The Translation of the Meanings of

Summarized

Ṣaḥīḥ Al-Bukhārī

Arabic-English

Compilation:
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السلام عليكم ورحمة الله وبركاته،

الرسالة العامة ل🎉 لإدارة البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد حسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان في اتفق عليه البخاري واسمه إلى اللغة الإنجليزية ترجمة صحيحة. وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المخمور فيها. والله ولى التوفيق.

وصلى الله وسلم على نبينا محمد وآله وسلم وصحبه.

الرئيس العام لإدارة البحوث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن باز

مكتب الرئيس
بسم الله الرحمن الرحيم

الرقم:
التاريخ:
التوقيع:

الكلية الأزهرية للدراسات الإسلامية
المدينة المنورة

لمن يهمه الأمر

الدكتور محمد تقى الدين الهلالي:
الدكتور محمد محسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بعليه كأنما من ضمن العاملين بالجامعة. وإنها قد قاما أثناء ذلك بترجمة
معنى القرآن الكريم باللغة الإنجليزية، وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات
المحببة

وبناه على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الامين العام بالجامعة

[подпись]

عمرو محمد فلانته
بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المسلمين وعلى آله وصحبه الخير الميامين.

فإننا نحن الموقعين أدناه قد عملنا على قراءة هذه الترجمة التي قام بها الدكتور  محمد محسن خان معياني كتاب صحيح البخاري ولقد بذلنا الساعطة في مراجعتها وتصحيحها بدقة تامة من البداية إلى النهاية حتى أصبحت الترجمة أقرب ما يمكن إلى الصواب في حدود طاقتنا وفجودنا.

وإننا نحمد الله على ما وقع من إنجاز هذا المشروع الطيب ونسأله أن يجعل المكربة للذين قاموا به

وأسهموا فيه جميعا والله من وراء القصد وهو الهدى إلى سواء السبيل.

1. الدكتور/ شاكر نصيف العيدلي، ماجستير في اللغة الإنجليزية من جامعة فاندريلت الأمريكية وأستاذ اللغة الإنجليزية في جامعة بغداد ثم أستاذ اللغة الإنجليزية في كلية التربية مكرسة للمرحمة.

2. الدكتور/ حمود نصر، