. But I am saving my prayer so that I can intercede for my nation, and it reaches every one of them who dies not associating anything with Allâh."

(Sahih)

Comments:
a. Allâh informed every Prophet that a supplication of his will surely be responded to. The same promise is also made to our Prophet ﷺ.
b. Every Prophet at some time, during his lifetime, asked Allâh to fulfill his certain request, as his supplication which is certainly responded to. So, his supplication is responded to and his request is fulfilled in his lifetime.
c. The Prophet ﷺ will use this supplication as his intercession for the forgiveness of his nation. This supplication will be made on the Day of Judgment, and it will certainly be accepted.
d. Dying while having faith in monotheism is compulsory to attain salvation.

4308. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ said: "I am the leader of the sons of Adam, and it is no boast. I will be the first one for whom the earth will be split open on the Day of Resurrection, and it is no boast. I will be the first to intercede and the first whose intercession will be accepted, and it is no boast. The banner of praise will be in my hand on the Day of Resurrection, and it is no boast." (Sahih)

Comments:
a. The Prophet ﷺ himself mentioned his virtues, since they are related to the future, and if he had not informed us we would not have known them.
b. The Prophet ﷺ is the leader of all human beings; i.e., he is the most
superior person among all human beings that exist from Adam &s, till the Day of Judgment. He is even superior to all other Prophets and Messengers. Therefore, the highest rank of Paradise “Wasilah” and “Muqim Mahmud” in the Field of Gathering are distinctive for the Prophet ﷺ.

c. Having a flag is also a sign of leadership. The flag of the Prophet ﷺ is called Liwaul-Hamd (the flag of praise). The entire world will commend the Prophet ﷺ and He will praise Allāh the Exalted.

d. Rising from graves is the beginning of the Day of Judgment and entering Paradise is the end of the series of the incidents of that Day. The Prophet ﷺ has both honors; he will be the first one who will rise from his grave, and the first one for whom the door of Paradise will be opened.

4309. It was narrated from Abu Sa‘eed that the Messenger of Allāh ﷺ said: “As for the people of Hell, who are its people (i.e., its permanent residents), they will neither die nor live therein. But there are some people who will be punished with fire because of their sins, whom it will kill, then when they have become like coal, permission will be granted for intercession for them. They will be brought, group by group, and scattered on the banks of the rivers of Paradise. It will be said: ‘O people of Paradise, pour water on them.’ Then they will grow like seeds carried by a flood (i.e., quickly).” A man among the people said: It is as if the Messenger of Allâh ﷺ has been in the desert.” (Sahih)

Comments:

a. Muslims, who are sinners, after being punished for their sins for some time, will be rescued from Hell.

b. The water of Paradise eradicates the effects of Hell. Therefore, those who will be rescued from Hell also become happy and healthy just as the inhabitants of Paradise.
c. One should not despair of the Mercy of Allâh; and at the same time one should not feel safe from the punishment of Allâh.

4310. It was narrated that Jâbir said: “I heard the Messenger of Allâh ﷺ say: ‘My intercession on the Day of Resurrection will be for those among my nation who committed major sins.’” (Hasan)

Comments:
a. Intercession of the Prophet ﷺ on the Day of Judgment will be of many kinds. For instance intercession for entering Paradise, intercession for rescuing from Hell, intercession for rising grades of some believers, etc.
b. Those who committed major sins are rescued from Hell by intercession. But there is no intercession for those who commit major polytheism or disbelief which takes them out of Islam, even if they consider themselves Muslims. Similarly, the hypocrites who conceal disbelief in their hearts will be deprived of the intercession.

4311. It was narrated from Abu Musa Al-Ash’âri that the Messenger of Allâh ﷺ said: “I was given the choice between intercession and half of my nation being admitted to Paradise, and I chose intercession, because it is more general and more sufficient. Do you think it is for the pious? No, it is for the impure sinners.” (Hasan)

Comments:
a. The Prophet ﷺ was really the well-wisher of his nation. Therefore, it is obligatory on the people of his nation to love him, to follow his orders, to take him as an ideal and to invoke blessings upon him. In addition, they have to love and respect his Companions too.
4312. It was narrated from Anas bin Malik that the Messenger of Allah ﷺ said: "The believers will be gathered on the Day of Resurrection, inspired or worried." - Sa'eed was not sure - "And they will say: 'If we seek someone to intercede for us with our Lord, we may find relief from our situation.' So they will go to Adam and will say: 'You are Adam, the father of mankind. Allah created you with His Hand and His angels prostrated to you. Intercede for us with your Lord, that He might grant us relief from our situation.' He will say: 'I am not the one,' and he will mention to them and complain of the sin that he committed. He will feel too shy to do that (and will say): 'Rather go to Nuh, for he is the first Messenger whom Allah sent to the people of earth.' So they will go to him, but he will say: 'I am not the one,' and he will mention how he asked of Allah that of which he had no knowledge.\footnote{This refers to when Nuh asked Allah to save his son from the Flood, and Allah rebuked him for that. See Hud 11:42-47.} He will feel too shy to do that (and will say): 'Rather go to the Close Friend of the Most Merciful, Ibrahîm.' So they will go to him and he will say: 'I am not the one. Rather go to Musa, a slave to whom Allah spoke and to whom He gave the Torah.' So they will go to him and he will say: 'I am not the one,' and he will mention how he killed a soul,
not in retaliation for murder (and will say): 'Rather go to 'Isa, the slave of Allâh and His Messenger, the Word of Allâh and a spirit created by Him.' So they will go to him, but he will say: 'I am not the one. Rather go to Muhammad, a slave whose past and future sins Allâh forgave.' So they will come to me and I will go with them." -

There was a similar report from Hasan who added (the Prophet said:) And I will walk between two rows of the believers." Then he went back to the Hadith of Anas. - And he said: "And I will ask my Lord for permission and permission will be given to me. When I see Him I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a second time. When I see Him I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be
admitted to Paradise, and I will come back a third time. When I see Him, I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: ‘Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.’ I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a fourth time and will say: ‘O Lord, there is no one left except those who are detained by the Qur’ân.’”[1]

He (the narrator Sa’eed) said: Qatâdah said, following this Hadîth: Anas bin Mâlik told us that the Messenger of Allâh ﷺ said: “Everyone who says Lâ ilâha illallâh and has in his heart goodness as much as a grain of barley will be brought forth from Hell. Everyone who says Lâ ilâha illallâh and has in his heart goodness as much as a grain of wheat will be brought forth from Hell. Everyone who says Lâ ilâha illallâh and has goodness as much as a small ant will be brought forth from Hell.” (Sahih)

[1] Meaning, those who are mentioned in Verses where it says that they will abide in Hell for eternity, or for whom the Qur’ân mentions that there is no intercession except the intercession of Allâh, or concerning whom something similar is narrated in the Sunnah.
4313. It was narrated from 'Uthmān bin 'Affān that the Messenger of Allāh ﷺ said:

"Three will intercede on the Day of Resurrection: The Prophets, then the scholars, then the martyrs." (Maudū’)

4314. It was narrated from Ubayy bin Ka'b, from his father, that the Messenger of Allāh ﷺ said: "When the Day of Resurrection comes, I will be the leader of the Prophets and the one who addresses them, and the one among them who will agree to intercede, and it is no boast." (Hasan)

Comments:

a. "Leader" here means the ruler and the head of the state, it does not merely mean the one who leads prayers.

b. When all the Prophets keep quiet at that time, the Prophet ﷺ will speak on behalf of others.

c. First of all, our Prophet ﷺ will intercede and thereafter all the Messengers and Prophets will intercede.

4315. It was narrated from 'Imrān bin Husain that the Prophet ﷺ said: "Some people will be brought forth from Hell by my intercession, who will be called Al-Jahannamiyyin (those who came out of Hell)." (Sahih)
Comments:

a. They are called "People of Hell" since they get out from Hell, like a person who emigrates from a city to another city, generally he is traced back to his previous city.

b. This name is used only to remind them of the blessings of Allâh which makes them happy. It is not used to humiliate them. Nevertheless, Paradise is free from all kinds of sorrow and grief.

4316. It was narrated from 'Abdullâh bin Abu Jad'â' that he heard the Prophet ﷺ say: "More than (the members of the tribe of) Banu Tamim will enter Paradise through the intercession of a man from among my nation." They said: "O Messenger of Allâh, besides you?" He said: "Besides me." (Sahîh)

I (the narrator) said: "Did you hear that from the Messenger of Allâh ﷺ?" He said: "I heard it."

Comments:

a. The higher the rank of a believer, the more he will intercede for the people. It could be understood that due to the intercession of a person, as many people as the number of a tribe will be forgiven.

b. Banu Tamim is the tribe of Abu Bakr Siddiq ﷺ, the person of this nation whose intercession will rescue so much people from Hell probably will be Abu Bakr Siddiq ﷺ. Allâh knows best.

4317. 'Awf bin Mâlik Al-Ashja'i said: "The Messenger of Allâh ﷺ said: 'Do you know what choice my Lord gave me this night?' We said: 'Allâh and His Messenger know best.' He said: 'He gave me the choice between admitting half..."
of my nation to Paradise and intercession, and I chose intercession.’ We said: ‘O Messenger of Allâh, pray that we will be among its people (the people for whom you will intercede).’ He said: ‘It is for every Muslim.’” (Sahih)

Comments:

a. Any person who dies on Islam deserves the intercession.

b. Committing sins with the belief relying on intercession is not wisdom, because due to some sins, the faith of the person might be taken away from him. For more details see Hadîth: 4311

Chapter 38. Description of Hell

4318. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “This fire of yours is one-seventieth part of the fire of Hell. Were it not that its heat has been reduced by water twice, you would not have been able to benefit from it. And it is praying to Allâh, asking Allâh not to return it (to its original level of heat).” (Da’îf)

Comments:

a. The heat of a seventieth part is also not left totally, but to reduce it further, the degree of heat of this portion is cooled twice with water. So, now the heat is only to the extent that could be extinguished with water.
b. 'Not have been able to benefit from it' means that the seventieth part of heat is also so hot, that food, instead of being cooked, is burnt up, and water, instead of boiling, turns to vapor at once and disappears.

4319. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “The Fire complained to its Lord and said: ‘O Lord, parts of me have consumed other parts.’ So He gave it two occasions to exhale, one in winter and one in summer. The intense cold that you feel (in winter) is part of its severe frost (Zamhārīr) and the intense heat that you feel in summer is part of its hot wind (Samūm).” (Sahih)

Comments:
a. Paradise and Hell are also the creations that have feelings. The anger of Hell-fire is mentioned in the Qur’ān. (See Surat Al-Mulk 67:8)
b. The heat and the cold of Hell are so severe that Hell itself cannot bear them, so it is permitted to release its cool and hot air twice in a year to ease itself.
c. The severe heat in summer and severe cold in winter are known realities. The natural reasons of this heat and cold are known by scientists, but there are some unseen reasons that are informed of only by the Prophet ﷺ.

4320. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The Hell-Fire was kindled for one thousand years and turned white. Then it was kindled for another thousand years and it turned red. Then it was kindled for another thousand years and it turned black. So it is black like the darkest night.” (Da‘īf)
The Chapters On Asceticism

4321. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “On the Day of Resurrection the disbeliever who lived the most luxurious will be brought, and it will be said: ‘Dip him once in Hell.’ So he will be dipped in it, then it will said to him: ‘O so-and-so, have you ever enjoyed any pleasure?’ He will say: ‘No, I have never enjoyed any pleasure.’ Then the believer who suffered the most hardship and trouble will be brought and it will be said: ‘Dip him once in Paradise.’ So he will be dipped in it and it will be said to him: ‘O so-and-so, have you ever suffered any hardship or trouble?’ He will say: ‘I have never suffered any hardship or trouble.’” (Sahih)

4322. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: “The disbeliever will be made huge so much so that his limbs will exceed the scope of the gate of Paradise.”

Comments:

a. The blessings of this world compared to the blessings of Paradise are like a drop of water in an ocean. The same fact is true if the hardship of this world is compared to the punishments of Hell.

b. Displeasing Allâh for the comforts of this world which are very insignificant, incomplete and temporary, is great foolishness.
molar will be bigger than (Mount) Uhud, and the size of his body in relation to his molar will be like the size of the body of anyone of you in relation to his molar.” (Da’if)

Comments:

a. Enlargement of the bodies of the inhabitants of Hell is a form of punishment.

b. It is mentioned in the Qur’an that the inhabitants of Hell will be placed in a narrow space. (Surat Al-Furqân:13). In addition, they will sense the place to be narrower due to their large bodies.

c. The reason of enlarging the body is to increase the punishment.

4323. ’Abdullâh bin Qais said: “I was with Abu Burdah one night, and Hârîth bin Uqaish entered upon us. Hârîth told us that night that the Messenger of Allâh ﷺ said: ‘Among my nation are some by whose intercession more (than the members of the tribe of) Mudar will enter Paradise, and among my nation are some who will be made huge for the Fire until they fill one of its corners.’” (Hasan)

Comments:

a. Whenever the Companions of the Prophet ﷺ, visit any one, or whenever the Companions and their followers met each other, they used to narrate Ahâdith or listen to them, or teach religious matters and learn them, instead
of being busy in useless talks.

b. Becoming a corner of Hell means that the room where he is imprisoned has a corner that is filled with his body. Allāh knows best.

4324. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “The people of Hell will be made to weep and they will weep until they run out of tears. Then they will weep blood until something like trenches appears on their faces, and if ships were placed in them they would float.” (Da’if)

Comments:
a. Hell has many types of torment; one of them is torment of sorrow and grief which causes crying.

b. Crying in this world relieves one from his grief, but it becomes a kind of torment in Hell, so it does not reduce grief.

c. Weeping out of fear of Allāh in this world makes one enter Paradise in his next life. Those who live careless lives and laugh too much in this world will cry too much in Hell.

4325. It was narrated from Ibn ʿAbbās that the Messenger of Allāh ﷺ recited: “O you who believe! Have fear of Allāh as is His due, and die not except as Muslims.”[1] (Then he said): ‘If a drop of Zaqqum were to be dropped on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it (i.e. Zaqqum)?”’ (Sahih)

4326. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The Fire will consume all of the son of Ādām except the mark of prostration. Allāh has forbidden the Fire to consume the mark of prostration.” (Sahih)

Comments:

A sinner believer, who enters in Hell, after receiving his punishment and being burnt, would become like coal, and then he will be admitted in Paradise. (See Hadith: 4309). The above Hadith refers to such a believer who will be recognized through the sign of his prostration and will be rescued from Hell.

4327. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: ‘Death will be brought on the Day of Resurrection and made to stand on the Sirāt (the Bridge over Hell). It will be said: “O people of Paradise!” And they will look. Anxious and afraid lest they be brought out of the place they are in. Then it will be said: “O people of Hell!” and they will look, hoping that they will be brought out of the place they are in. Then it will be said: “Do you know what this is?” They will say: “Yes, this is Death.” Then the command will be given for it to be slaughtered on the Sirāt, and it will be said to both groups: “It is
eternal wherever you are, and there will never be any death therein." (Hasan)

Comments:
a. The purpose of slaughtering death after presenting it in a physical form is to make them certain that there is no more death.
b. Slaughter of death increases joys of the inhabitants of Paradise and causes more grief for those who are in Hell.
c. This is announced when all the believers who have been rescued from Hell by the intercession enter Paradise, and only those who will live forever in Hell remain in Hell.

Chapter 39. Description Of Paradise

4328. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Allah says: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, and it has never crossed the mind of man.'" (Sahih)

Abu Hurairah said: "And there is more than what Allah has told you. Recite, if you wish: 'No person knows what is kept hidden for them of joy as a reward for what they used to do.'"[1]

He (the narrator) said: Abu Hurairah used to recite it as: Qurrati A’yunin, i.e., joys.

The Chapters On Asceticism

Comments:

a. A human being can imagine only the blessings that he knows or those which are similar to what he has, while the blessings of Paradise are totally unusual and extraordinary.

b. Many blessings of this world have the same names of the blessing which exist in Paradise; for example different fruits, meat of birds, various drinks and the like, but they have very huge and radical differences. In addition, there are many other blessings which are beyond our imagination, since they are not like the blessings of this world.

4329. It was narrated from Abu Sa’eed Al-Khudri that the Prophet ﷺ said: “A hand span in Paradise is better than the earth and everything on it.” (Da’if)

4330. It was narrated from Sahl bin Sa’d that the Messenger of Allah ﷺ said: “A place the size of a whip in Paradise is better than this world and everything in it.” (Sahih)

Comments:

a. A whip which is used by a horse driver to control a horse, if it is spread on the earth it covers only a little place. In this world such a little spot does not have any value, but in Paradise even such size of earth is priceless. The reason is that the blessings of Paradise are eternal, while all the blessings of this world are temporary, regardless of how huge they are.

b. A person of the lowest grade in Paradise will get a place that will be many times larger than the greatest empire that ever existed in this world. Moreover, his place in Paradise will contain many palaces, rivers of milk, fruit, gardens, and many more blessings. How foolish is a person who sacrifices such great wealth, honor, and status for the insignificant benefits of this world.

4331. Mu’adh bin Jabal said: “I heard the Messenger of Allah ﷺ say: ‘Paradise has one hundred
grades, each of which is as big as the distance between heaven and earth. The highest of them is Firdaws and the best of them is Firdaws. The Throne is above Firdaws and from it spring forth the rivers of Paradise. If you ask of Allâh, ask Him for Firdaws.”

(Sahih)

Comments:
a. Grades of believers will be different based on their faith and deeds, similarly there are many grades in Paradise, some are more superior to others.

b. Firdaws is the highest and best place of Paradise.
c. The throne of Allâh is a creation which is real. So, explaining it as might of Allâh, His prestige, rule, etc., is not correct.

4332. Usâmah bin Zaid said: “The Messenger of Allâh ﷺ said one day to his Companions: ‘Who will strive hard with sincerity for Paradise? For there is nothing like Paradise. By the Lord of the Ka’bah, it is sparkling light, sweet basil waving in the breeze, a lofty palace, a flowing river, abundant ripe fruit, a beautiful wife and many fine garments, in a place of eternal abode, in ease and luxury, in beautiful, strongly-built, lofty houses.’ They said: ‘We will strive hard for it, O Messenger of Allâh.’ He said: ‘Say: In shâ’ Allâh (if Allâh wills).’ Then he mentioned jihâd and encouraged them to engage in it.” (Da’if)
It was narrated from Abu Hurairah that the Messenger of Allah said: "The first group to enter Paradise will enter with (faces) like the moon in the night when it is full. Then those who follow them will be shining with a light brighter than the brightest star in the sky. They will not urinate or defecate, or blow their noses or spit. Their combs will be of gold, their sweat will be musk, their braziers* will be pearls and their wives will be houris. Their form will be that of a single man, the form of their father Adam, sixty forearm's length tall." (Sahih)

* Brazier: Receptacle for holding live coals for burning incense.
Comments:

a. Beauty and attraction to the people of Paradise are granted according to their deeds.

b. The believers of high grades will enter Paradise before others.

c. Entering Paradise first means entering after the Prophets and before other people. Or, they will be among those who enter first from the Muslim nation.

d. A pleasing smell is also a blessing from Allâh. It is used in many forms in this world, like aloe sticks and the like. This blessing exists in the Hereafter too. For this purpose, there will be best aromatic woods which will be burnt in large censers.

e. All who enter Paradise will have the most beautiful and perfect features.

f. When Ádam was created he was about sixty cubits (ninety feet in height). So, whoever will enter Paradise, will be of the shape and appearance of Ádam.

4334. It was narrated from Ibn 'Umar that the Messenger of Allâh said: "Kauthar is a river in Paradise whose banks are of gold and its bed is of rubies and pearls. Its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow." (Hasan)

Comments:

a. Beauty and attraction to the people of Paradise are granted according to their deeds.

b. The believers of high grades will enter Paradise before others.

c. Entering Paradise first means entering after the Prophets and before other people. Or, they will be among those who enter first from the Muslim nation.

d. A pleasing smell is also a blessing from Allâh. It is used in many forms in this world, like aloe sticks and the like. This blessing exists in the Hereafter too. For this purpose, there will be best aromatic woods which will be burnt in large censers.

e. All who enter Paradise will have the most beautiful and perfect features.

f. When Ádam was created he was about sixty cubits (ninety feet in height). So, whoever will enter Paradise, will be of the shape and appearance of Ádam.

4335. It was narrated from Abu Hurairah that the Messenger of Allâh said: "In Paradise there..."
is a tree under whose shade a rider could travel for one hundred years and never leave it."

"Recite, if you wish: 'And in shade long-extended.'"[1] (Hasan)

Comments:
Paradise does not have sunshine but the existence of trees is also a blessing which enhances the beauty of the scenery. Each tree of Paradise is so huge that its branches will cover the area of thousands of miles. It also shows the vastness of Paradise.

4336. Sa’eed bin Al-Musayyab said that he met Abu Hurairah, and Abu Hurairah said: "I supplicate Allâh to bring you and I together in the marketplace of Paradise," Sa’eed said: "Is there a marketplace there?" He said: "Yes. The Messenger of Allâh ﷺ told me that when the people of Paradise enter it, they will take their places according to their deeds, and they will be given permission for a length of time equivalent to Friday on earth, when they will visit Allâh. His Throne will be shown to them and He will appear to them in one of the gardens of Paradise. Chairs of light and chairs of pearls and chairs of rubies and chairs of chrysolite and chairs of gold and chairs of silver will be placed for them. Those who are of

a lower status than them, and none of them will be regarded as insignificant, will sit on sandhills of musk and camphor, and they will not feel that those who are sitting on chairs are seated better than them."

Abu Hurairah said: "I said: 'O Messenger of Allâh, will we see our Lord?' He said: 'Yes. Do you dispute that you see the sun and the moon on the night when it is full?' We said: 'No.' He said: 'Likewise, you will not dispute that you see your Lord, the Glorified. There will be no one left in that gathering with whom Allâh does not speak face to face, until He will say to a man among you: "Do you not remember, O so-and-so, the day you did such and such?" And He will remind him of some of his sins in this world. He will say: "O Lord, have You not forgiven me?" He will say: "Yes, it is by the vastness of My forgiveness that You have reached the position you are in."

While they are like that, a cloud will cover them from above and will rain down on them perfume of whose fragrance they have never smelled before. Then He will say: "Get up and go to the honor that has been prepared for you, and take whatever you desire." So we will go to a marketplace surrounded by the angels, in which will be such things as eyes have never seen, ears have never heard and it has not entered the heart of man.
Whatever we desire will be carried for us. Nothing will be bought or sold therein. In that marketplace the people of Paradise will meet one another. A man of elevated status will meet those who are of lower status than him, but none shall be regarded as insignificant, and he will be dazzled by the clothes that he sees on him. He will not finish the last of his conversation before better clothes appear on him. That is because no one should be sad there."

"He said: 'Then we will go back to our homes where we will be met by our wives, and they will say: 'Welcome. You have come looking more handsome and with a better fragrance than when you left us.' And we will say: 'Today we sat with our Lord, the Compeller, the Glorified, and we deserve to come back as we have come back.'" (Da‘if)

4337. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "There is no one whom Allâh will admit to Paradise but Allâh will marry him to seventy-two wives, two from houris and seventy from his inheritance from the people of Hell, all of whom will have desirable front passages and he will have a male member that
never becomes flaccid (i.e., soft and limp).” (Da‘if)

Hishâm bin Khâlid said: "From his inheritance from the people of Hell" means: “Men who enter Hell, and the people of Paradise will inherit their wives, just as the wife of Pharaoh will be inherited.”

4338. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allâh ﷺ said: “When the believer wants a child in Paradise, he will be conceived and born and grown up, in a short while, according to his desire.” (Hasan)

Comments:

a. Common rules of reason and their effects which Allâh has established in this world do not exist in Paradise, so every wish will be fulfilled immediately.

b. Allâh will admit some people in Paradise, even if they do not have any good deed, such as the fair and beautiful women and the boy servants who are created in Paradise. Similarly, a baby who comes into existence in Paradise will live there.

c. Entering Paradise will be only out of the grace of Allâh, and grace does not depend on any reason (deed and the like). On the other hand, entering in Hell is a punishment; and punishment is not inflicted on a person without involving some crime. So, no one will enter Hell without committing sins.

4339. It was narrated from 'Abdullâh bin Mas'ud that the
Messenger of Allâh ﷺ said: “I know the last of the people of Hell who will be brought forth from it, and the last of the people of Paradise to be admitted to Paradise. (It is) a man who will emerge from Hell crawling, and it will be said to him: ‘Go and enter Paradise.’ He will come to it and it will be made to appear to him as if it is full. So he will say: ‘O Lord, I found it full.’ Allâh will say: ‘Go and enter Paradise.’ He will come to it and it will be made to appear to him as if it is full. So he will say: ‘O Lord, I found it full.’ Allâh will say: ‘Go and enter Paradise.’ He will come to it and it will be made to appear to him as if it is full. So he will say: ‘O Lord, I found it full.’ Allâh will say: ‘Go and enter Paradise.’ He will come to it and it will be made to appear to him as if it is full. So he will say: ‘O Lord, I found it full.’ Allâh will say: ‘Go and enter Paradise.’ He will come to it and it will be made to appear to him as if it is full. 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He said: “And I saw the Messenger of Allâh ﷺ smiling so broadly that his molar teeth could be seen.”

And he used to say: “This is the lowest of the people of Paradise in status.” (Sahih)

Comments:

a. A person of the lowest grade in Paradise will get ten times more space than the kingdom of any king in this world.

b. A person is repeatedly informed that there is no empty place in Paradise to
multiply his joys when he enters Paradise.

c. Laughing at the time of happiness or astonishment is not contrary to piety and asceticism.

4340. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "Whoever asks for Paradise, three times, Paradise will say: "O Allāh, admit him to Paradise." And whoever asked to be saved from Hell, three times, Hell will say: "O Allāh, save him from Hell." (Sahih)

Comments:

a. Supplicating three times is Sunnah.

b. Supplication should always be for entering Paradise and escaping from Hell.

c. Paradise and Hell do not supplicate for anyone without the permission of Allāh. If they supplicate for a person it means that Allāh wants to accept their supplication and enter him in Paradise.

4341. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allāh says: 'These are indeed the inheritors.'”[1] (Sahih)

Comments:

a. A house for everyone is built in Paradise as well as in Hell; it shows the unlimited justice and mercy of Allâh.

b. Both mentioned houses are shown to every person after his death, when he is buried. (See Hadith: 4268).

c. The one who enters Hell, his house that is in Paradise remains empty, so it will be granted to the one who enters Paradise. It also manifests the great mercy and grace of Allâh.

[This is the end of the Sunan of Imâm Hâfiz Abu ʿAbdullâh Muhammad bin Yazid bin Mâjah Al-Qazwini ﷺ. Praise is to Allâh, the Lord of the worlds, and blessings and peace be upon our Master Muhammad, the Messenger of Allâh and the Seal of the Prophets, and upon all his family and Companions]

[وَهَذَا أَخْرَى سَنَنِ الإِمَامِ الحَافُظِ أَبِي عَبْدِ اللهِ مُحَمَّدٍ بْنِ يَزِيدٍ بْنِ مَاجِهِ الْقَرْوَيْنِي رَحْمَةُ اللهِ عَلَيْهِ وَحَمَدُ اللهِ رَبُّ الْعَالَمِينَ وَسَلَّمُ عَلَى سَيِّدِنَا مُحَمَّدٍ رَسُولُ اللهِ وَحَاتِمَ الْبَيِّنِينَ وَعَلَى آَلِهِ وَصَحَبَهُ أَجْمَعِينَ]
Glossary of Islamic Terms

'Abd: (العبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allah, meaning servant or slave. Examples include Abdullah ('Abd-Allah—servant of Allah), Abdur-Rahman ('Abd Ar-Rahman—servant of the Most Merciful), and Abdul-Khaliq ('Abd Al-Khaliq—servant of the Creator).

'Abid: (العابد) One who preoccupies himself with 'Ibadah (worship) and shows relatively less interest towards knowledge.

'Abîr: (الغبير) A mixture of saffron with other perfumes.

'Abtah or Bathâ: (الأطح أو البثحة) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

'Abýar 'Abî: (آيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madinah.

'Ad: (عاد) An ancient tribe or nation that lived after the Prophet Noah عليه السلام. It was prosperous, but naughty and disobedient to Allah, so Allah destroyed it with violent destructive westerly wind.

Ad-Dabûr: (الدبور) Westerly wind.

'Adâhî: (الأضاحي) Sacrifices.

Ádam: (آدم) The first human being created by Allah and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

'Adhân: (الاذان) The call for the daily five obligatory prayers is called 'Adhân. The person who calls the 'Adhân is called a Mu'adhdhin. The 'Adhân consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: Allahu 'Akbar, Allahu 'Akbar, Allahu 'Akbar; 'Ash-hadu 'an la ilâha 'illallah, 'Ash-hadu 'an la ilâha 'illallah; 'Ash-hadu 'anna Muhammadan Rasûl-Ullah, 'Ash-hadu 'anna Muhammadan Rasûl-Ullah; Hayya 'alas-Salâh, Hayya'alas-Salâh; Hayya 'alal-Falâh, Hayya 'alal-Falâh; Allahu 'Akbar, Allahu 'Akbar; Lâ 'ilâha 'illallah. Upon hearing the Adhân, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.

'Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework
in Islam.

' Afdal: (الأنضل) The best.

'Adwā: (العدوى) Contagion. An influence that spreads rapidly.

'Ahābīsh: (الأحاسيش) The settlers in the Makkāni outskirts.

'Ahādīth: (الأحاديث) (sing. Hadīth) Sayings and doings of the Prophet Muhammad ﷺ.

' Ahd: (العهد) Literally means Covenant—a solemn agreement between two or more persons or groups.

' Ahd 'Alastu: (عهد آلست) (Covenant of 'Alast) Before creating human beings, Allah asked their souls: “Am I not ('Alastu) your Lord?” And they all answered: “Yes! We testify!” At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allah’s Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of 'Alast? This Covenant is mentioned in Sūrat Ar-Ra’d (13:20) and Sūrat Yā-Sīn (36:60). The Old Testament tells of the covenant the Jews made with Allah.

' Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib (الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb (المستحب), 3. Lawful, legal, permissible, or allowed (Halāl (الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh (المكره), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Haram (المحرم أو الحرام).


'Ahlul-Bayt: (أهل البيت) Literally means ‘the people of the house’, a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur’ān when angels came to give glad tidings of a son to Prophet Ibrahim ﷺ at an old age. See Sūrat Hūd (11:73). Generally the term ‘Ahl-Bayt refers to the household of the Prophet ﷺ.

'Ahlul-Hadīth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of ‘Ahadīth and its sciences, like Imām Bukhāri, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albānī and others.

'Ahlul-'Arūd: (أهل العروض) and ('Awaliyul-Madinah: وعوالي المدينة) Outskirts of Al-Madīnah up to a distance of four or more miles. South-eastern part
of Al-Madinah in the valleys of Mahzur.

'Ahlul-Kitāb: (أهل الكتاب) Literally meaning 'People of the Scripture'. This term, found in the Qur'ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

'Ahlul-Kitāb was-Sunnah: (أهل الكتاب والسنة) Literally means 'the People of the Book (the Noble Qur'ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

'Ahludh-Dhimmah: (أهل الدفعة) See Dhimmis.

'Ahlul-Baqar: (أهل البقر) Those keeping cows.

'Ahlul-Jabr: (أهل الجبر) See Jabriyyah.

'Ahlul-Qadar: (أهل القدر) See Qadariyyah.

'Ahlul-Qurā: (أهل القرى) The town-dwellers.

'Ahlul-'Uqad: (أهل العقد) The chiefs.

'Ahlur-Rā'y: (أهل الرأي) Literally means 'the people of opinion'. It refers to people highly learned in Islam that are consulted on Islamic matters.

'Ahlus-Suffah: (أهل السفاه) People of the Platform. See ‘Ashābus-Suffah.

'Ahmad: (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur'ān, Sūrat As-Saff (61:6). See Muhammad for more details.

'Alayhis-Salām: (عليه السلام) See (Peace be upon him).

Al-'Ahzāb: (الأحزاب) 'Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madinah in 627 CE (5 AH).

'Ayyāmun-Tashriq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrāt.

'Ayyim: (الأيمن) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajj: (الجح) Raising the voice with Talbiyah during Hajj and 'Umrah.

Al-'Ajnā: (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

' Ajnād: (أجناد) 'Ajnād stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)
‘Ajwah: (العوجة) Pressed soft dates, also a kind of high quality dates.

Al-Ākhirah: (الأخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allah That the present order of existence will some day come to an end that when that happens, Allah will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

'Ākhyāf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh: (الحمد لله) This is a part of the beginning Verse of the first Surah of the Noble Qur'an. The meaning of it is 'all praise is due to Allah'. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allah for His favors. A Muslim is grateful to Allah for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

‘Aynul-Yaqīn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

‘Alayhis-Salām: (عليه السلام) Peace be upon him (pbuh).

‘Ālim: (العالم) (pl. ‘Ulama’) A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word ‘Ilāh which means ‘the One deserving all worship’. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allah is the same God worshipped by Muslims, Christians and Jews. In the Qur'ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is
invested with the sum of all the Divine Attributes. The name Allāh has no plural and no feminine form.

*Allāhu Akbar*: (الله أكبر) This phrase, known as the Takbīr (Magnification), means ‘Allāh is the Most Great’ and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allāh. Actually it is the most said expression in the world.

*‘Amah*: (الامة) A female slave.

*‘Amāl*: (الأعمال) The acts of worship.

*‘Amāliq*: (العمليق) A tribe from the progeny of ‘Imliq bin ‘Udāh bin ‘Iram bin ‘Ām bin Nūh, between the period of Prophet Hud and Ibrāhīm, having big bodies, strong and of arrogant type.

*Al-‘Amānah*: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allāh has ordained.

*Amber*: (عبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called ‘amber’.

*‘Amīn*: (أمين) Custodian or guardian. Someone who is loyal or faithful.

*Amin*: (آمين) O Allāh, accept our invocation.

*‘Amluz-Zakāh*: (عامل الزكاة) The Zakāh (obligatory charity) collector.

*‘Amīr*: (الامير) ‘Amīr is used in Islam to mean leader or commander.

*‘Amūr-ul-Mu‘minīn*: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

*‘Amlah*: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

*‘Anma Ba‘d*: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh’s praises and glorification. Literally it means ‘whatever comes after’ or ‘then after’.

*‘Anbijliyyah*: (الأنيجانية) A plain thick woolen sheet or garment with no
markings on it.

'Ansār: (الأنصار) (sing. 'Ansārī) Literally meaning helpers or supporters, 'Ansār were the Companions of the Prophet ﷺ from the inhabitants of Al-Madīnah, who embraced Islam and supported it, and who received and entertained the Muhājirīn (sing. Muhājīr) who were the Muslim emigrants from Makkah and other places.

'Anazah: (الانزه) A spear-headed stick.

'Aqabah: (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madīnah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

'Aqd: (العقد) A contract.


'Aqilah: (الاعتالة) The near male relatives on the father’s side who are obliged to pay the Diyyah (blood money) on behalf of any of the clan’s members who kills a person. (See also ‘Asbah and Askbul-Furūd.)

Al-'Aqīq: (الاقيق) A valley about seven kilometers west of Al-Madīnah.

'Aqīqa: (الاقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

'Aqrā Halqā: (عقرة حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafah: (عرفه) The ninth day of the last Islamic month Dhul-Hijjah.

'Arafāt: (عرافات) ‘Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on ‘Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

'Arbaṭniyāt: (الأربعينيات) Collections of the forty 'Ahādīth.

Al'Arba'ah: (الأربعة) The four compilers of 'Ahādīth, Abu Dāwud, Nasa’i, Tirmidhi, Ibn Majih.

'Arāk: (الأرك) A tree from which Siwāk (tooth stick) is made.
‘An'yyah: (العربية) (pl. ‘Araya) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient’s coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay'ul-'Ariyyah)

‘Arkān: (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

‘Arkān-ul-Islam: (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim’s commitment to Allah in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. 2. To offer the prayers. 3. To observe fasts during the month of Ramadan. 4. To pay the Zakāt (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: (كرمة جد) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

‘Arsh: (الأرش) Compensation given in case of someone’s injury caused by another person.

‘Arsh: (العرش) The Throne of Allah the Exalted.

‘Asabah: (العصب) All male relatives of a deceased person or a killer, from the father’s side.

‘Asabiyyah: (العصبية) Tribal loyalty, nationalism.

‘Asb: (الصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

‘As-hābul-‘Arāf: (أصحاب الأراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

‘As-hābul-Furūḍ: (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather, father’s father, grandfatherfather’s mother, son’s daughter, granddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father’s side like brother, nephew, father’s brother etc. In the absence of them, the ‘Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-‘Arhām, meaning the relatives through mother’s side like maternal
uncle, mother’s sister and mother’s father etc.

'As-habush-Shajarah: (أصحاب الشجرة) Those Companions of the Prophet ﷺ who took oath to defend the religion against Quraysh at Hudaibiyah.

'As-habush-Suffah: (أصحاب الصنة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as 'As-habush-Suffah or 'Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet’s mosque in Al-Madinah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

'As-habush-Sunan: (أصحاب السنة) The compilers of the Prophetic 'Ahadith on Islamic jurisprudence.

Al-'Ashhurul-Hurum: (الأشهر الحرام) The sacred months. The months of Dhul-Qa’dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah: (العشرة المبشرة) The ten Companions that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, ‘Abdur-Rahmân bin ‘Awf, Abu ‘Ubaidah bin Jarrah, Talhah bin ‘Ubaidullah, Zubair bin Awwâm, Sa’d bin Abu Waqqâs and Sa’eeed bin Zaid.

Ash-Shâm: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

‘Ashûrâ’: (عاشورة) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-'Asmâ’ul-Husnâ: (الأسماء الحسنى) The term Al-'Asmâ’ul-Husnâ, literally meaning the ‘most excellent names’ is used to express Allâh’s most Beautiful Names and His most Perfect Attributes. These are atleas 99 in number.

'Asmâ’ur-Rijâl: (أسماء الرجال) The science of Biographies of Narrators.

‘Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sûrah 103 of the Noble Qur’an.
**As-Salāmu ‘Alaykum:** (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning ‘peace be upon you’. The appropriate response is Wa‘A laykumus-Salam, meaning ‘and peace be upon you also’. The extended forms of it are As-Salāmu ‘Alaykum wa Rahmatullāh meaning ‘peace be upon you and mercy of Allah’ and As-Salāmu ‘Alaykum wa Rahmatullāhī wa Barakātuhu meaning ‘peace be upon you and mercy of Allah and His blessings.’ The response will also be changed accordingly.

**‘Astaghfirullāh:** (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allah’s forgiveness. The meaning of it is ‘I ask Allah’s forgiveness’. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every prayer, a Muslim says this statement three times.

**Al-‘Aswāf:** (الاسراف) Name of the area of Al-Madīnah that Allah’s Messenger made sacred. (An-Nihāyah) Bayhaqi said it to be the wall around Al-Madīnah. (Sunan Al-Kubrā)

**Āthār:** (الأثار) Sayings of the Sahābah, the Companions of the Prophet ﷺ.

**‘A‘trah:** (العترة) A sacrifice offered during the month of Rajab (in Jāhiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

**‘Atūd:** (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

**‘A‘udhu Billāhi minash-Shaytānir-Rajūm:** (أعوذ بابن الله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur’ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is ‘I seek refuge in Allah from the outcast Satan’. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

**‘Awliyā:** (الأولياء) (pl. of WaLL) Literally means friend. But in Islamic terminology it refers to the close friends of Allah.

**‘Awrah:** (الوراء) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

**Al-‘Awālī:** (العوالي) Villages surrounding Al-Madīnah.

**‘Awāliyul-Madinah:** (عوالي المدينة) See Ahlul-‘Arūd.
Al-'Awāmir: (العوامير) Snakes living in houses.

'Awāq: (أواق) (sing. Uqiyyah also called Waqiyyah) 5 'Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Uqiyyah is equal to 40 tolas). [Uqiyyah is 40 dirhams, and 5 'Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

'Awqāf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

'Awsāq or 'Awsuq: (أوساق أو أوسق) See Wasq.

'Awwābin: (الأوابين) This prayer’s time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Āyah: (الأية) (pl. Āyat) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur’ān. There are over 6,600 Verses in the Qur’ān.

'Ayyām Būd: (أيام يضح) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

'Ayyāmul-Jahiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. 'Ayyāmul-Jahiliyyah, or ‘the days of Ignorance’ in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

'Ayyāmul-Tashriq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

Āyatul-Kursi: (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

'Azfār: (الأذفار) A type of incense.

'Azl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

'Azlam: (الأرام) Literally means ‘arrows’. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bābur-Rayyān: (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter
on the Day of Judgment.

&bus-SaLim: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدة) (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Bādaq or Bādhig: (البادق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bādīyah: (البدة) (pl. Bawādi) A desert or semi-arid environment.

Badr: (بدر) A place about 150 kilometer to the south of Al-Madinah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Āl-Imrān (3:13).]

Bāhīmah: (البهمة) (pl. Bahā‘im) signifies every quadruped animal (of which the beasts of prey are excluded). Bāhīmah thus refers to goats, sheep and cows.

Al-Bāhirah: (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay‘: (البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay‘ul-‘Inah: (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, 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 his required money. In this way, he makes him indebted for the difference.

Bay‘ul-‘Ariyyah: (بيع العرية) (pl. ‘Ara Cyā) It is a kind of sale by which the owner of an ‘Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. ‘Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā’. (See Sahīh Al-Bukhari, Vol.3, Ahādīth Nos. 389, 394 and 397).

Al-Bay‘ul-Bāṭt: (البيع البات) Absolute sale.
**Glossary of Islamic Terms**

**Al-Bay’ul-Bātīl: (البيع الباطل)** Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

**Bay’ul-Gharar: (بيع الغرر)** Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

**Bay’u Habalī-Habalah: (بيع حبل الحبلة)** The sale of a pregnant animal. There were two forms of this trade, the example of the 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.

**Bay’ul-Hasāt: (بيع الحصاة)** The sale of pebble. When the seller says to the buyer, “I sell you the goods that the pebble falls on with a certain sum of money.” It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

**Bay’ul-Istisnā’:** (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnā’ comes into existence. But it is necessary for the validity of Istisnā’ that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnā’.

**Bay’ul-Khiyar: (بيع الخيار)** Optional sale.

**Bay’ul-Malāqīh: (بيع الملاقىح)** A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

**Bay’ul-Mu’āwamah: (بيع المعاومة)** Selling the produce of a tree for many
Bay'ul-Muhāqalah: (بيع المحافلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhābarah: (بيع المخارة) To lend the land or rent against a part of the produce like half or one third. It is forbidden because there may be no produce.

Bay'ul-Mukhdarah: (بيع المخادر) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulāmasah: (بيع الملاسة) A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munāhadah: (بيع المنادرة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah: (بيع المقايضة) Sale of things for things corresponding closely with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah: (بيع المزابن) 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. This term is mostly used for fruits.

Bay'ul-Muzayadah: (بيع المزايدة) Public sale.

Bay'un-Najsh: (بيع 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.

Bay'un-Nājiz: (بيع الناجر) Final sale.

Bay'us-Salaf: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf): (بيع السلم أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to
the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'u-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of contract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'u-Sarf: An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: Simulated sale, protective sale.

Bay'ut-Tawliyah: Released at cost price.

Bay'uth-Thunyā or Bay'ul-Istīthnā: Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-Urbun: Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadi'ah: Resale at a loss.

Bay'ah: A pledge or an oath of allegiance given by the citizens etc., to their Imam (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydā': A place to the south of Al-Madinah on the way to Makkah.

Baytul-Māl: An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'mūr: Allah’s House over the seventh heaven.

Baytul-Maqdis: It is popularly referred to as Baytul-Muqaddas. Also known as Aqṣā Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered Muslims to face the first House of Allah, the Ka'bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Haram) in Makkah, and the second being, the Masjid Nabawi (the Mosque of the Prophet ﷺ). It is
from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrās: (بيت المدراس) A place in Al-Madīnah (and it was a Jewish centre).

Bay‘atur-Ridwān: (بيعة الرضوان) (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6H to fight Quraysh in case they harmed ‘Uthmān who had gone to negotiate with them and reported to have been taken captive.

Bakkah: (بيقة) Another name for Makkah. (See the Noble Qur’ān, Al-Imrān 3:96)

Balām: (بالام) Means an ox.

Balāt: (البلط) A place in Al-Madīnah between the mosque and the marketplace.

Balah: (البلح) The date once it begins to ripen.

Bālıgh: (البالغ) The one who has reached the age of maturity and is an adult.

Bani Labīn: (بني لبون) A two-year-old male camel.

Bani Makhd: (بني مخاض) One-year-old male camel.

Banū Asfar: (بني الأصف) The Byzantines (the Romans).

Banū Israel: (بني إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya‘qub ʿalāhim sallā. (Al-Baqī‘: (البقع) Also called Baqī‘ Al-Gharqad or Jannatul-Baqī‘. The cemetery of the people of Al-Madīnah; many of the family members and Companions of the Prophet ﷺ are buried in it.

Barakah: (البركة) Literally means blessing or Divine grace.

Barīd: (البريد) See Burud.

Bārakkallāh: (بارك رَّبِّكَ ﷺ) This is an expression meaning ‘may the blessings of Allāh (be upon you)’. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakkallāh.

Barrah: (البرة) Pious.

Barzakh: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Here-
after. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allah. It is during our life in the Barzakh that we will be asked about Allah, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah: (البسملة) The recitation of Bismillah (Bismillahir-Rahmānir-Rahîm. In the Name of Allah, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur’ān, traveling, eating a meal, rising from sleep, etc.

Bathâ: (الباح) See ‘Abtah.

Bātil: (الباطل) Falsehood, null and void.

Batshah: (البطشة) Grasp.

Bawādī: (البدودي) See Bādiyah.

Bid’ah: (البدعة) Any heresy or innovated practice introduced in the religion of Allah which have no basis in the Qur’ān or Sunnah and to regard these new things as acts of Ibādah. The Prophet ﷺ said that every Bid’ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr: (البكر) A virgin.

Bint Labūn: (بنت لبون) Two year old she-camel.

Bint Makhād: (بنت مخاض) One year old she-camel.

Bisāt: (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillahir-Rahmānir-Rahîm: (بسم الله الرحمن الرحيم) In the Name of Allah, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fatihah (Chapter 1) of the Noble Qur’ān. While reciting the Qur’ān, it is to be read immediately after one reads the phrase: A’udhu Billāhi minash-Shaytānir-Rajim (I seek refuge in Allah from the outcast Satan). It is also recited before doing any daily activity.

Bi’thah: (البعثة) The beginning of the Prophet’s mission, his call to prophethood in 610 CE.

Bit: (البِجْع) Mead. Intoxicating drink made from fermented honey or honeycombs, barley sprouts and water.

Black Muslims: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called ‘Black Muslims’ are not to be confused with Muslims (followers of uni-
versal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

**Bu’āth:** (بعث) A place about two miles from Al-Madīnah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

**Budn:** (البدن) (sing. Badanah) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

**Buhtān:** (الهتان) A false accusation, calumny, slander.

**Bulūgh:** (البلاغ) (Puberty)

**Burāq:** (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Iṣrā‘ and Mi‘rāj) in 619 CE.

**Burid or Buridah:** (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

**Burnus:** (البرنوس) (pl. Baranis) A type of hooded cloak called burnous.

**Burqu’:** (البرقع) A covering dress worn by women.

**Burud:** (pl. Barid) The distance equal to sixteen Farsakhs.

**Busr:** (البصر) Partially ripe dates that have begun to take on a red or yellow color.

**Busrā:** (بصرى) is a city in Harran in the south of Damascus in Syria.

**Buthān:** (بطحان) A valley in Al-Madīnah.

**CE:** Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madīnah.

**Dabb:** (الدب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

**Dab’ū:** (الضبع) Hyena (Charkh or Lakkar Bhaggah).

**AdDabūr:** (الدبور) Westerly wind.

**Daff:** (الدف) Tambourine used in Arabia.

**Daghābīs:** (الضغابيس) (sing. Daghābus) Snake cucumbers.

**Dahn:** (الدهن) Any thick oil applied to hair.
**Dāʿi**: (الداعي) (pl. Duʿāt) Muslim missionary involved in Daʿwah (preaching).

**Dayyān**: (الدینان) Allāh; the One Who judges people from their deeds after calling them to account.

**Dajjāl**: (الدجال) (Al-Masīh Ad-Dajjāl) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjāl. He will be from among the Jews and will appear before Qiyāmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet ‘Īsā (Jesus).

**Damm**: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and ‘Umrah).

**Dāniq**: (ذَانِقٌ) A coin equal to one-sixth of a dirham.

**Dārul-ʿAhd**: (دارالعهد) Country linked in a peace treaty.

**Dārul-Bawār**: (دارالبوار) The abode of perdition.

**Dārul-Fanā**: (دارالفناء) The abode which passes away (earth).

**Dārul-Ghurūr**: (دارالغُرْر) The abode of delusion.

**Dārul-Harb**: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

**Dārul-Islām**: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

**Dārul-Khilāfa**: (دار الخِلَافَة) The seat of Imām or Khalīfah.

**Dārul-Kufr**: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

**Dārul-Qarār**: (دارالتعيم) The blessed abode (paradise).

**Dārul-Qadā**: (دارالقضاء) Justice House (court).

**Dārul-Qarār**: (دارالقرار) The abode that abides.

**Dārus-Salām**: (دار السلام) The abode of peace.

**Dārūsh-Shuhada**: (دار الشهداء) The Home of Martyrs.

**Daʿwah**: (الدعوة) The act of inviting others to Islam. Propagation of Islam
through word and action, calling the people to follow the commandments of Allâh and His Messenger Muhammad ﷺ.

**Dâwûd:** (داوود) Prophet David ﷺ, a Prophet of Allâh mentioned in the Qur’ân and the Old Testament.

**Dayn:** (الدین) Loan or debt.

**Deen:** (الذّيَن) The meaning of the word Deen is obedience. A term commonly used to mean 'religion', but actually referring to the totality of Muslim beliefs and practices. Thus, ‘Islam is a Deen’ means Islam is the complete way of life.

**Dhabh:** (الذّيْن) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

**Dhan-Nis'āḥ:** (ذَا النسيَّة) The one with the rope. (See Ahâdith 2690 and 2691, Sunan Ibn Majah)

**Dhāt Ḥraq:** (ذات عرق) Miqât for the pilgrims coming from Iraq.

**Dhâţun-Nitâqayn:** (ذات النطاقين) It literally means a woman with two belts, and refers to Asma’, the daughter of Abu Bakr (. She was named so by the Prophet ﷺ.

**Dhâţur-Riqâ’:** (ذات الرقاع) It is name of a Ghazwah 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 Dhâţur-Riqâ’.

**Dhîkh:** (الذّيْخ) An animal male hyena.

**Dhîkhr:** (الذکر) The Mention or Remembrance of Allâh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhâh-Allâh (Glorified is Allâh), Al-Hamdu Lillâh (praise is due to Allâh), Allâhu Akbar (Allâh is the Most Great), or the recitation of special invocations.

**Dhimmi or Ahludh-Dhimmah:** (الذّيْمَيْن أو أهل الذّمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights, life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called jîzâyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious
laws within their communities.

**Dhul-'Arhām or Dhur-Rahm:** (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

**Dhul-Farā’id:** (ذو الفرائض) Those persons whose share of inheritance is described in the Qur'ān are called Dhul-Farā’id, and the rest are ‘Asabah (العصبة).

**Dhul-Hijjah:** (ذول الحج) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

**Dhul-Hulayfah:** (ذور الحليفة) The Miqāt of the people of Al-Madinah now called Abyār ‘Ali.

**Dhul-Khalasah:** (ذو الخالصة) Al-Ka’bah Al-Yamāniyya, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath‘am and Buaylah.

**Dhul-Qa’dah:** (ذو القعدة) The eleventh month of the Islamic calendar.

**Dhul-Qarnayn:** (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’ān (18:83).

**Dhul-Qurbā:** (ذو القربي) Relatives, kinsfolk.

**Dhū Mahram:** (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother’s son, a sister’s son, an uncle from either side etc.). See Mahram.

**Dhun-Nūn:** (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

**Dhun-Nūrayn:** (ذو النورين) It means ‘Possessor of the Two Lights’. It is used to refer to ‘Uthmān bin ‘Affān (because he married two of the Prophet’s daughters.

**Dhī Tuwā:** (ذي طوي) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

**Dībāj:** (الديباج) Pure silk cloth, silk brocade.

**Dīnār:** (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinār was having the weight of 4.4 grams of gold.
Dhirâ': (الذراع) Cubit, any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyah: (الدراية) Cognizance, observation, note, remark.

Dirham: (الرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diryah: (الدينة) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Du′ā′: (الدعاء) Supplication, prayer, request, plea; invoking Allah for whatever one desires. It is distinct from Salât (formal worship or prayer). Personal Du′ā′s can be made in any language, whereas Salât (prayer) is performed in Arabic. Muslims make Du′ā′s for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubba: (الدبيعة) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabidh used to be prepared, and used to hold alcoholic drinks. Also called Qara‘ or Tounmba.

Duhâ: (الضحي) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Duryâ: (الدنيا) This world or life, as opposed to the Hereafter that is the next life.

‘Eid: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as ‘Eidul-Fitr (which takes place after Ramadān), and ‘Eidul-‘Adhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of ‘Eid is ‘Eid Mubarak, meaning ‘May your celebration be blessed’. A special congregational ‘Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

‘Eidul-‘Adhā: (عيد الأضحى) Literally means ‘the Feast of the Sacrifice’. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashrīq. This event com-
memorates Prophet Ibrahim's obedience to Allah by being prepared to sacrifice his only son Isma'il (Ishmael).

'Eidul-Fitr: (عيد الفطر) Literally means 'the Feast of breaking the Fast'. A three-day celebration after fasting the month of Ramadân as a matter of thanks and gratitude to Almighty Allah. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

'Eisâ or 'Isâ: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak: (نديك) (also Fidak) A town near Al-Madînah.

Fâhish: (الفحش) One who talks evil.

Fajr: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salât (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sûrah 89 of the Noble Qur'ân has also this name.

Faqih: (الفقيه) (pl. Fuqahâ') An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqir: (الفقير) (pl. Fuqarâ') A poor person.

Fara#: (الفراق) In Jahiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels' flock, or a meal given on the occasion of the birth of camels.

Farâ'id: (الفرائض) See Farîdah.

Faraq: (الفرق) A bowl measuring about 16 Ratis or ounces, i.e., about 10 liters or 3 Sâ'.

Fard: (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salât (prayers). Also obligatory share of inheritance.

Fard 'Ayn: (فرض عين) An action which is obligatory on every Muslim individually.
**Fard Kifayah:** (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

**Faridah:** (الفريدة) An enjoined duty.

**Farruj:** (الفروج) A Qabā' opened at the back.

**Farsakh:** (الفرسخ) (Parasang Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

**Fārūq:** (الفاروق) It means ‘One who distinguishes the truth from falsehood.’ This name was given to ‘Umar bin Khattab ().

**Fasl:** (الفصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillāhir-Rahmānir-Rahīm.

**Fāsiq:** (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

**Fatāt:** (الفتاة) A female slave or a young lady.

**Al-Fātiḥah:** (الفتحة) Arabic word meaning ‘the Opening’, the first Sūrah (chapter) of the Noble Qur’ān.

**Fatwā:** (الفتوى) (pl. Fatwāwā) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur’ān, and the Sunnah of the Prophet ﷺ.

**Fawādish:** (الفواحيش) All those acts whose abominable character is self-evident. In the Qur’ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

**Fay’:** (الفیء) War booty gained without fighting.

**Fidyah:** (الفيدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

**Fiqh:** (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqih who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharī‘ah.

**Firdaws:** (الفردوس) The middle and the highest part of Paradise.
**Fi Sabilillah:** (في سبيل الله) In the way of Allah. A frequently used expression in the Qur’an which emphasizes that good acts should be done exclusively to please Allah. Generally the expression has been used in the Qur’an in connection with striving or spending for charitable purposes.

**Fisq:** (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allah.

**Fitnah:** (الغيبة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

**Fitrah:** (الطبيعة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allah. Muslims believe that Allah endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one’s environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of ‘Eidul-Fitr, on the night after Ramadan.

**Fuqahā:** (الفقهاء) See Faqih.

**Furqan:** (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur’an.

**Ghābah:** (الغابة) Literally means ‘forest’. A well-known place near Al-Madinah.

**Ghadā:** (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

**Ghadir:** (الغدير) The name of a place near Makkah.

**Ghadir Khum:** (غدير خم) (Lake of Khum) A place between Makkah and Al-Madinah where the Prophet stopped to offer the congregational prayer and prayed about ‘Ali: “Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

**Ghayb:** (الغيب) Literally means ‘the Unseen’. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allah.

**Ghayr Mahram:** (غير محروم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.
Glossary of Islamic Terms

Ghayy: (الغي) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغمس) False oath to deceive one.

Al-Gharqad: (الغرقة) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghūzi: (الغازي) A Muslim soldier returning alive after participation in Jihād.

Ghazwah: (الغزوة) (pl. Ghazwāt) A military expedition in which Prophet Muhammad himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madinah to prevent any advance by the enemies.

Ghībah: (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghilah: (الغيلة) Intercourse with a breast-feeding woman.

Ghirah: (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 honor and prestige is injured or challenged.

Ghulūl: (الغول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (الغرف) Special abodes.

Ghurrah: (الغرفة) A slave or slave woman.

Ghurratush-Shahr: (غرفة الشهر) The first three days of the month.

Al-Ghurrul-Muhajjalun: (الغر المهجولون) 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.

Ghusl: (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and ‘Eid prayers.

Habalul-Habalah: (حبل الحبلة) See Bay’ Habalil-Habalah.

Al-Habwah or Al-Ihtibā: (الحبة أو الاحتية) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one’s thighs
gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

**Hadath:** (الحدث) That which invalidates the state of purification.

**Hadath 'Akbar:** (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

**Hadath 'Asghar:** (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudū’ (ablution) for purification.

**Hadd:** (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

**Hady:** (الهدى) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

**Hadith:** (الحديث) (Plural: Ahādīth) The word Hadith literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadith also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ in addition to the Prophet himself. Khabar (الخبر) (report), ‘Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنتة) (practice, usage, etc) are the terms also to denote a Hadith. The word Hadith is generally translated as a Narration or Tradition. The main text of a Hadith is called Matn (المتن) (main text), which is preceded by Sanad (السن) (chain of narrators).

There are two kinds of Ahādīth: **Ahādīth Nabawiyyah** (الأحاديث النبوية) and **Ahādīth Qudsiyyah** (الأحاديث القدسية). Ahādīth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahādīth are Imam Bukhārī, Imam Muslim, Imam Nasā’i, Imam Abū Dāwud, Imam Tirmidhi and Imam Ibn Majah.

**Hadith Nabawi:** (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur’an.

**Hadith Qudsi:** (الحديث القدس) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur’an, reported by the Prophet ﷺ in his sayings. The meaning of these Ahādīth were revealed to him and he put them in his own words, unlike the Qur’an that is the Word of Almighty
Allāh, and the Prophet  conveyed it exactly as it was revealed to him. The scholars of Hadith say that Ahādīth Qudsiyyah are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadith to Allāh and claim, for example, “Allāh said…”

The basic kinds of Ahādīth are:

Qawli (القولي) (Verbal): It records the utterances of the Prophet 😇.

Fiṭi (الفعلي) (Practical): It records the deeds of the Prophet 😇.

Taqrīrī (ال心裡ي) (Tacit): It records the Prophet’s silent approval of some action, behavior, etc.

Shamā’il (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet 😇.

Below is the list of common classifications used by scholars to identify the various categories of the compiled narrations:

Āhād: (الآثار) (Isolated)

‘Āzīz: (الزيين) (Precious)

Bāṭīl: (الباطل) (False)

Da’īf: (الضعيف) (Weak)

Gharīb: (الغريب) (Unfamiliar)

Hasan: (الحسن) (Good)

Jayyid: (الجديد) (Perfect)

Majhūl: (المجهول) (Unknown)

Ma’lūl: (المعلول) (Defective)

Mansūkh: (الممنوع) (Abrogated)

Maqbūl: (المقبول) (Acceptable)

Maqtū‘: (المقطوع) (Intersected)

Mardūd: (المردود) (Rejected)

Marfū’ (Traceable)

Mashhūr: (المشهور) (Well-known)

Matrūk: (المتروك) (Abandoned)
Mawdūʿ: (الموضوع) (Fabricated)
Mawqūf: (الموتوتر) (Discontinued)
Mawsūl: (الموصول) (Complete)
Mawthūq: (الموثوق) (Trustworthy)
Muʿallaq: (المعلق) (Suspended)
Munqati': (المقطع) (Interrupted)
Musalsal: (المسلسل) (Uninterrupted)
Musnad: (المسنود) (Traceable to Prophet)
Mutawātir: (المتواتر) (Continuous)
Mudaʿaf: (المضعف) (Doubtful)
Mudallas: (المدالس) (Truncated)
Mudraj: (المدرج) (Interpolated)
Mudtarib: (المضطرب) (Confounding)
Munfarid: (المفرد) (Unique)
Munkar: (المنكر) (Denounced)
Mursal: (المرسل) (Disconnected)
Mutassil: (المتصل) (Connected)
Muttafaq ‘Alayh (المتفق عليه) (Agreed upon)
Qawi: (القوي) (Strong)
Sahīh: (الصحيح) (Sound)
Shādhdh: (الشاذ) (Contradictory)
Thābit: (الثابت) (Authentic)
Thiqah: (الثقة) (Trustworthy)

Hāfiz: (الحافظ) One who has memorized the entirety of the Qur’ān. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur’ānic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

Hayd: (الحيض) Monthly periods or menstruation experienced by a woman.
Hays: (الحلس) A dish made of butter, dates and cheese.
**Hajafah:** (الحافة) A kind of shield.

**Hajar:** (هاجر) (Hagar/Agar/Hajira) One of Ibrāhīm’s wives who, along with her infant son Ismā‘īl (Ishmael), was settled in Arabia by Prophet Ibrāhīm (Abraham). She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

**Hejar:** (هيجار) (Hagar/Agar/-jira) One of Ibrāhīm’s wives who, along with her infant son Ismā‘īl (Ishmael), was settled in Arabia by Prophet Ibrāhīm (Abraham). She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

**Hajjar:** (الحجر) Places in Bahrain, Jazan, Najrān.

**Al-Hajjarul-Aswad:** (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka‘bah in Makkah by Prophet Ibrāhīm. The pilgrims kiss it following the practice of Prophet Muhammad.

**Hajj:** (الحج) A person who has performed the Hajj, or pilgrimage to Makkah.

**Hajj:** (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrāhīm, his wife Hajar, and their son Ismā‘īl over 4,000 years ago. In addition to Tawaf and Sa‘y, there are a few other requirements but especially one’s standing (i.e., stay) at ‘Arafāt during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الإفراد single), Qirān (القرين combined), Tamattu’ (التمتع interrupted).

**Hajj 'Akbar:** (الحج الكبير) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

**Hajj 'Asghar:** (الحج الصغير) The minor pilgrimage ('Umrah).

**Hajjul-Bayt:** (البيت) Making a pilgrimage to the House of Allāh.

**Hajj Ifrād:** (الإفراد) (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.

**Hajj Mabrūr:** (المحترم) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad and with legally earned money.

**Hajj Qirān:** (القرين) (Combined Hajj) Performing the ‘Umrah followed by the Hajj, without taking off the Ihram in between.
**Haaj Tamattu'**: (حج التمتع) (Interrupted Hajj) Umrah is followed by Hajj, but the Ihram is taken off in between these two stages.

**Haajjatul-Wadâ**: (حجة الوداع) The last Hajj of the Prophet رضي الله عنه, the year before he died.

**Haajjâm**: (الحجام) One who performs cupping.

**Haajr**: (حجر) A place in the way to Basrah & Kufah from Yamâmah where the vessels were made, also the place of Banu Sulâm.

**Halâl**: (الحلال) That which is lawful or permissible in Islam.

**Halâlah**: (الحلالة) 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.

**Halîf**: (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.

**Halq**: (الحلق) To shave off the hair from the head (during Hajj).

**Halqah**: (الحلقة) A group of students involved in the study of Islam.

**Hâm**: (الحم) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

**Hâmâh**: (الحمامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

**Hanâfi**: (حنفي) Islamic school of law founded by Imâm Abû Hanîfah. Followers of this school are known as the Hanafis.

**Hantâh**: (هتاة) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

**Hanbali**: (حنابي) Islamic school of law founded by Imam Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

**Hanîf**: (الحنف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) ﷺ. Hanîf literally means 'one who is inclined', it is used in the Qur'an at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allâh or to His faith, that is, monotheism (wor-
Hunafa': (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allah, but the chief objects of worship there were a number of idols which were called daughters of Allah and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafa’ (sing. Hanif), a word originally meaning ‘those who turn away’ (from the existing idol-worship), but coming in the end to have the sense of ‘upright’ or ‘by nature upright,’ because such persons held the way of truth to be right conduct. These Hunafa’ did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of ‘Abdullah became one of these.

Hantam or Hantamah: (الحرمة أو الحائمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.

Hanūt: (الحزوت) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harâm: (الحرم) A Harâm is a sanctuary, a sacred territory. Makkah has been considered a Harâm since the time of Prophet Ibrahim (Abraham) . All things within the limit of the Harâm are protected and considered inviolable. Al-Madinah was also declared a Harâm by the Prophet . Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harâm) in Makkah and the Prophet’s Mosque (Masjid Nabawi) in Al-Madinah. This is why they are referred to as ‘Al-Harâmayn Ash-Shariffayn’, the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harâm: (الحراطم) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra': (الحروراء) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbi: (الحربى) Who is in the state of war.

Harîr: (الحرير) Silk.

Harj: (الهرج) Killing.
Harrah: (الحرة) A well-known rocky volcanic region in and around Al-Madinah covered with black stones.

Hārūn: (هارون) (Aaron) The brother of Prophet Musa (Moses)  and a Prophet of Allah.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā.

Al-Hashba: (الحصبة) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi'ah (demerit, sin, bad deed).

Al-Hashr: (الحشر) Another name for the Day of Judgment, Yawmul-Hasr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur'ān.

Hasir: (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar: (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad  whose pure drink will refresh the believers on the Day of Judgment.

Hawālah: (الحوالة) 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.

Hawārī: (الحواري) Sincere supporter or disciple.

Hawāzin: (الهوازن) A tribe of Quraysh.

Hāwiyyah: (الهوية) The lowest pit of Hell.

Hawl: (الحول) The minimum period of time after which Zakāt becomes due upon property.

Hawwa: (حواء) Eve, the wife of Adam. The Qur'ān indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allah by eating fruit from the forbidden tree in the heaven. Upon turning to Allah in repentance, both were likewise equally forgiven.
Hayā': (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayā' is of two kinds: good and bad; the good Hayā' is to be ashamed to commit a crime or a thing that Allāh and His Messenger ṣallallahu ‘alayhi wa sallam has forbidden, and bad Hayā' is to be ashamed to do a thing, which Allāh and His Messenger ṣallallahu ‘alayhi wa sallam ordered to do.

Henna: (الحناء) A kind of plant used for dyeing hair etc.

Hibah: (الهبة) present, gift.

Hibarah: (الحريرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

AllHidānah: (الحضانة) The nursing and caretaking of children.

Hifz: (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ān. Any person who achieves this task is called Ḥāfiz. There are millions of Muslims who memorize the whole Qur'ān.

Hijāb: (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hijāz: (الحدود) The region along the western seaboard of Arabia, in which Makkah, Al-Madinah, Jeddah, and Ta’if are situated.

Hijr: (حجر) The place of Thamūd before Tabūk between Al-Madīnah and Shām. Also the unroofed portion of the Ka‘bah called Ḥatīm, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ṣallallahu ‘alayhi wa sallam that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijri: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet’s migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatun-Nabī (the Prophet’s city), commonly known as Al-Madīnah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is
dated from this important event, which marks the beginning of an Islamic state (in Al-Madinah) in which the Sharī‘ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabī‘ul-Awwal, Rabī‘uth-Thāni, Jumādal-Ūlā, Jumādath-Thāniyah, Rajab, Shawwāl, Dhul-Qadah, Dhul-Hijjah.

Hillāb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himā: (الحمى) A private pasture.

Hīms: (حيمص) A city in Shām (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyān: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hīqqah: (البيقة) A three-year-old she-camel.

Hirā?: (الحراء) The cave in a mountain named Jabal-un-Nūr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur‘ān, beginning with the word ìqra’ that means ‘read’. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call to prophethood, where he could contemplate alone and seek Allāh free from the distractions of the city below.

Hubal: (قبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka‘bah in the pre-Islamic period of Ignorance.

Hublā: (الحلالي) A kind of desert tree.

Hudā‘: (الحداء) Chanting of camel-drivers keeping pace of camel’s walk.

Al-Hudaybiyah: (الحدبية) A well-known place ten miles from Makkah on the way to Jeddah.

Hudūd: (الحدود) (sing. Hadd) Allāh’s set boundary limits for Halāl (lawful) and Ha‘rām (unlawful). Whoever transgresses these limits may be punished or forgiven by Allāh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjāj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Ḥājj = الحاج a male pilgrim; Ḥājjah = الحاجة a female pilgrim)
**Glossary of Islamic Terms**

**Hujrah:** (الحجرة) Courtyard of a dwelling place, or a room.

**Hukm:** (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

**Hukmiyyah:** (الحكمية) One of the Khawarij sects. So named because they had rejected the verdict of the arbitrators appointed by ‘Ali and Mu‘awiyah under the plea that judgment rests only with Allâh.

**Hullah:** (الحلاة) A Najrâni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

**Humaz:** (الهمز) Madness or evil suggestions.

**Hums:** (حمر) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harâm or born there or were in the area of Harâm or were from the tribes of Kinânah and Jadilah. This word implies enthusiasm and strictness. The Hums used to say: “We are the people of Allâh.” They thought themselves superior to other people.

**Hunayn:** (الحنين) A valley between Makkah and Ta‘if where the battle took place between the Prophet ﷺ and Quraysh pagans.

**Huqûq:** (الحقوق) (sing. Haq) Rights.

**Hür:** (الحور) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allâh as such not from the offspring of Adam. (Hûrîn-wide-eyed houris)

**Hûrîn:** (حور عين) Wide-eyed houris.

**Ibâdah:** (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allâh (. Thus in Islam, visiting the sick, giving charity, hugging one’s spouse, or any other good act is considered an act of worship.

**Iblîs:** (إبليس) The word literally means ‘thoroughly disappointed, one in utter despair’. It is the personal name of Shaytân (Satan) or the cursed devil, as found in the Qur’ân. Iblîs is believed to be a prominent member of the jinn, a class of Allâh’s creation. When Adam (the first human) was created, Allâh commanded Iblîs and all the other angels to prostrate themselves before Adam. He rebelled against Allâh out of vanity and refused the Command of Allâh to prostrate before Adam, and was cast out from heavens. Iblîs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of
defiance, Iblīs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblīs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh’s order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblīs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allāh. Allāh warns human beings repeatedly in the Qur’ān that Iblīs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

*Ibn:* (ابن) (also used as bin) Arabic term meaning ‘son of’. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sīnā (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).


*Ibn Labūn:* (ابن لبون) Two year old camel.

*Ibrāhīm:* (إبراهيم) Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrāhīm’s devotion, struggles and sacrifices during the annual Hajj rites.

*Iddah:* (العدة) The waiting period prescribed by Allāh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband’s death, during which a woman may not remarry after being widowed or divorced.

*Idhkhir:* (الإذخیر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

*Idtībā‘:* (الإضطباب) In Ihram, putting the upper wrap (Ridā’) under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

*Ifādah:* (الإفاضة) See Tawāfūl-Ifādah.

*Ifiār:* (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhān) is called.

*Iḥdād:* (الأحداد) Mourning for a deceased husband.
**Ihāl:** (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or 'Umrah.

**Ihram:** (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or 'Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah 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 'Umrah. Then Talbiyah pilgrimage recitation (Labbayk Allāhumma Labbayk... Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called Izār, and the other wrapped round the upper part of the body is Rīdā'. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihram the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

**Ihsān:** (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with 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. In other words, Ihsān means to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

**Ihtikār:** (الاحتكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

**Al-Ihtibā:** (الاحتقاء) See Al-Habwah.

**Ibn Makhād:** (ابن مخاض) One-year-old camel.

**Ijārah:** (الإيجارة) Literally means to give something on rent.

**Ijmāʿ:** (الاجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Shari'ah. Ijmāʿ comes next to the Qur'ān and the Sunnah as a source of Islamic doctrines.

**Ijtiḥād:** (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ān and Sunnah for the purpose of finding legal
solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur‘an and the Sunnah.

?lā‘ or Iylâ‘: (لايلا‘) A husband’s oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

Ilhâm: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allah puts into the minds of His pious servants.

?liyâ‘: (ليهاء) Eilat seaport near Israel at head of Gulf ‘Aqabah.

‘Ilm: (العلم) Arabic term meaning knowledge. The Qur‘an and Hadîth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

‘Ilm Jafar: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from ‘Ali bin Abu Talib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

Imâm: (الإمام) Generally, the term Imâm refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

‘Imâmah: (العمامة) The turban or similar head covering.

Imâm Mahdî: (الإمام مهدى) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyâmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet ‘Eisa (Jesus) will take over the leadership.

Imān: (الإيمان) Literally means faith or belief. Here it refers to believing in Allah (as the One and only God and believing that Muhammad is His Messenger, and also having belief in other articles of faith.

Imlâs: (الإمساك) An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

Imsâk: (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijâniyyah: (الإنجليزانية) A woolen garment without marks.

Injîl: (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet ‘Eisa
(Jesus) during the last two or three years of his earthly life. The Injil mentioned by the Qur'an should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus. It is significant, however, that the statements explicitly attributed to Jesus in the Gospels contain substantively the same teachings as those of the Qur'an.

*Innā Lillāhi wa Innā Ḥayyi Rājiʿūn:* (إِنَّ لَنَبِيَّ الْلَّهُ وَإِنَّا إِلَيْهِ رَاجِعُونَ) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning 'We are from Allah and to Him we return'. Muslims believe that Allah is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allah. He is grateful and thankful to Allah for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

*In shā' Allāh:* (إِن شَاءَ اللَّهَ) The meaning of this Arabic phrase is 'If Allah wills'. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allah. They leave the results in the Hands of Allah.

*Intiqās:* (التقاص) Sprinkling water on private parts while performing Wudu’.

*Iqāl:* (العقال) The rope by which the camel's foreleg is fettered.

*Iqāmah:* (أَيْمَاه) It refers to the second call for the prayer that follows the first call (Adhān). Iqāmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhān. The statements of the Adhān are recited reduced so that the statements that are expressed twice in the Adhān are recited once in Iqāmah except the last utterance of Allahu-Akbar. The prayer is offered immediately after Iqāmah has been pronounced.

*Iqāmatus-Salāt:* (إِقَامَةِ الصَّلاةِ) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his 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 has said: "Order your children for prayer 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 re-
sponsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: “Offer your prayers the way you see me offering them.” Please see Sahîh Al-Bukhârî, Vol. 1 for the Prophet’s way of praying, in the book of characteristics of the prayer and that the prayer (Salât) begins with Takbîr (Allâhu-Akbar) with the recitation of Sûrat Al-Fâtihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslîm.

Iqra’: (اِقْرَأْ) It means ‘read’ or ‘recite,’ it was the first word of the Qur’ân revealed to Muhammad ﷺ during one of his retreats to the cave of Hirâ’ above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, ‘from the cradle to the grave’ as Prophet Muhammad ﷺ said.

Irjâh: (الارواءه) To comb the hair everyday.

Isbâghul-Wudû’: (إِسْبَاغِ الْوَضُوءِ) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudû’ means performing ablution well, and Atammal-Wudû’ means performing ablution perfectly.)

Isbâl: (الإِسْبَالِ) Making one’s lower garment too long below the heels.

‘Ishâ: (الْيَوْمَ الْمَيْمَة) It is the commencement of darkness, and the beginning of the time of ‘Isha’ (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish’âr: (الإشْعَار،) Marking the Budn. This was done by grazing the skin of the camel’s hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

Ishrâq: (الإِشْرَاقِ) Sunrise.

Ishtimâhus-Sammâ’: (اِشْتِمَالُ الصُّمَام) 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 (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one’s private parts. (See Ihtibâ’)

Ishtirâk: (الإِشْتِرَافِ) Equivocally; participation; partnership. While Istitânah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam: (الإِسْلَامِ) Its meaning encompasses the concepts of peace, greeting,
salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allâh,' and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allâh for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salam) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ☪ (Sûrah 3 Âl 'Imrân-The Family of Imrân, Verse 19) “Truly, the religion with Allâh is Islam,” and again (Sûrah 5: Al-Ma‘idah-The Table Spread, Verse 3) “This day I have perfected your religion for you, and have chosen for you Islam as your religion.” A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismâ‘îl: (إسحاق) (Ishmael) The elder son of Abraham, Prophet of Allâh and the father of the Arabs, born to his wife Hajar. When he was about
thirteen years old, Ismā‘īl helped Abraham build the Ka‘bah as a place for monotheists to worship the One God. He, along with his younger brother Ishaq (Isaac), are considered by Muslims to have been Prophets in their own right.

**Ismā‘īl** (الإسحاق). The chain of narrators of a Prophetic Hadīth.

**Isrā’** (الإسراء) Another name for Sūrah Bānī Isrā‘l (17) of the Noble Qur‘ān.

Isrā’ wa Mi‘rāj: The miraculous ‘Night Journey’ and ‘Ascension’ of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqṣā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad’s wife Khadijah’s death, gave strength to him by reaffirming God’s support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

**Istabraq:** Thick Dībāj (pure silk brocade).

**Istibrā’** (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

**Istighfār:** (الاستغفار) To seek Allah’s forgiveness. It is something that must be done continuously in a Muslim’s life.

**Istihādah:** (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahīh Al-Bukhārī, Vol. 1, Hadīth No. 303)

**Istihsān:** (الاستحسان) To give a verdict with a proof from one’s heart with satisfaction, and one cannot express it [only Abū Hanīfah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

**Istījmār:** (الاستجمار) Purification by stone.

**Istikhārah:** (الاستخاره) A prayer consisting of two Rak‘āt in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Hadīth No. 263, Vol. 2; Hadīth No.391, Vol. 8; Hadīth No. 487, Vol. 9; Sahīh Al-Bukhārī)

**Istinjā‘:** (الإستنجاء) Cleansing of one’s private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

**Al-Istinswāq:** (الاستشاق) Rinsing the nose.
Istisqa': (الاستسقاء) A prayer consisting of two Rak'at, invoking Allah for rain in seasons of drought. (See Sahih Al-Bukhari, Hadith 119, Vol. 2)

Ithm: (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid: (الإثم) Antimony that clears the vision and makes the eyelashes grow.

I'tikaf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allah only. It refers to the religious practice of spending the last ten days of Ramadân (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. 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: (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجبري) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or bad against the Qadariyyah sect whose belief is just the opposite.

Jad‘ā: (جدعاء) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

Jadha‘ or Jadha‘: (جدعة) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahâlah: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahim the shallowest level of Hell. It is reserved for those who believed in Allah and His Messenger , but who ignored His commands. 2. Jahannama deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa‘îrah is reserved for the worshippers of fire. 4. Saqarthis is where those who did not believe in Allah will be sent on the Day of Judgment. 5. Ladhawill be the home of the Jews. 6. Háwiyahwill be the abode of the Christians. 7. Hutamahthe
deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allah's creation are the Munafiqin (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allah and His Messenger ﷺ. A dweller of Hell is called a Jahannami.

Jahil: (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jahiliyyah: (الجاهليّة) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jahiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life, either wholly or partly, as independent of the directives of God.

Jahim: (الجهم) See Jahannam.

Jahmiyyah: (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allah in the Hereafter.

Jahri Salat: (الصلاة الجهيرية) Prayer of audible recitation.

Jayshul-'Usrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabūk.

Jalil: (الجليل) A kind of good smelling grass grown in Makkah.

Jarīyah: (الجارية) A young girl.

Jāʿiz: (الجازئ) see Halāl.

Jalab & Janab: (جلب واجب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallālah: (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah: (جلسة) Sitting between the two prostrations.

Jam' (الجمع) Muzdalifah, a well-known place near Makkah.
Jami': (الجامع) Collection of Ahadith on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

Jamā'at: (الجماعة) It is a group or a congregation for communal worship.

Jamrah: (الجمار) White hot coal. A small stone-built pillar in a walled place. There are three Jimar situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimar on the four days of 'Eidul-Adhā at Mina.

Jamratul-'Aqabah: (جمرة العقية) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-Ūlā: (جمرة أولى) The first one.

Jamratul-Wusta: (جمرة وسطى) The middle one.

Janābah: (الجناية) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salāh (prayer) or recite or touch the Qur'ān.

Janāzah: (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janīb: (الجنب) A good kind of date.

Jannah: (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allah and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:


Al-Jarhu wat-Ta'dil: (الجرح والتعديل) The Science of Validation of Ahadīth, validation or invalidation.
Jāriyah: (الجارية) Bondmaid, a female bond servant.

Jazākallāhū khayran: (جزاك الله خيرا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allāh reward you for the good. It is understood that human beings can’t repay one another enough. Hence, it is better to request Almighty Allāh to reward the person who did a favor and to give him the best.

Jī’ah: (الجعة) Beer. A drink made from barley and wheat.

Jibrā’il or Jihrā’il (جعليل/جبريل) Muslims believe that angels are among God’s many creations. He is believed to be one of the most important angels, as he was responsible for transmitting God’s Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur’ān as a Spirit (Ruh) from God.

Jibt: (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: (الجهاد) The word literally means ‘to strive’ or ‘to exert to the utmost.’ It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujăhid, Jihād, and Ijtihād. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one’s life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur’ān that says: “There is no compulsion in religion.”(Qur’ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allāh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the
Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

_جُلَبَب_ (بِل جَلِبَب) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

_جَمَار_ (الجمار) See Jamrah.

_جَن_ (الجن) A creation, created by Allah from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See سُرَاح 72 of the Noble Qur’ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

_جَرِبَّانَة_ (الجدارنة) A place, few miles from Makkah. The Prophet distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrām to perform ‘Umrah.

_جَرَّا_ (الجرار) (Also called Qullah - الغارة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - الغارة).

_جِبْزَاء_ (الجزاء) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakāh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them. Jizyah symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See Sahih Al-Bukhārī, Vol. 4, Ahādīth No. 384, 385 and 386)

_جَبْحَ_ (الجبة) A cloak, outer garment.
**Al-Jubār:** (الجبار) Bloodshed with impunity (exemption), i.e., without liability.

**Juhfah:** (الجحفة) The Mīqāt of the people of Shām.

**Jumu‘ah:** (الجمعة) Friday, the Muslims’ day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu‘ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur‘ān.

**Jumu‘ah Masjid:** (مسجد الجمعة) Refers to the mosque in which Jumu‘ah prayer is offered. It is generally the main mosque in a town or city.

**Junub:** (الجنب) A person who is in a state of Janābah, means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janābah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahārah, without which a man or woman is not allowed to touch or read the Qur‘ān, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudū’).

**Juyūb:** (الجوب) Bosom or breast.

**Juz’:** (الجزء) Collection of Ahādīth handed over by a single individual, a Companion, a Successor or a succeeder.

**Ka‘bah:** (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka‘bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael ۚ about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad ۸, and is covered by a black and gold cloth embroidered with Verses from the Qur‘ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Harām) at Makkah, it is the most sacred place in Islam and commonly referred to as the ‘House of Allāh.’ It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka‘bah. The Ka‘bah contains the sacred Black Stone.
**Al-Kabā’ir:** (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

**Kabsh:** (الكبش) Ram, a male sheep.

**Kafan:** (الكفن) The shroud for the dead.

**Kafālah:** (الكفالة) 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.

**Kaffarah:** (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

**Kafil:** (الكفي) A person providing surety, or a guarantor.

**Kāfir:** (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allah, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad &% as the final Messenger of Allah.

**Kafir** (الكافور) Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur’an, Al-Insan (76:5).

**Kalālah:** (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

**Kalam:** (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

**Kalām Majīd:** (كلام مجيد) Refers to the Noble Qur’an, the Message of God.

**Kalimah:** (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah.

**Kalāma:** (الكلام) Poor dependents and a debt.

**Kanz:** (الكنز) Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur’an 9:34).

**Karāmāt:** (الكرامات) (sing. Karamah) Literally means a miracle. But in Islam
it refers to miracles performed by saints and other pious slaves of Allah. These miracles are performed only by the will of Allah. Saints cannot perform any miracles of their own accord.

*Kasafat:* (كُسَفَت) An Arabic verb meaning ‘eclipsed’, used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

*Kashf:* (الكشف) Literally means ‘manifestation’.

*Katam:* (الكتم) A plant used for dyeing hair (Wasmah).

*Al-Kawthar:* (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Siratul-Mustaqim. It is a gift from Allah to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Surah No. 108.

*Khabūl:* (الخبال) The (mire of) pus or sweat of the people of Hell.

*Khabat:* (الخباط) The leaves of a thorny desert tree.

*Khadhf:* (الخذف) The act of throwing small pebbles (like in Ramy).

*Khadirah:* (خضرة) A kind of vegetation.

*Khaybar:* (خَيْبَر) A well-known town in the north of Al-Madinah on the road to Syria.

*Khayf:* (خَيْفَ) A valley.

*Khalās:* (الخلام) A condition stipulating that the seller will deliver the product when it comes into his possession.

*Khifjah:* (الخليفة) Pregnant she-camels those are halfway through their pregnancy.

*Khalifah:* (الخليفة) (Caliph) The Imam or the Muslim ruler.

*Khalifah:* (الخليفة) An Arabic term meaning ‘successor,’ it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalifah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharī'ah (Islamic law). Another title for the Khalifah (caliph) is Amirul-Mumītin meaning ‘the Leader of the Believers’. In the political history of Islam, Khalifah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafā’ur-Rāshidūn. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, ‘Umar bin Khattab, ‘Uthman bin ‘Affān, and ‘Ali bin Abu Talib (11-35 AH, 632-655
CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

**Khalifah:** Khalifah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalifah (representative) of Allah on earth according to Allah. This term has been used in the Qur'an with reference to man: "Just think when your Lord said to the angels: ‘Lo! I am about to place a vicegerent on earth...'" (2:30). At certain places in the Qur'an, Khulafa' (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

**Khalil:** A close friend. The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet Ṣallallāhu ʿalaihi wa salam had only one Khalil, i.e., Allah, but he had many friends.

**Khalīq:** A kind of perfume and dye made from saffron.

**Khamr:** It literally means ‘wine’, and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur'an, Al-Baqarah (2:219), Al-Mā'idah (5:93).

**AlKhamṣah:** The five compilers of Ahādīth. Abu Dawud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

**Khamisah:** A black woolen square blanket with marks on it.

**Khandaq:** It means a ditch. Generally referred to the battle of Khandaq.

**Kharāj:** Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

**Kharāj:** Zakāt imposed on the yield of the land (1/10th or 1/20th).

**Kharqā:** An animal with pierced ears.

**Khasafa:** A word meaning 'eclipsed' used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

**Khatib:** Orator, speaker.

**Khawārij:** (Khārijites or the Seceders) The people who dissented
from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

**Khazîr** or Khazîrah: (الخزير، الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

**Khibr:** (الخبر) The agreement to Mukhābarah, i.e., selling fruit before it ripens.

**Khilābah:** (الخلافة) Deception. See Musarrah:

**Khilāfah:** (الخلافة) The Muslim state or the office of the caliph.

**Khilāl:** This term is generally used in the act of Wudū’ (ablution). It refers to the passing of fingers either through one’s beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

**Khimār:** (الخمار) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

**Khuff:** (الخف) (pl. Khifāf) Leather socks or slippers.

**Khul’:** (الخلع) It signifies a woman’s securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Verse 2:229.

**Khummrah:** (الخمورة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

**Khums:** (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allah and to help the orphans, the needy, the wayfarer and the Prophet’s kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur’ān, Al-Anfal (8:41).

**Khushū’:** (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

**Khutbah:** (الخطبة) Sermon or religious talk. The weekly community address given by an Imām immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest ser-
mon in the history of mankind is called Khutbatul-Wada’ (the Farewell address), given by the Prophet Muhammad ﷺ during his last Hajj in 10 AH. There are various types of sermons:

1. Khutbatul-Jumu‘ah (the Friday sermon). This is given immediately before the Jumu‘ah (Friday) prayer. 2. Khutbatul-'Eid (the 'Eid sermon). This is given immediately after the prayer of the two 'Eids. 3. Khutbatun-Nikâh (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikâh: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifâyah: (كفاية) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kift: (الكفت) Share or portion, a like part.

Ki‘âb: (الكباب) Ki‘âb is plural of Ka‘b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: (الكحل) Antimony eye powder.

Kūfah: (الكوفة) A city of Iraq.

Kuffîr: (الكافر) Plural of Kāfir (see Kāfīr).

Kūfî: (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur’ān.

Kūfr: (الكفر) The state of disbelief. Its original meaning is ‘to conceal’. This word has been variously used in the Qur’ān to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allah, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Pre-ordainments whatever Allah has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allah; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kūfr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kūfr. Killing a believer also constitutes disbelief.

Kufu‘: (الكنو) 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 Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

**Kunyah:** (الكتبة) Surname. 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.

**Kursî:** (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allah, the Creator of both the Kursî and the 'Arsh, is the Most Great.

*Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the 'Arsh (Throne):*

*It is narrated from Muhammad bin 'Abdullâh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatâwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)*

**Kusûf:** (الكسوف) Solar eclipse. See Kasafat.

**Labbayk:** (لبيك) Literally means a response to the call.

**Labbayka wa Sa'dayka:** (نبيك وسعديك) I respond to Your call; I am obedient to Your orders.

**Laghw:** (اللغور) That which is not suitable—vain talks, useless discussion and playfulness.

**Lâ hawla wa lâ quwwata illâ billâh:** (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allah the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allah, and submits himself to Allah.

**Lahd:** (الحد) Niche type of grave.

**Lâhut:** (الأزهر) Divine.

**Lâ Ilâha 'illallâh:** (لا إله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allah.' The second part of this first pillar is to say: 'Muhammadun Rasûlullâh,' which means: Muhammad is the Messenger of Allah.
**Glossary of Islamic Terms**

*Lāt:* (اللات) A chief goddess of the Thaqif tribe in Ta‘if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur‘ān, An-Najm (53:19).

*Laylatul-Qadr:* (ليلة القدر) ‘The Night of Power,’ concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qur‘ān was first revealed by Jibra‘īl to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirā’ above Makkah. Allāh تَعَالَى 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 worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur‘ān Surat 97 (V.97: 1-5) (See Sahīh Al-Bukhārī, Vol. 3, Hadith No. 231 and Chapter No.2)

*Al-Latif:* (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur‘ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

*Al-Lawh Al-Mahfūz:* (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur‘ān was first written on the Lawh Mahfūz in its entirety before it was sent down to the Baytul‘Izzah in the First Heaven.

*Li‘ān:* (اللعن) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

*Liwā‘:* (اللواء) A standard, it is smaller than Rāyah (الراية flag).

*Al-Lizām:* (اللازم) The settlement of affairs, in the Hadith, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

*Luqataḥ:* (اللفقة) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

*Ma‘āfīrī:* (معافي) A Yemeni Burd (sheet).

*Madhhab:* (المذهب) A term used in reference to a particular ‘school of thought’ in Islam. As Islam spread to new regions outside the Arabian pe-
ninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school’s opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the ‘lay’ Muslim.

**Madhi**: (المذي) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

**Ma’dhir**: (المذر) Literally means ‘one who is excused.’ In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

**Al-Madinah**: (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet’s Mosque is situated, it was the first city-state that came under the banner of Islam. Madinah means city, and Madinatun-Nabi (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madinah Munawwarah - the Illuminated, or the Enlightened City. Tabah and Taibah were also the former names for Al-Madinah. It became the center of the first Islamic community and political state after Prophet Muhammad迁移到 Makkah in 622 CE. The people of Al-Madinah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad迁移到 died in Al-Madinah in 632 CE and was buried in his room adjacent to the city’s central mosque, which he established.

**Al-Madmadah**: (المضمضة) Rinsing the mouth.

**Maghāfir**: (المغافر) A bad smelling gum.

**Maghāzī**: (المغازي) Plural of Maghza or Ghawwah (i.e., holy battle). The military campaigns in which the Prophet迁移到 himself participated.

**Maghrib**: (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three Rak’ahs and can be offered between just after sunset and before the stars appear in the sky.

**Mahr**: (صداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the
husband is required to make to his bride. *Mahr* seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal:* Deferred dower or dowry; *Mahr Mu’ajjal:* Immediate dower or dowry)

**Mahram:** (المحرم) The person with whom marriage is not permissible and with whom strict *Hijab* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanent *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father’s side, her brother’s son, her sister’s son, and her uncle from her mother’s side. Her *Radi Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband’s father (father-in-law), her husband’s son (stepson), her mother’s husband (stepfather), and her daughter’s husband. These categories of people, along with the woman’s husband, form the group of allowable escorts for a Muslim woman when she travels.

**Maytah:** (الميتة) Dead meat (meat of a dead animal).

**Maysir:** (السيصر) Gambling. Literally means getting something too easily.

**Al-Majid:** (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allah.

**Majus:** (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur’an, Al-Hajj (22:17).

**Makkah:** (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka’bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madinah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka’bah of idols and reintegrating the city into the fold of Islam.

**Makkük:** (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

**Makr:** (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur’an, Al-Imrân (3:54).
Makrūḥ: (مكروه, المكره) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the Makrūḥ counts as a good deed and doing it does not count as a bad deed. Makrūḥ is of two types: Makrūḥ Tahrīmī and Makrūḥ Tanzāhī. Makrūḥ Tahrīmī is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a Fāsiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. Makrūḥ Tanzāhī is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malāʾikah: (ملائكة) (sing. Malak) Angels, a class of God’s creations. Angels inhabit the unseen world, and constitute a group of beings who do God’s commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person’s good deeds while the other records a person’s evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur’ān, such as jibra’il (angel of revelation), Mikā’il (angel of rain and plant), and Isrāfīl (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malāʾikah: (الملاك) Another name for Sūrat Fāṭir, Sūrah 35 of the Noble Qur’ān.

Malḥamah: (المحمرة) (pl. Malāhim) The Fierce Battles that will take place near the End Times before the coming of Dajjāl. (Antichrist or False Maṣih).

Mālikī: (مالكی) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Mālikī.

Mamlūk: (المماليك) A male slave.

Manāt: (مناة) It was the chief idol worshipped by the Khuzā’ah and Hudhail tribes.

Manārah: (المئذنة) A tower-like structure, more commonly called a minaret, from which the Mu’ādhdhīn (caller to prayer) calls out the Adhān (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manāsik: (المناسك) The acts of Hajj like Iḥrām, Tawāf of the Ka’bah and Sa’y of Sāfā and Marwah, stay at ‘Arafāt, Muzdalifah and Mina, Ramy of Jamarāt, slaughtering of Ḥady (animal) etc. For details, see The Book of Hajj and

Manāsi (المناصب) A vast plateau on the outskirts of Al-Madinah.

Mandūb (مذدوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after Zuhr and Maghrib prayers. Doing the Mandūb counts as a good deed and not doing it does not count as a bad deed or a sin.

Manī (المني) Semen or sperm.

Manīḥah: (النية) (pl. Manīḥ) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المين) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannān: (المنان) The one who reminds others of what he has given to them.

Manzīl: (المنزل) (pl. Manzīl) Portion. There are seven Manzīl in Qurān to be recited over seven days. The last Manzīl nicknamed as Mufassal. or Hizbul-Mufassal.

Maqām Ibrāhīm: (مقام إبراهيم) The Station of Ibrāhīm or the standing place of Ibrāhīm, a place near the Ka’bah, where there is a stone bearing the footprint of Prophet Ibrāhīm عليه السلام on which Abraham عليه السلام stood while he and Ishmael عليه السلام were building the Ka’bah.

Maqām Mahmūd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad عليه السلام and none else.

Mārīqah: (المارقة) (Passers through) One of the Khawārij sect. so named because they had strayed away from the true faith.

Ma’rūf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in Haiyus-Siri that Marwah is a sharp stone after which the mountain across from Safā was named. A mound near the Ka’bah that is referred to in the Qur‘ān as one of the symbols of Allāh. It is in conjunction with Safā. Now
it is a remnant of a mountain in Makkah.

**Maryam:** (مریم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus ☪ in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'an is titled *Maryam* indicates that the lessons of her life are extremely important for Muslims.

**Mas'alah:** (المستالة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas'alah* is *Masā'il*.

**Mash:** (المحش) The act of passing of wet hands over a particular part of the body.

**Mā shā' Allah:** (ما شاء الله) An Arabic sentence meaning literally, ‘What Allah wishes,’ and it indicates a good omen.

**Mash'ar:** (المشمار) Shrine. A place appointed for sacred rites.

**Al-Mash'arul-Harām:** (المشعر الحرام) The boundary of Al-Masjid Al-Haram in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

**Mashrubah:** (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

**Al-Masih Ad-Dajjal:** (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

**Masjid:** (المسجد) (pl. Masājid) Mosque. A term meaning ‘place of prostration,’ *Masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *Sujud* (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with *Mashrijid*, though the latter term is preferred by Muslims. The *Masjid* also serves various social, educational, and religious purposes. There are three sacred *Masājid* in the world, which Muslims hope to visit and pray within.

**Masjid Aqsa:** (المسجد الأقصى) The ‘Furthest Mosque’ built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See *Baytul-Maqdis*.

**Al-Masjidul-Harām:** (المسجد الحرام) (The Inviolable Mosque). The Grand
Masjid in Makkah. The Ka’bah (the Qiblah of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawī: (المسجد النبوي) Another name for the Masjidur-Rasul in Al-Madinah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madina, where most of the Hajis go for wearing Ihram; a Miqāt.

Matāf: (المطاف) Area of Tawáf.

Mathānī: (المتماثل) The oft-repeated Verses of the Qur’ān, and that is Sūrat Al-Fātihah, recited repeatedly in the prayer.

Ma’thuraḥ: (الماثورة) Custom.

Mawlla: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allah describes Himself as the Mawlla or the Lord (Allah) of the believers. Mawlla is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

MawlaYa: (مولى) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqūdhah: (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawāli: (الموالى) Non-Arabs and originally former slaves.

Mawāqīt: (المواقيت) See Miqāt.

Mayāṭhir: (المبطن) (pl. of Mitharāh) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being

Mazhar: (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan: (الممحجن) A walking stick with a bent handle.

Mihrāb: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the Imām, and the Qiblah, the direction of Ka’bah, towards
which all Muslims turn during the formal worship. Architecturally, the Mihrab serves to amplify the voice of the Imam as he leads the worshippers in prayer.

**Mijannah:** (المجنة) A place at Makkah.

**Milad:** (الميلاد) Literally means ‘birth, birthday.’ In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

**Millah:** (الملة) See Ummah.

**Minā:** (منى) A plain five miles from Makkah and approximately ten miles from ‘Arafat within the bounds of the Haram (sanctuary) of Makkah. During the Hajj the pilgrims pass the night between the eighth and ninth day, before proceeding to ‘Arafat on the ninth day. An essential place to visit during the Hajj.

**Minbar:** (المصبة) Steps with a pulpit on which the Imam stands to deliver the Khutbah (sermon or address).

**Miqāt:** (الميقات) (pl. Mawāqīt) The appointed places specified by the Prophet ﷺ for entering the state of Iḥrām (consecration) before entering Makkah when intending to perform ‘Umrah or Hajj.

**Mi’rāj:** (المعراج) Literally means ‘ascension’. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascension through the realms of the seven heavens wherein he communicated with Allāh. (See Hadith No. 345, Vol. 1, Hadith No. 429, vol. 4 and Ahadith No. 345, Vol. 1, 227, Vol. 5, Sahih Al-Bukhari) [Also see (V. 53:12, 17:1) the Qur’ān] See also Isrā’ and Mi’rāj.

**Mirbad:** (المريبد) A place where dates are dried, also said for a small enclosure for animals.

**Mirt:** (المطر) (pl. Murūf) A sheet of wool or silk to wrap around.

**Miskin:** (المเสร) (pl. Masākīn) The word denotes helplessness, destitution. Thus Masākīn are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that Masākīn are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are
deserving of help.

*Misr:* (مصر) Egypt.

*Miswāk:* (المسباك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

*Mitharah:* (المثارة) See *Mayāthir*.

*Mithqāl:* (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mithqāl* = 94 grams approx.)

*Mizz:* (ميس) Beer.

*Mu‘adhdhin:* (المأذن) A call-maker who pronounces the *Adhān* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu‘adhdhin* may also perform other duties, such as reciting the Qur’ān while worshippers assemble at the mosque and perform the *Wudū‘* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

*Mu‘āhād: (المعهود) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmī*.

*Mu‘allaqatul-Qulūb:* (مؤلَّفات القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

*Mu‘arras:* (المعرس) A place nearer to Mina than Ash-Shajarah.

*Mu‘āmalah:* (المعاملة) (pl. *Mu‘āmalāt*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

*Mu‘ān’an:* (المععنِ) Those *Ahādīth* in which narrator relates the text using the preposition ‘*an*.

*Mu‘aqqadah:* (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

*Mu‘asfār:* (المعصفر) Garments lightly died with safflower-almost orange color.

*Mu‘āsharah:* (المعاشرة) Literally means society. In Islamic terminology, it refers to one’s social relationships and social dealings.
**Mu’attalah:** (المعطلة) This sect does not believe in the primacy of Allāh’s Attributes.

**Mu’awwidhāt:** (المعوذات) The last three Sūrah of the Qur’ān.

**Mu’awwidhatān or Mu’awwidhatayn:** (المعوذتان أو المعوذتين) i.e., Sūrat Al-Falaq (113) and Sūrat An-Nas (114).

**Mubah:** (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the Mubah does not count as a good or bad deed.

**Mubahalat:** (المبعوثات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), Sahih Al-Bukhārī, Vol. 9, Hadīth No. 119].

**Mubiqa:** (المبيقة) Great destructive sins.

**Mudābarah:** (المدابرة) An animal with the sides of its ears cut off.

**Mudābbar:** (المدير) A slave who is promised by his master to be manumitted after the latter’s death.

**Mudārahah:** (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

**Mudārib:** (المشارب) The partner who provides entrepreneurship and management in a Mudārahah agreement, i.e., the one who contributed his labor to the partnership.

**Mudd:** (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. Sā’ equals 4 Mudds (3 kilograms approx.).

**Mufaddamah:** (المففدة) Garments deeply dyed with safflower-almost red color.

**Mufassal or Mufassalat:** (المحصل أو المفصلات) The shorter Sūrah starting from Qāf to the end of the Noble Qur’ān (i.e., from No. 50 to the end of the Qur’ān 114).

**Mufātaqah:** (المفتوحة) A mixture of sugarcane, molasses, sesame and fenugreek.

**Mufāwadah:** (المفاوضة) A basic contract of partnership based on Wakālah
and Kaf'alah. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

**Mufti:** (المفتى) One who issues verdicts.

**Muhaddith:** (المحدث) (pl. Muhaddithin) An Islamic scholar of Hadîth (sayings and traditions of the Prophet Muhammad ﷺ).

**Muhaflalah:** (المحفالة) Animals that have not been milked. See Musarrât.

**Muhajir:** (المهاجر) A person who does Hijrah (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madinah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allah and Islam and also the one who quits all those things which Allâh has forbidden. According to a Hadîth, Muhâjir is the one who forsakes mistakes and sins. (Ibn Mâjah: 3954)

**Muhallal lahi:** (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

**Muhallil:** (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

**Muhammad:** (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkân society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'an. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

**Muhâqalah:** (المحاقالة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

**Muharram:** (المحرم) An act that is strictly forbidden in Islam.

**Muharram:** (المحرم) The first month of the Islamic calendar. Also called the month of Allâh.

**Muhabbhah:** (المحبب) (See Abytah) A valley outside Makkah on way to Mina, sometimes called Khayf Bani Kinânah.
Muhnassar: (مُحسَّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath: (مُحدّثة) Innovation.

Muhdíth: (مُحَدِّث) An innovator of heresy.

Mu'kkam: (المحكّم) Qur'anic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim: (المحرّم) One who enters into the consecration state of Ihram for the purpose of performing the Hajj or 'Umrah.

Muhrimah: (المحرمة) A female who assumes Ihram.

Muhsan: (المحصن) One who is married.

Muhsanât: (المحصنات) It means 'protected women'. It has been used in the Qur'an in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar: (المحصر) A Muhrim who intends to perform the Hajj or 'Umrah but cannot because of some obstacle.

Mujfihid: (المجاهد) (pl. Mujfihidûn) One who takes an active part in Jihad and fights for Islam. A Muslim fighter. The opposite of Qa'idûn. See Jihad.

Mujaziz: (المجزز) A Qa'id: a learned man who reads the foot and hand marks.

Mu'jizah: (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allah.

Mu'jam: (المعجم) Collection of Ahadîth alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid: (المتّهد) (pl. Mujtahidûn) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'an, Hadîth, conscience of the community from all over the Muslim world, and reasoning.

Mukâtab: (المكتاب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.
Mulkhabarah: (المخابرہ) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says Mulkhabarah refers to sharecropping when the seeds are supplied by the cultivator, while Muzara'ah refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhadaarah: (المخاضرة) The buying of a raw crop before it is ready to be reaped is Mukhadaarah.

Mukhadram: (المخضرم) (pl. Mukhadramun) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulananah: (الملاعنة) The act of performing Li'an.

Mulabbadah: (الملبيدة) Cloak made from a thick patched sheet.

Mulamasah: (الملاسمة) Mulamasah is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes 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.

Mulhid: (المحد) Atheist, one who denies the existence of God.

Mulhidun: (المحددون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Mutazam: (المتمزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mumin: (المؤمن) A person who has deep faith in Allah and is a righteous and obedient slave of Allah.

Munabadhah: (المتابه) The sale by Munabadhah 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.

Munafiq: (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his Kufr (disbelief). (See Al-Baqarah 2:8-23). A Munafiq is more dangerous and worse than a Kafir.
**Munkar wa Nakir:** (منكر ونكير) The names of the two angels who question the dead in the graves.

**Muqabalah:** (المقابلة) The animal whose ears have been severed.

**Muqallid:** (المقلد) A follower of a qualified specialist on religious matters.

**Muqaradah:** (المقارة) Another name for Mudārakah used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

**Muqarrabān:** (المقربون) Literally means, ‘those who have been brought near.’ On the Day of Resurrection, Allāh ā will sort out the good and the evil into three groups: 1. Muqarrabān - the exalted class, those who will be nearest to Allāh. Also described as the Sābiqūn, meaning ‘those who outstrip the rest.’ 2. Ashābul-Maymanah - literally means, ‘the Companions of the Right.’ The righteous people destined to enter Paradise. 3. Ashābul-Mash’āmah - literally, ‘the Companions of the Left.’ These will be the inheritors of Hell-fire. See Al-Wāqi’ah (56:11-56).

**Muqaffa’ā:** (المقفا) The initial abbreviated letters prefixed to certain Sūrahs of the Qur’ān.

**Muqayyar:** (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

**Murābit:** (المراِبِط) A person who is on the road spreading Islam.

**Murji’ah:** (المرجئة) (Also called the people of Irjā’.) The Murji’ah sect has the belief that Iman (faith) concerns with words only, it has no link as far as deeds are concerned.

**Murtad:** (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

**Mūsā:** (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur’ān and the Old Testament. The Qur’ān contains accounts similar to those in the Hebrew Bible regarding Moses’ early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharaoh and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

**Mustad’afin:** (المستضعفين) Weak and oppressed persons.

**Musaddiq:** (المصدق) The person discharging voluntary charity.
**Musallā**: (المصل) A praying place.

**Musalli**: (المصل) One who is offering the prayer.

**Musannaf**: (المصنف) More comprehensive collection of Ahādīth divided into books and chapters.

**Musāqāt**: (المصابة) 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 Musāqāt. This is also called Muzāra‘ah (المزارعة). The difference between Musāqāt and Muzāra‘ah is that the first mentioned is for grains and the last mentioned is for fruit trees.

**Musarrat** or Muhaffalah or Khilābah: (المصرة أو المحفلة أو الخلاءة) Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

**Mushabbihah**: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

**Mushaf**: (المصحف) A copy of the Qur’ān.

**Mushāwarah**: (المشاورة) It means consultation.

**Mushrik**: (المشرك) (pl. Mushrikūn or Mushrikūn) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolaters are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

**Musinnah**: (المستنة) A female three-year-old cattle, cow or ox (entered its third year). (Also Thaniyy or Thaniyyah, those having two teeth.)

**Muslim**: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means ‘one who submits to God.’ More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word ‘Muhammadan’ is a pejorative and offensive misnomer, as it violates Muslims’ most basic understanding of their creed- Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word ‘Moslem’ is also incorrect, since it is a corruption of the word ‘Muslim.’ Muslim is the one who believes in Allāh, His Prophets, His Books, the Day of Resurrection (Qiyāmah), recites the Kalimah, and accepts the commandments of Allāh and His Prophet ﷺ as the Truth.

**Musnad**: (المسند) Collection of Ahādīth with complete chains.
Musallā: (المصل) The place where the 'Eid prayer is performed.

Mustadrak: (المستدرك) Collection of Ahādīth a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. Mustahabb is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (Adhān).

Mustahādah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhrāj: (المستخرج) Collection of Ahādīth in which a later compiler collects fresh and additional Isnād (chains) cited by the original compiler.

Mustawsilah: (المستوصلة) The women who has her hair extensions done.

Mut'ah: (المتعا) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by 'Ali bin Abu Talib in Sahīh Muslim and Sahīh Al-Bukhārī.

Mutā'awwilan: (المتأوانون) Those (ones) who form wrong opinions of Kufr about their Muslim brothers.

Mutafahhish: (المفتتح) A person who conveys evil talk.

Mutafallijat: (المفتلقات) The women who have their teeth separated for the sake of beauty.

Mut'akif: (المتتكف) One who is in a state of I'tikāf.

Mut'amir: (المعتمر) The person performing 'Umrah.

Mutanammisah or Mutanammisât: (المتنمضة أو المستمثبات) The women who have their eyebrows plucked, some say it includes the face.

Mutashâbihât: (المتشابهات) Allegorical. Qur'ānic Verses that are not clear and are difficult to understand.

Mutazilah: (المتازلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allah, that the eternal nature of the Qur'an was questionable, and that humans have free will.

Mustawshimât: (المستوشمات) The women who get themselves marked with
tattoos.

**Mutras**: (مترس) A Persian word meaning ‘don’t be afraid.’

**Muttafaq ‘Alayh**: (متفق عليه) Meaning ‘Agreed upon’. The term is used for such Ahādīth that are found in both the collections of Ahādīth: Bukhari and Muslim.

**Muttāqī**: (المتقرر) Derived from its noun Taqwā (piety and fear of Allah), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. Taqwā or heedfulness is the main criterion by which God values the deeds of a Muslim (Al-Hujurat 49:13).

**Muttāqīn**: (المتقررون) 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).

**Muwalledīn**: (المولدون) The children of female slaves from other nations.

**Muzābanah**: (المزانية) 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.

**Muzaffar**: (المزنة) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called Muqayyar.

**Muzāra’ah**: (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says Muzāra’ah refers to sharecropping when the seeds are supplied by the owner of the land, while Mukhābarah refers to sharecropping when the seeds are supplied by the cultivator.

**Muzdāliṣah**: (المزادحة) (Also called Mash’ur) A place between ‘Arafat and Mina, about 20 km from Makkah, where the pilgrims while returning from ‘Arafat, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the Maghrib and ‘Ishā’ prayers (together) there.

**Nār**: (النار) The fire of Hell.

**Nabī**: (النبي) (pl. Anbiyā‘) The meaning of the word Nabī is a Prophet. To be a Prophet, he should receive a revelation from Allah that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in
the Qur'an that there are no more Prophets and Messengers after Muhammad the last of the Prophets and Messengers.

\textit{Nabidh}: (المريد) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

\textit{Nadh}: (النذر) is one of the three types of vows to Almighty Allah.

\textit{Ndili}: (النذلة) A camel used for agricultural purposes.

\textit{Nady}: (النجمي) A part of an arrow.

\textit{Nafath}: (النفث) Witchcraft.

\textit{Nafkh}: (النفخ) Puffing of Satan.

\textit{Nafilah}: (النافلة) The recommended prayers after or before the daily obligatory prayer.

\textit{Nafl}: (النفل) Literally means ‘optional’. A voluntary act of supererogatory devotion such as \textit{Nafl} prayer or \textit{Nafl} fast. According to the jurists it has a similar ruling to that of \textit{Mustahabb}.

\textit{Nafs}: (النفس) In Arabo-Persian usage, Nafs (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The \textit{Nafs} represents that core of each individual which exhibits an innate orientation towards God, called \textit{Fitrah}, and which passes into a different unknown realm upon a person’s physical death in the present world.

\textit{Nahd}: (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

\textit{Nakyun ‘anil-Munkar}: (نفي عن المنكر) Forbidding evil.

\textit{Nahr}: (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of \textit{Nahr} is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

\textit{Najájah}: (النجاسة) Refers to impurity. It is of two types: \textit{Najájah Ghalízah} (heavy impurity) and \textit{Najájah Khaffízah} (light impurity).

\textit{Najash}: (النجلش) 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.
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An-Najāshi: (انجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (نجد) Lexically means ‘the elevated land’. The expanse of land between Tihamah and Iraq.

Najis: (نجب) Something that is impure.

An-Najwi: (&&I) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur’ān (V.58:7-13), and also see the footnote of (V.11:18)] (See Sahih Al-Bukhari, Vol.3, Hadith No. 621)

Na’l: (العلم) Slipper or sandal.

Namimah: (النميمة) Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah: (النمره) (pl. Nimār) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah: (النمسة) The women who plucks the eyebrows of other women.


Naqib: (اللقب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqr: (النقر) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab: (النسب) Lineage or geneology.

Nasārā: (المصاري) The name given to the followers of the Christian faith both in the Qur’ān and Hadith.

Nash: (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to Uqiyyah (60 grams approximately).

Nasi: (النسي) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasīḥah: (الصيحة) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of the Qur’ān.
**Nasl:** (النصل) A part of an arrow.

**Nasut:** (الناسوت) Human, as opposed to Divine.

**Nawāfiḥ:** (النوافل) (pl. of Nāfilah) Optional practice of worship in contrast to obligatory (Fardāh). See Nafl and Nāfilah.

**Nawāt:** (النوات) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

**Nifāq:** (النفاق) Hypocrisy.

**Nifās:** (النفاس) Refers to the flowing of postnatal blood after childbirth.

**Nihāl:** (النحال) Present. (Hibah: Gift; 'Umrah: Lifelong gift; Ruqāh: Gift of house given for lifelong use).

**Nikāḥ:** (النكاح) Pronouncement of marriage or wedlock according to Shari‘ah (Islamic law).

**Niqāb:** (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

**Nisāb:** (النصاب) A threshold of wealth of which any excess is subject to Zakāt (obligatory charity). So Nisāb is the minimum amount of wealth or property which makes one liable to pay Zakāt. Minimum amount of property liable to payment of the Zakāt, e.g., Nisāb of gold is twenty (20) Mithqal, i.e., approx. 94 grams; Nisāb of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; Nisāb of food grains and fruit is 5 Awsuq, i.e., 673.5 kgs; Nisāb of camels is 5 camels; Nisāb of cows is 5 cows; and Nisāb of sheep is 40 sheep; etc.

**Niyah:** (النية) It is an intention to perform an activity.

**Nubwwah:** (النبيه) Prophethood.

**Nūh:** (نوح) A Prophet of Allāh mentioned in the Qur‘ān and the Old Testament.

**Nūn:** (نون) Fish.

**Nūr:** (النور) Light

**An-Nūr:** (النور) ‘The Light.’ One of the ninety-nine Attributes of Allāh, and the name of a Sūrah. See An-Nūr (24:35-36).

**Nuska:** (الناسك) Religious act of worship.

**Nusub:** (النصب) (pl. Anisābi) 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, jinns, angels, pious men,
saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

**Nusuk:** (النسك) A ritual sacrifice as well as other forms of devotion and worship.

**Qabā:** (القباء) (pl. 'Aqbiyah) An outer garment with full-length sleeves.

**Qabr:** (القبير) Grave.

**Qadā:** (القضاء) A prayer said after due time. Literally means ‘carrying out’ or ‘fulfilling’. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

**Qadariyyah:** (القدرية) (Also called the people of Qadar/Ahlul-Qadar.) The Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants-as against the Jabriyyah sect whose belief is just the opposite.

**Qadar:** (القدر) Divine Preordainment or the Divine Decree.

**Qadid:** (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

**Al-Qadr:** (القدر) ‘The Power.’ The name of Surah 97 of the Qur’an also.

**Qādi:** (القاضي) Judge.

**Qā'idon:** (القاعدين) People who remain inactive and do not actively fight. The opposite of Mujāhid.

**Qaylūlah:** (القيولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

**Qalīb:** (القليب) A well.

**Qamis:** (القميص) meaning ‘shirt’. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

**Qār:** (القار) Tar or pitch.

**Qaraz:** (القراظ) The leaves of Mimosa Flava used for tanning.

**Qard:** (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

**Qard Hasanah:** (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.
Qāri: (القرار) (pl. Qurra') A reciter. Early Muslim religious scholars were called Qurra'. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'an by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'an. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qārin: (القارن) One who performs Hajj Qirān.

Qarīn: (القرین) The Devil companion that is with everyone.

Qarnul-Manāzil: (قرن المنازل) The Miqāt of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القصص) Pipes made of gold, pearls and other precious stones. Reference to Khadijah's home in Paradise.

Qasāmah: (القسمة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two Rak'ahs in those obligatory prayers in which a person is required to pray four Rak'ahs.

Qawwā: (القصواء) The name of the Prophet's she-camel.

Qaṭfah: (القطيفة) Thick soft cloth like velvet or plush material.

Quttāt: (القنوات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (Sahih Al-Bukhari, Vol. 8, Hadith No. 82)

Qawmāh: (القومة) Raising one's head in prayer from bowing and standing up straight.

Qawwām or Qayyim: (قوم أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza': (الفزع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the Qiblah is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the Qiblah direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.
Qil wa Qal: (قِيل وَقَالَ) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār: (القِيَّار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a Qintār is equal to twelve thousand Uqiyyah, each Uqiyyah of which is better than heaven and earth.

Qirā‘ah: (القراءة) The audible recitation during prayers.

Qirād: (القراض) Sleeping partnership (see Mudarabah).

Qirām: (القِرام) A thin marked woolen curtain.

Qirā: (القیرا) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 Qirāt = 1/2 Dirham & 1 Dāniq = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah: (القرية) A water skin.

Qirsh: (القيرش) A unit of money.

Qisās: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See Al-Mā‘idah (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See Al-Baqarah (2:178-179).

Qassiy or Qassiyyyah: (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithām: (القثام) A plant disease that causes fruit to fall before ripening.

Qiyām: (القيام) The standing during the prayer for recitation of Sūrat Al-Fitiḥah or Sūrat Al-Hamd and the second Sūrah that follows after it, while the standing after the Ruku’ is Qawmah. And the voluntary prayers at night are also called Qiyām for night prayers.

Qiyāmah: (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyās: (القياس) In simple terms, the verdict given by a Muqtaḥid or Fāqīh who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur‘ān and Sunnah to situations not explicitly covered by these two sources. Qiyās is one of the most important tools for interpreting and implementing the Shari‘ah (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur‘ān; (b) From the Prophet’s Sunnah. (c) Conscience of the community from all over the Muslim world; (d) and Qiyās, i.e., reasoning. It is not to be practiced ex-
cept if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfī’ī), Qiyās is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadā (قضاء): (Paying in a debt.)

Qubā (العقبة): A place on the outskirts of Al-Madīnah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak'ah prayer is regarded as a performance of ‘Umrah in reward according to the Prophet’s saying.

Qubbah (القبة): A small and round one-room tent.

Qubbatus-Sakharah (فَيْت الصخرة): (Dome of the Rock). The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqṣā Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudāt: (القضاء): Plural form of Qādi.

Qudhādi: (القدم): A part of an arrow.

Al-Quds (القدس): Literally, ‘The Holy,’ this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madīnah, because of its significance to Islamic history in the broadest sense.

Qullah (الجلار - الجرار): (Also called Jīrār) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two Qullahs as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum (قمسم): A narrow-headed vessel.

Qunūt: (القونوت): Invocation in the prayer. The act of raising both palms in fornt of the face while praying in the second Rak'ah of prayer.

Qunūt Nāzīlah: (قُنُوت نازِلَة): Supplication in the event of a calamity.

Quraysh (قرش): One of the greatest and prominent tribes in all of Arabia in the Prophet’s era. The Quraysh were the keepers of the Ka'bah and
therefore the wealthiest and most powerful tribe. The Prophet Muhammad \(\text{มาจาก} \) belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad \(\text{มาจาก} \) started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad’s downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of Jāhiliyyah were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

**Qurayshi** or **Qurashi**: (قريشي أو قرشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad \(\text{มาจาก} \) belonged to this tribe, all his descendants are also called Qurayshi.

**Qur’ān**: (القرآن) Meaning ‘the recitation,’ or ‘the reading.’ Qur’ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad \(\text{มาจาก} \), through the angel Jibra’il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madīnah. There is only one Qur’ān in the whole world and it is in the Arabic language. The Qur’ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur’ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad \(\text{มาจาก} \) nearly fourteen hundred years ago. It consists of 114 Sūrah(s) (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur’ān have been documented and recognized. The Qur’ān cannot be translated at all as the Qur’ān represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur’ān. The Qur’ān is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur’ān is viewed as the authoritative guide for human beings, along with the Sunnah of Muhammad \(\text{มาจาก} \). The Qur’ān amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur’ān in the Qur’ān speak for themselves. The Qur’ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed,
and confirming the truth of previous revelations. The Qur’ān has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur’ān has a universal appeal, regardless of peoples’ color, creed, nationality, and geographical divisions of the world.

Qurban: (القُبُر) Literally means ‘sacrifice’. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh on the day of ‘Eidul-Adhā and the two days following it.

Qust: (القسط) A type of incense.

Qu‘ād: (القعود) Sitting posture in prayer while Tahiyyah and Tashahhud are recited.

Rabā‘i: (إرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabā‘iyah: (إرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb: (الرَّب) (Lord) There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for the entire 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 nearest to Rabb. All occurrences of ‘Lord’ actually mean Rabb and should be understood as such. For example see Qur’ān 2:21.

Rabbuka: (ربيك) Your Lord, Your Master.

Rabbul-‘Ard: (رب الأرض) Owner of the land in Musāqāt and Muzārādah contracts.

Rabbul-Mal: (رب المال) A person who invests in Mudārābah or Musharakah. See Sāhibul-Mal.


Radiyallāh ‘Anhu (رضي الله عنه) May Allāh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet is read or heard or written.

Radā‘ah: (الرضاعة) The suckling of one’s own or someone’s child.

Rahilah: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmān and Rahīm: (الرحمن والرحيم) These words are from the root rahm
which denotes mercy. In the Qur'an this attribute of Allâh has been mentioned side by side with the attribute Rahmân (literally 'merciful'). As such Rahmân signifies Allâh's mercy and beneficence towards His creatures. Moreover, according to several scholars, the word Rahmân signifies the dimension of permanence in Allâh’s mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See Surah 55 of the Qur'an.

Rahn: (الرهن) Pledge or mortgage.

Rayhân: (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyân: (الرّيآن) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab: (رجب) It is the seventh month of the Islamic calendar.

Rajabiyah: (الرجبية) See 'Atirah.

Rajaz: (رجز) Name of poetic meter.

Raj'ah: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajm: (الرجوم) Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the Hadd (prescribed) punishment of illegal sex is Rajm.

Rak'ah: (الركعة) (pl. Raka'ât) Literally, 'a bowing.' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'an, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadân: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'an started to be revealed to our Prophet ﷺ and in it occurs the night of Qadr and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadân is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (أرملم) 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: (أرمي) The throwing of pebbles at the pillars (jimâr) at Mina.
**Ra’sul-Māl:** Capital invested in Mudārabah or Musharakah.

**Rasūl:** The meaning of the word Rasūl is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur’ān. From within the list, the Qur’ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), ‘Īsā (Jesus), and Mūhammad (ص). See Nābi.

**Rā’ī:** Measurement equal to half a seer or a liter. See Quillah.

**Rāwî:** A narrator. In Hadīth literature, it means the narrator of Ahadīth.

**Rāyāh:** A flag, it is bigger than Liwā’ (standard).

**Ribā:** It literally means 'to grow; to increase, to expand.' Technically, Ribā denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. Ribā Nasi’ān (ربی انسلم - taking interest on loaned money. 2. Ribā Fadl (ربی الفضل - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See Al-Baqarah (2:275-280), Āl Imran (3:130).

**Ribā:** Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

**Ridā’:** A piece of cloth (sheet etc.) worn around the upper part of the body.

**Rījz:** Whispering, evil suggestions.

**Rīkāz:** Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

**Risālah:** Regarding Hadīth compilations: collection of Ahadīth dealing with a particular topic.

**Riwāyah:** Narration.

**Riyā:** A minor Shirk (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

**Riyāḍul-Jannah:** A part of the Masjid Nabawi that is said to be a part of Paradise.

**Rūhullāh:** According to the early religious scholars from among
the Companions of the Prophet and their students and the Mujtahidūn, 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 of a thing, e.g., (i) Allāh’s House (Baytullāh), (ii) Allāh’s Messenger; (iii) Allāh’s slave (‘Abdullāh); (iv) Allāh’s spirit (Rāḥullāh) 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 honorable with Him, similarly Allāh’s spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., 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); (ii) Allāh’s Life (Hayātullāh); (iii) Allāh’s Statement (Kalāmullāh); (iv) Allāh’s Self (Dhātullāh) etc.

Rūhul-Qudus: (روح القدس) ‘The Holy Spirit.’ Another name for the Angel Gabriel (Jibrīl) ﷺ.

Rukn: (الركن) (pl. Arkān) Pillar, basic article.

Rukāt: (الركع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur’ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (Ajza’, sing. Juz’), and each Juz’ consists usually of sixteen Rukā’.

Ruqbā: (رقي) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah: (الأقصى) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite Sūrat Al-Fātīhah or any other Sūrah of the Qur’ān and then blow one’s breath with saliva over a sick person’s body-part).

Rushd: (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab: (الرطب) Ripe dates, opposite of Busr.

Sā‘: (الصاع) A volume measure that equals four Mudds (3 kg. approx) (also 2.172 kg.), one Sā‘ of Al-Madinah was equal to about two and a half kilograms

Sabā: (الصبا) Easterly wind.

As-Sab‘ah: (السبعة) The seven compilers of Ahādīth - Bukhārī, Muslim, Abu Dawud, Nasā‘ī, Tirmidhi, Ibn Mājah, Ahmad.
Saba’ or Sheba: (سبأ) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See Sābi’un or Sabean)

As-Sab‘ul-Mathānī: (السبع المناني) The seven repeatedly recited Verses, i.e., Sūrat Al-Fatihah.

Sabāhāh: (صباحاء) An exclamation indicating an appeal for help.

As-Sabāt: (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see Sūrah 7, Al-A’rāf.

Sābi’: (الصابئ) (pl. Sābians) Those who change their religion.

Sābiqūn: (الصابئون) See Muqarrabūn.

As-Sābiqūn-al-Awwalūn: The first forerunners in the faith.

Sābirūn: (الصابرون) People who are patient and steadfast.

Sābi’un or Sabean: (الصابئون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. An ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San‘ā’. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say Lā ilāha ill allāh (none has the right to be worshipped but Allāh) and used to read Zabūr (The Psalms of the Sābi’ūns) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and achievement.
Sa'dan: (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada pectinbens.

Sadäq: (المصداق) This word has the same meaning as Mahr.

Sadaqah: (الصدقة) Literally, ‘righteousness.’ This term refers to the voluntary giving of alms (charity). Sadaqah is distinct from Zakah, which is a mandatory contribution paid yearly and calculated based on one’s wealth or assets. Sadaqah can consist of any item of value, and can be provided to any needy person. The Qur’an states that Allah loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr: (صدقة الفطر) Refers to the charity that is given on or prior to the day of ‘Eidul-Fitr.

Sadüq: (الصدوق) Truthful.

As-Safä wal-Marwah: (الصفا والمرأة) Two mountains at Makkah neighboring Al-Masjidul-Harâm (the Great Sacred Mosque) to the east. One who performs ‘Umrah and Hajj should walk seven times between these two mountains and that is called Sa’y. These are referred to in the Qur’an as one of the symbols of Allah. See Al-Baqarah (2).

Safär: (السفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghirah: (الصغرى) A child or minor girl underage.

Sahäbah: (الصحابية) (sing, Sahäbi) A term meaning ‘companions,’ commonly used in reference to those followers of Prophet Muhammad ( ﷺ) who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The Sahäbah’s piety, knowledge and love for the Prophet ( ﷺ) were important factors in the perpetuation of his teachings and the painstakingly careful recording of his Ahädith in the years following his death.

Sahba*: (صحباء) A place near Khaybar.

Sähibul-Mäl: (صاحب المال) (pl. Ashäbul-Mäl) (also, Rabbul-Mäl) The financier in the Mudädrabah form of partnership agreement, provides the finance while the Mudärib provides the entrepreneurship and management. There can be many Ashäbul-Mäl and Mudäribs in a given Mudädrabah agreement.

Sahifah: (الصحيفة) A page or manuscript. Collection of Ahädith by a Companion.

Sahihayn: (الصحيحین) The Twins. The two most authentic books of Ahädith-
Glossary of Islamic Terms

Sahih Al-Bukhari and Sahih Muslim.


Sahih Muslim: A book of Hadith compiled by Imam Muslim.

Sahur: (الصحر) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadan. ARISING for this meal is an emulation of Prophet Muhammadﷺ, since it was his practice to do so, and thus is part of his Sunnah.

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).

Saimah: (السائمة) A flock of about one hundred grazing animals.

Sairah: (السائرة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur'an 5:103)

Sayhah: (الصيحة) Torment-awful cry.

Sayhun wa Sayhun: (سیحان و جیحان) Sayhun (Oxus or Amu Darya) and Jayhan (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from Sayhun and Jayhun that ares in the territory of Khurasan. (Mu'jam Al-Buldan of Baladhari, 2/227, 3/333). Some maintain that Sayhun is in India and Jayhun in Khurasan. Furat (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form Shati'ul-Arab, and Nil (Nile) is the well-known river in Egypt.

Sayyah: (السیحة) (pl. Saiyy'ah) Sins or demerits or bad deeds (opposite of Hasanah), often means what one earns by doing something wrong (committing a sin). According to a Hadith, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah: (السجدة) (pl. Sujud) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called Sajdatayn.

As-Sajdah: (السجدت)

Surah 32 of the Qur'an.

**Sakinah:** (السكينة) Tranquility, calmness, peace and reassurance etc.

**Salah:** (الصلاة) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

**Salaf:** (السلم) A sale in which the price is paid at once for goods to be delivered later.

**Salaf:** (السلف) Predecessors, ancestors, forefathers, ascendants.

**Salam:** (السلام) Synonym of Salaf.

**Salām:** (سلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of 'As-Salāmu 'Alaykum wa Rahmatullāh' which denotes the end of the prayer.

**Salāt:** (صلاة) Prayers. Salāt is a spiritual relationship and communication between the creature and his Creator. Salāt refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. *‘Asr* (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. *‘Ishā* (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform Salāt, a Muslim has to have ablution (*Wudū*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing Salāt.

**Salāt:** (الصلاة) (pl. *Salawāt*) We are told to send the blessings of Allāh whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du‘ā*). So Salāt (the act of sending the blessings) is not to be confused with Salāt (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhīm, You are indeed Praisedworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhīm, You are indeed Praisedworthy,
Most Glorious.” Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

**Salātul-Awwābīn:** (صلاة الأوايين) It is another name for **Salātul-Duhā,** that is prayer after sunrise.

**Salātul-Duhā:** (صلاة الضحى) That is optional prayer after sunrise.

**Salātul-Ḥājah:** (صلاة الحاجة) Prayer at times of need.

**Salātul-Istikhārah:** (صلاة الاستخارة) Prayer for (seeking) guidance. See Istikhārah.

**Salātul-Istisqā:** (صلاة الاستسقاء) Prayer for rain.

**Salātul-Janāzah:** (صلاة الجنازة) Funeral prayer in absentia. The prayer is done in standing position only and consist of four Takbīrs: 1. After the first Takbir, recite Al-Fātiḥah. 2. After the second Takbir, recite Tashahhūd and As-Salātul-Ibrāhīmiyyah. 3. After the third Takbir, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth Takbir, finish the prayer by uttering As-Salāmu ʿAlaykum while turning to the right.

**Salātul-Jamāʿ:** (صلاة الجمع) Combined prayer.

**Salātul-Jamāʿah:** (صلاة الجمعة) Congregational prayer.

**As-Salātul-Jāmiʿah:** (صلاة الجمعة) Prayer is about to begin.

**Salātul-Jumāʿah:** (صلاة الجمعة) Friday prayer. See Jumāʿah.

**Salātul-Khawf:** (صلاة الخوف) Prayer in the state of insecurity. For its procedure see Sūrat An-Nisāʾ 4:102.

**Salātul-Kusūf wal-Khussūf:** (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

**As-Salātul-Maktūbah:** (صلاة المكتوبة) Prescribed prayers/obligatory prayers.

**Salātul-Qasr:** (صلاة القصر) Shortened prayer.

**Salātut-Tatawwuʿ:** (صلاة التطوع) A voluntary prayer.

**Salātut-Tashih:** (صلاة التسبيح) The prayer of glorification.

**Ṣāliḥ:** (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. ‘Amal Ṣāliḥ, honorable or righteous action, is often combined in the Qur’ān with Imān and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.
Salwā: (السلي) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allah. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. The Most Perfect in His Attributes.

Sami‘allāhu Liman Hamīdah: (سمع الله حمد) Allah heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur: (السمر) A kind of tree.

Sanāh: (سنا) Means ‘good’ in the Ethiopian language.

Sannāt: (السنوات) Fennel or aniseed.

Saqīfah: (السفينة) A shelter with a roof. The Companions of the Prophet met in a Saqīfah in Al-Madinah to pledge their loyalty to Abu Bakr after the death of the Prophet.

Sarf: (الصرف) Exchange. (Neither Sarf nor ‘Adl means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarif: (الصرف) A place six miles away from Makkah.

Sariyyah: (السراية) A small army sent by Prophet Muhammad for Jihād, in which he did not personally take part.

Satr: (سرا) Means ‘cover, shield’. And it refers to that area of the body that has to be covered. It is also referred to as the ‘Awrāh.

Sawm: (الصوم) (pl. Siyām) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the ‘five pillars’ of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly.
people and the ones who have permanent diseases like ulcers.

**Sawād Aʿzam:** (السود الأعظم) The great majority.

**Sawīq:** (السووق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

**Sāy:** (السعي) The going for seven times between the mountains of Safā and Marwāh in Makkah during the performance of Ḥajj and ʿUmrah. It is done to symbolize Hajar’s search for water for her son Ismāʿīl.

**Sāʾī:** (السعي) The person responsible for collecting the Zakāt is sometimes called Sāʾī.

**Sayyid:** (السيد) A descendant of the Noble Prophet ﷺ. See Qurayshī.

**Sayyid:** (السيد) Leader or chief.

**Sayyid:** (سيد) My master.

**Sayyidul-İstighfar:** (سيد الاستغفار) The Master Supplication for forgiveness.

**Shaʿrāʾrullāh:** (شعار الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

**Shaḥbān:** (شعبان) The eighth month of the Islamic calendar.

**Shaḥfi:** (شافعي) Islamic school of law founded by Imām Shāfiʿi. Followers of this school are known as the Shāfiʿī.

**Shahādah:** (الشهادة) An Arabic word meaning ‘witnessing’. The declaration of faith: Lā ilāha illā Allāh Muhammadur-Rasūl Allāh (I testify that none has the right to be worshipped but Allāh and I testify that Muhammad is the Messenger of Allāh). A person must recite the Shahādah to convert to Islam. The Shahādah constitutes the first of the ‘five pillars’ of Islam.

**Shahīd:** (الشهيد) (pl. Shuhādāʾ) A martyr. Someone who dies in the way of Allāh.

**Shāhīd:** (الشهيد) A witness.

**Shaykh:** (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various Tariqahs (spiritual orders or groups).

**Shaytān:** (الشيطان) (pl. Shaytān) Satan, the enemy of mankind and the
source of evil in the world. See Iblis.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madinah to Makkah.

Shâm: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamla: (الشمال) Turban, head wrap, cloak, mantle.

Shagg: (الشق) Ditch type of grave.

Shari'ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. Shari'ah is the totality of of Allâh’s Commandments relating to man’s activities. It signifies the entire Islamic way of life, especially the Law of Islam. The Shari'ah is based upon the Qur'an and the Sunnah of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, Sharikah Musahamah (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqâ': (الشرق) An animal with split ears.

Shawwâl: (شوال) The tenth month of the Islamic calendar.

Shi'ah: (الشيعة) Literally, ‘party’ or ‘partisans.’ This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been ‘Ali bin Abu Talib, rather than the first caliph Abu Bakr Siddiq. Moreover, Shi'ahs believe that ‘Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imam (leader). The largest group in Shi'ism believes that ‘Ali was the first of twelve Imams, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of Shari'ah (Islamic law), used by Shi'i religious scholars to derive legislation and issue religious opinions. So, a Shi'ah is a follower of the twelve Imams. Shi'ah Muslims may be found in Iran, Iraq, Afghanistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shib: (الشعب) A narrow pass.

Shighdr: (الشجار) A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.
**Shiqāq:** (الشقاق) Difference between husband and wife.

**Shirāk:** (الشراك) A leather strap.

**Shirk:** (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur’ān. Thus, paganism, or even atheism, is viewed as expression of Shirk.

**Shirkah:** (الشركة) Partnership between two or more persons, whereby unlike Mudārīubah, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

**Shirkah ʿAmmah:** (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

**Shirkatul-Amwāl:** (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type ʿInān or Mufāwadah.

**Shirkatul-ʿAqūd:** (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

**Shirkatul-ʿInān:** (شركة العنوان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

**Shirkatul-Jabr:** (شركة الجبر) Mandatory co-ownership created by an act of law, like inheritance.

**Shirkah khāssah:** (الشركة الخاصة) Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

**Shirkat Mafālis:** (شركة المفاليس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see Shirkatul-Wujūh.

**Shirkah Mufāwadah:** (الشركة المفاضلة) An unlimited partnership.

Shirkatul-Wujūh: (شراكة الوجوه) Partnership based on credit-worthiness of
the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type 'Inān or Ṣafawādah.

**Shirkatuz-Zimām:** (شرك الزيام) It is a term used by the Māliki to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafi Shirkatul-Wulūh insofar as it requires the physical presence of all the partners at the time of purchase.

**Shuf'ah:** (الشفعة) Pre-emption.

**Shukūk:** (الشكوك) (sing. Shakk) Check, certificate of debt, certificates of investment.

**Shūrā:** (الشورى) Consultation.

**Shurūt:** (الشروطة) Terms and conditions in Islamic law.

**Sibtiyyah:** (السيبية) (pair Sibtīyyatayn) A hairless sandal dyed with the leaves or pods of Qaraz which is a species of Mimosa tree, making a brown color.

**Siddiq wa Siddiqūn:** (الصدق والصدقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ān 4:69)

**Siddiq:** (الصدق) Abū Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appellation as-Sadiq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

**Sidr:** (السدر) Lote tree (or Nabk tree).

**Sidratul-Muntahā:** (سدرة المنتهي) 'The late-tree of the furthest limit.' A Nabk tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See An-Najm (53:14-18).

**Siffin:** (صفين) A battle that took place between 'Ali's followers and Mu'awiyah's followers at the river of the Euphrates in Iraq.

**Sihāh Sittah:** (الصحيح السبعة) The term As-Sīhah us-Sittah (The Sound Six authentic collections of Ahādīth), is used for the compilations done by Imāms and Scholars named, Bukhārī, Muslim, Tirmidhi, Nasa'i, Abu Dawud and Ibn Majah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Majah) to have defective narrations. The majority of the Shi'ah reports are of even later date than the early compilations. For the most part, they are from the Buyid period of around 454 Hijri.
Silūq: (مسحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijīn: (السجن) It is a 'prison' where the records of the evil doers are kept. See Al-Mutaffifin (83:7-9).

Sin nul-Bulūgh: ( سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin nut-Tamīz: (سن النمير) This is the age of distinguishing. This age is used in Fiqh to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanifah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarā: (السيرات) A sheet of pure or mixed silk having yellow stripes.

Sirāh: (السيرة) The writings of the Companions of the Prophet about him, his personality, his life story, and his ways of handling different situations is called Sirah. The famous collections of the Sirah are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days Ar-Rahîq Al-Makhtûm in many languages is very famous. The Sirah is a source of reference that Muslims rely on in their daily life situations and problems.

Sirāt: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sirātul-Mustaqīm: (الصراط المستقيم) 'The straight path,' the path that the Prophet Muhammad demonstrated to mankind by way of the Noble Qur'an. The path that leads to Paradise.

Sirri Salāt: (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of Zuhr and 'Asr.

Sirwāl: (السروال) (pl. Sarāwīl) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwāk: (السواك) A piece of a root of a tree called Arāk, used as a tooth stick.
Also called a \textit{Miswâk}.

\textit{Subh Sâdiq}: (الصحيح الصادق) Literally means ‘true dawn.’ It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the \textit{Fajr} prayer commences.

\textit{SubhânAllâh}: (سيحان الله) To esteem Allâh by saying ‘Glorified is Allâh’ and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

\textit{Subhânahu wa Ta’âlâ}: (سيحانه و تعالى) ‘He is Glorified and Exalted.’ This is an expression that Muslims use whenever the Name of Allâh is pronounced or written. The meaning of this expression is: Allâh is pure of having partners and He is exalted from having a son. Muslims believe that Allâh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allâh is written or pronounced. Some of which are: ‘\textit{Azza wa Jallu}: ‘He is the Mighty and the Majestic’; \textit{Jalla Jallâhu}: ‘He is the Exalted Majestic.’

\textit{Suffah}: (الصفة) A shaded verandah with raised platform attached to the Prophet’s Mosque in Al-Madinah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad’s time. It was also used by the Prophet as a welcoming point for newcomers or poor people. It was part of his mosque.

\textit{Sûfi}: (صوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as \textit{Tariqahs}.

\textit{Sufism}: (الصوفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an ‘inward’ path of communion with God, complementing the \textit{Shari‘ah}, or ‘outward’ religious law.

\textit{Sufrah}: (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.
**Suhuf:** (الصحف) pages or manuscripts.

**Suhūliyyah:** (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

**Suhūr:** (السحور) Predawn meal. A meal taken before Fajr in the month of Ramadan to begin fasting.

**Sujūd:** (السجود) See Sajdah.

**Sunan:** ( السنن) Collection of Ahādith only containing legal traditions (Ahādithul-Ahkām).

**Sundus:** (السندس) A kind of silk cloth.

**Sunnah:** (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The Ahādith are reports on the Sunnah. The two major legal sources of jurisprudence in Islam are the Qur'ān and the Sunnah. The Sunnah may confirm what is mentioned in Qur'ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ān.

**As-Sunnat ut-Taqrīriyyah:** (السنة التقريرية) The Prophet's remaining silent on any Companion's explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

**Sunnah or Mustahabb:** (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhān). See Mustahabb.

**Sunnah:** (السنة) That action which the Prophet ﷺ did or sanctioned. Sunnat prayers are of two types: Sunnat Mu‘akkadah and Sunnat Ghayr Mu‘akkadah.

**Sunnah Mu‘akkadah:** (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of Sunnat is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

**Sunnah Ghayr Mu‘akkadah:** (السنة غير المؤكدة) Unascertained prayers. These prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of Sunnat entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

**Sunni:** (السني) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the 'Rightly-Guided Caliphs,'
and who attribute no special religious or political function to the descendants of the Prophet’s son-in-law ‘Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sūrah: (السورة) A distinct chapter of the Qur’ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a Sūrah is called an Ayah. The Qur’ān is comprised of 114 Sūrah of varying lengths. Each Sūrah in the Qur’ān is named from some subject or word that is particularly striking in that chapter.

Sūtra: (السورة) Screen. 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 praying person to act as a symbolical barrier or screen between him and the others.

Tābah: (الطابة) Madinatun-Nabī (City of the Prophet), Madīnah Munawwarah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madinah. See Al-Madinah.

Tabi’: (تتابع) A male two-year-old cattle, cow or ox (entered its second year).

Tabi‘ah: (تتابع) A female two-year-old cattle, cow or ox (entered its second year).

Tabi‘īn: (تابعين) (sing. Tābi‘i) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

Tabūk: (تبوك) A well-known town about 700 kilometers north of Al-Madinah.

Tadbir: (التدبير) About freeing a slave.

Tadlis: (التدليس) (Truncation) For some reasons, like explicit affirmation of a Mudallis (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, Hadith no. 35, Ibn Mājah, collected by Ahmad from Hadith of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also Introduction.

Tafsīr: (التفسير) Any kind of explanation, but especially a commentary on the Qur’ān. Translations of the Qur’ān from Arabic into other languages such as Spanish, Urdu, or English are considered interpretations of the Qur’ān, since only the original Arabic text actually constitutes the content of the Qur’ān.

Tāghūt: (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur’ānic terminology it refers to the creature who exceeds the
limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is Fisq (i.e., disobeying Allah without necessarily denying that one should obey Him). The second stage is that of Kufr (i.e., rejection of the very idea that one has to to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All those who reach this stage are said to be Tāghūts. So, 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., Jesus, Messengers of Allāh, who were falsely worshipped and taken as Tāghūts. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: (التهجد) The Tahajjud prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the Tahajjud prayer. It may be performed anytime between 'Isha' and Fajr.

Tahārah: (الطهارة) It is the state of being clean and not impure.

Tahiyyah: (التحية) (Blessed compliments) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

Tahiyyatul-Masjid: (تحية المسجد) Two Rak'at Sunnat offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudū': (تحية الوضوء) Two Rak'at Sunnat offered as greetings of the Wudū'.

Tahlíl: (التهليل) Assertion of the Oneness by saying Lā ilāh īlallāh (None has the right to be worshipped but Allah).

Tahlíl: (التحليل) Saying As-Salām ‘Alaykum at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmid: (التحميد) Praising Allāh by saying Al-Hamdu lillāh (the praise is for Allāh).

Tahnīk: (التحنيك) It is the Islamic customary process of chewing a piece of date etc., and putting a part of its juice in the child’s mouth as his first food, and then pronouncing Adhān in child’s ears. (See Sahīh Al-Bukhārī, the Book of ‘Aqīqah, Vol. 7, Page No. 272)

Tāʿīf: (الطائف) A well-known town near Makkah.
**Glossary of Islamic Terms**

*Taylāsān* (طبسان): (Green sheet) is the dress of the Shaykhs of the non-Arab nations.

*Tajwīd* (التجويد): Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur’ān in accordance with the established rules of *Nutq*, pronunciation and intonations, such as *Tafkīm*, velarization, *Ghunnah*, chanting, and *Iqlāb*, transposition.

*Takāfūl* (التكافل): Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

*Takbīr* (التكبير): (Magnification) Saying *Allāhu Akbar* (Allah is the Most Great). See *Allāhu Akbar*.

*Takbīrah* (التكريرة): A single utterance of *Allāhu Akbar*.

*Takbīratul-Ihrām* (تكبيرة الإحرام): Saying *Allāhu-'Akbar* (Allāh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbīr Tahrimah* (formula of prohibition).


*Talāq Rajī‘i* (الطلاق الرجعي): Revocable divorce.

*Talāq Bā‘īn* (الطلاق الباطن): Irrevocable divorce or final divorce.

*Talbihnah* (النابية): A kind of porridge prepared from white flour, milk and honey.

*Talbiyyah* (التلبية): Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or *‘Umrah* attributed to Prophet Abraham and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihram*, the pilgrim’s plain white attire. It is saying of: *Labbayka, Allāhumma labbayk. Labbayka la sharīka laka labbayk. Innal-hamda wani'mata, Laka wal-mulk. Lā sharīka laka*. (Here I am at Your service, O Allah, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

*Tamā‘im* (التمائم): Amulets.


*Tamr* (التمر): Dates.

*Tan‘im* (التنعيم): A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihram* to perform
Glossary of Islamic Terms

'Umrah.

Tanzih: (التنزية) To declare Allah to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

Taqdir: (التدبير) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allah.

Taqlid: (التقليد) Putting colored garlands around the necks of Buđh (animals for sacrifice).

Taqlis: (التقليد) Play or merriment. Swordplay and playing Daff (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. Musallā is those who make a show.

Taqwā: (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one’s Taqwā is a measure of one’s faith and commitment to God. It means fearing Allah as He should be feared, and loving Allah as He should be loved. A person with Taqwā desires to be in the good pleasures of Allah and to stay away from those things that would displease Allah. He remains careful not to go beyond the bounds and limits set by Allah. See Qur’an, Āl ‘Imrān (3:102-103), Al-Hasr (59:18-19).

At-Taqwimul-Hijri: (التقويم الهجري) The Hijrah (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madinah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon’s crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadān, celebrating the two major feasts (‘Eidul-Fitr and ‘Eidul-Adha), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabī‘ul-Awwal, Rabī‘uth-Thani, Jumāda Al-Ūla, Jumāda Al-Ākhirah, Rajab, Sha‘bān, Ramadān, Shawwāl, Dhul-Qa‘dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after Hijrah) dates for historical events.

Tarāwīh: (التراويح) Optional prayers offered after the ‘Ishā’ prayers on the nights of Ramadān. These may be performed individually or in congregation.

Taribat Yamīnuka: (تربيت يمينك) (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.

**Tarij:** (التراجع) Repetition of recitation (especially in Adhān)

**Tartil:** (الترتيل) Measured recitation of the Qur'ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: "Whoever does not chant the Qur'ān is not among us." (Abū Dāwūd).

**Tasbih:** (النسبي) Glorification, saying Subhānallāh, Praise, saying Al-Hamdu Lillāh, and magnification, saying Allāhu Akbar. A rosary that is used to glorify Allāh è is also called a Tasbih.

**Tashahhud:** (الشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of Taḥiyah, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: "I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger."

**Tashbhīh:** (الشيء) Ascription of human characteristics to Allāh.

**Tashmūt:** (التشميت) To say Yarhamukallāh (may Allāh have mercy on you) when someone sneezes and says Al-Hamdu Lillāh (all praise is due to Allāh).

**Taslim:** (السلام) Salutations or greetings, saying of Salām-As-Salāmu 'Alaykum. On finishing the prayer, one turns one's face to the right and then to the left saying, As-Salāmu 'Alaykum wa Rahmatullāh (Peace and mercy of Allāh be upon you), and this action is called Taslim.

**Tasmiyyah:** (السمية) Giving a name, Nomination. A title given to the Basmalah.

**Tā'īl:** (التيويل) Denying all attributes of Allāh.

**Tawwīb:** (التويب) Saying of As-Salātu kha'īrum-minan-Nawm (The prayer is better than sleep) in the Adhān.

**Tawhīd:** (التوحید) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; Tawhīdur-Rubūbiyyah: (توحید الربوبیة) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; Tawhīdul-Ilāhiyyah: (توحید الألوهیة) 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, etc.], but Allāh. (C) Oneness of the Names and the
Qualities of Allāh; Tawḥīdul-Asmāʾ was-Sifāt: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. Al-Karīm; (iii) we must confirm Allāh’s all qualifications which Allāh has stated in His Book (the Qurʾān) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allāh is present over His Throne as mentioned in the Qurʾān. (V. 20:5): “The Most Beneficent (i.e., Allāh) Istawa (rose over) the (Mighty) Throne” over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of ‘Arafāt (Hajj, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (Bi-Dhātihi), “There is nothing like Him, and He is the All-Hearer, the All-Seeer.” (The Qurʾān, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others; and likewise He also said: “To one whom I have created with Both My Hands,” (V. 38:75); and He also said: “The Hand of Allāh is over their hands.” (V. 48:10). This confirms two Hands for Allāh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of the Prophets of Allāh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allāh is present everywhere, here, there and even inside the breasts of men. These three aspects of Tawḥīd are included in the meanings of Lā tāhā illallah (none has the right to be worshipped but Allāh). It is also essential to follow Allāh’s Messenger Muhammad ﷺ: Wujūbul-Ittibāʾ and it is a part of Tawḥīdul-Ulāhīyyah. This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allāh” and this means, “None has the right to be followed after Allāh’s Book (the Qurʾān), but Allāh’s Messenger ﷺ”. [See the Qurʾān (V. 59:7) and (V. 3:31)].

**Tawarruk:** (الثرك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

**Tawbah:** (الثواب) Repentence, turning to Allāh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

**Tawfīḥ:** (الطراف) The circling or circumambulation of the Holy Kaʿbah. It is a part of the worship of Hajj and ‘Umrah. It is done in sets of seven circuits, after each of which it is necessary to pray two Rakʿat, preferably at or near Maqām Ibrāhīm. It refers to the act of walking around the Kaʿbah. It is not permissible to make Tawfīḥ of any other place irrespective of how
sacred it may be.

**Tawâf-Ifadah:** (طواف الإفادة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This Tawaf is one of the essential ceremonies (Rukn) of the Hajj. It is also called Tawâfuz-Ziyarah.

**Tawâf ul-Qudum:** (طراف القدوم) The ‘Arrival Tawaf, the Tawaf of the Ka’bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the Hajj and ‘Umrah.

**Tawâful-Wadâ:** (طراف الوداع) The ‘Farewell Tawaf’ The Tawaf made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

**Tawâfuz-Ziyarah:** (طواف الزيارة) See Tawâful-Ifadah.

**Tawrâh:** (الTORAH) Arabic name for the holy book revealed to Prophet Moses thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur’an, just as Moses was a predecessor of Muhammad in the history of Divinely revealed monotheism.

**Tâwil:** (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

**Ta’widh:** (التعريذ) An amulet that is generally suspended around the neck.

**Tayâlisah:** (الطالسَة) (sing. Taylasân) A famous decorated cloth usually kept on shoulders, and they say it is black.

**Tayammum:** (الطيبم) It literally means ‘to intend to do a thing.’ Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for Wudū’ and Ghusl. As an Islamic legal term, it refers to wiping one’s hands and face with clean earth as a substitution for ablution when water cannot be obtained. 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 Janābah etc.) See Sahih Al-Bukhari, Vol. 1, Hadith No. 334 and 340.

**Tayyibât:** (الطيات) Literary good things and good deeds, also the monetary acts of worship, like Zakât, alms, etc. (See Salâtut also)

**Ta’zîr:** (التعزير) Penalization, to inflict a penalty. Discretionary punishment.
**Thaglāmah:** (الثاغمة) A type of grass having white color; or a white fruit from a type of plant.

**Ath-Thalāṭah:** (الثلاثة) The three compilers of *Ahādīth* - Abū Dawūd, Nāṣīʿi, Tirmidhī.

**Thani or Thaniyyah:** (الثني أو الثنية) Those having two teeth. See *Musinah*.

**Thaniyyah:** (الثنية) Mountain or valley pass or path.

**Thaniyyatul-Wādā:** (ثنية الوادي) A place near Al-Madīnah.

**Thajj:** (الثاج) Performing the sacrifice on camels.

**Tharid:** (الثريد) A kind of meal, prepared from meat and bread.

**Thawb:** (الثوب) Garment.

**Thawr:** (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madīnah.

**Thawāb:** (الثواب) Reward of a good deed is a Divine blessing.

**Thayyib Gowment:** (الطيب) A non-virgin married or previously married woman.

**Thiqah:** (الثقة) Trustworthy.

**Thunyā:** (الثنية) is 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.

**Tijārah:** (التجارة) Trade. Act of buying and selling.

**Tilā:** (الطيب) A kind of alcoholic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

**Tiwalihn:** (الثعالب) Charms.

**Tiyarah:** (الطياره) Drawing an evil omen from birds etc.

**Tubbān:** (الثوبان) Shorts that cover the knees (used by wrestlers).

**Tulaqāʾ:** (الطلاقاء) Those persons who had embraced Islam on the day of the conquest of Makkah.

**Tūr:** (الطور) A mountain.

**Turbah:** (التربة) Earth, especially from the shrines of the Imāms, on which Shiʿaḥs place their heads during *Sajdah*.

**Turs:** (الترس) A kind of shield.
Udhiyah: (الأضحية) Sacrifice (on 'Eidul-Adhā).

Uhud: (أحد) A well-known mountain in Al-Madīnah. One of the great battles in the Islamic history took place at its foot. This battle is called Ghazwah Uhud.


Ülul-‘Āmr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Ulūwwah: (الأئرة) They say it is a Persian word for ‘Ud (aloeswood).

Ummah: (الأمة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur’ān refers to Muslims as the best Ummah or Millat raised for the benefit of all mankind (3:110). At another place (2:143), it calls them ‘the middle nation’ (Ummah Wasat) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Umni: (الأمي) It signifies the ‘unlettered.’ It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu’minīn: (أم المؤمنين) It means ‘Mother of the Believers.’ This was the title of the Prophet’s wives; Sūrah 33 Āyah 6 stipulated that they could not marry after the Prophet’s death because all of the believers were their spiritual children.

Ummul-Walad: (أم الولد) (pl. Ummahātul-Awliād) A slave woman who begets a child for her master.

‘Umra: (العمرة) See Nihal.

‘Umrah: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the Ṭhrām, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like Hajj, it consists of pilgrimage to the Ka’bah, with the essentialities of Ṭhrām, Tawāf (circumambulation) around the Ka’bah (seven times), and Sa’y (walking and running) between Safa and Marwah (seven times). It is called minor Hajj since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the Hajj proper. (See Sahīh Al-Bukhārī, Vol. 3, Page 1)

UmratuL-Qadā: (عمرة القضاء) Making up for the missed ‘Umrah. The
fulfilled 'Umrah—the 'Umrah that the Prophet performed in the seventh year after Hijrah, which he intended to do in the sixth year but the Quraysh disbelievers had not allowed him to complete.

Üqiyyah: (آوقية) (pl. Awtāq) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One Üqiyyah is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See Awtāq)

'Urbān: (العربان) 'Urbān 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: (العرفط) The tree which produces Maghāfir.

'Usfur: (العصف) Safflower.

'Ushr: (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like Zakāh, mainly for the benefit of the poor and the needy. (See Sāḥīh Al-Bukhārī, Vol. 2, Hadīth No. 560)

Al-'Usrah: (العسرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

Usūlud-Dīn: (أصول الدين) The principles of Islam.

'Uzzā: (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafan tribe in the religion of the pre-Islamic Arabs during the days of Jahiliyyah.

Wa 'Alaykum-Salām: (وعليك السلام) ‘And on you be peace.’ The reply to the Muslim greeting of 'As-Salāmu ‘Alaykum’ (peace be on you).

Wadi'ah: (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafat: (الوفاة) The death of a person.

Wahy: (الواحي) It refers to Revelation that consists of communicating God’s Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur’ān of which even the words are from God.

Wahy Ghayr Matlū: (الواحي غير المتلو) Revelation unrecited.

Wahy Matlū: (الواحي المتلو) Revelation recited.
Wayhaka: (ویهک) May Allâh be merciful to you.

Waylaku: (ویلک) 'Woe upon you!'

Wâjib: (الواج) (pl. Wâjibât) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a Wâjib without any valid reason makes one a Fāsiq and entails punishment. Imâm Abû Hanîfah makes Wâjib a separate category between the Fard and the Mubah.

Al-Wakâlatul Mutlaqah: (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakî: (الوكيل) A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Walâ: (الولا) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Wâli: (الولي) (pl. Awliyâ) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walîmah: (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a Walîmah was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqq: (الوقف) Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allâh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with Waqq status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars: (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah: (الورسية) A cloth dyed with Wars.

Wasâyâ: (انوصابا) Wills or testaments.

Wâshimât: (الواشمات) The women who do the job of tattoo marking.

Al-Wâsil: (الواصل) One who keeps good relations with his kith and kin.

Wâsilah: (الواصلة) The women who affixes hair extensions.
Wasilah: (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah: (الوسمة) A plant used for dyeing hair (Katam).

Wasq: (الوسق) (plural Awsiq or Awsuq) A volume measure equal to 60 Sa's = 135 kg. approx. It may be less or more. [One Wasq of Hijaz is equal to 180 kilos (Ibn Bâz) and 629.856 kilograms (Shaykh Fâruq Asghar Sâram Pakistani) and according to modern measures, one Iraqi Wasq is equal to 189 kilograms.]

Wisâl: (الوصال) Fasting for more than one day continuously.

Witr: (الوتر) Odd number. Witr Rak'ahs are odd number of Rak'ahs such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudū': (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. Wudū' serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as Tayyamum, which involves symbolically touching clean earth, may be substituted.

Ya'jūj wa Mā'jūj: (يأوجوج وماوجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ān and Ahâdîth when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'an, Al-Anbiyâ' (21:96), Sahîh Muslim, Kitâbul-Fitan wa Ashrât us-Sâ'ah]

Yakhsifan: (ينكسفان) Eclipse.

Yalamlam: (يبلاملم) The Miqât of the people of Yemen.

Yamâmah: (الأمامه) A place in Saudi Arabia towards Najd.

Yaqin: (الأيقين) Perfect absolute Faith.

Ya'qub: (يعقوب) A Prophet of Allâh, mentioned in the Qur'ān and the Old Testament.

Yarmuk: (الأرموك) A place in Shām.
Yathrib: (يثرب) See Al-Madīnah.

Yawmud-Dār: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged Uthmān in his house and murdered him.

Yawmud-Dīn: (يوم الدين) Literally 'Day of Faith,' one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyāmah: (يوم القيامة) (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Naf: (يوم النفر) The day of Nafr. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of Ḥajj at ‘Arafāt, Al-Muzdalifah and Mina. See Naf.

Yawmun-Nahr: (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru’ās: (يوم الرؤوس) Meaning ‘day of heads’. It is the name of the day following the ‘Eid day (‘Eidul-Adhā).

Yawmut-Tarwiyyah: (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf: (يوسف) A Prophet of Allah, mentioned in the Qur’ān and the Old Testament.

Zabūr: (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dāwūd) thousands of years ago. For Muslims, the Zabūr, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur’ān, just as David was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Zahw: (الزرو) Unripe dates that have begun to ripen.

Zakariyya: (زكريا) (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt: (الزكاة) One of the five pillars of Islam is Zakāt, which means purification and increment of one’s wealth. A Muslim who has money beyond a certain quantity is to pay the Zakāt. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur’ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh,
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and for those who are to collect it. The Zakāt is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual Zakāt payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For example, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See Sahih Al-Bukhārī, Vol. 2, Book of Zakāt (24)]


Zakātul-Hubūb: (زكاة الحبوب) Zakāt of grain/corn.

Zakātul-Ma‘dīn: (زكاة المعدن) Zakāt of minerals.

Zakātur-Riḥ: (زكاة الركاز) Zakāt of treasure or precious stones.

Zalim: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمزم) The sacred well inside Al-Masjid Al-Harām near Ka’bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanādiqah: (الزنايقة) Atheists.

Zanjabīl: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qurʾān, Al-Insān (76:17).

Zaqqūm: (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qurʾān, Al-Isrāʾ (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihār: (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, “You are like my mother.” This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qurʾān, Al-Ahzāb (33:4), Al-Mujādilah (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindiq: (الزيدية) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qurʾān and the Sunnah to such an extreme extent that they actually leave Islam altogether.
Ziyārah: (الزِّيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from its zenith. The second obligatory prayer of the day.

Zulm: (الظلم) Zuilm literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.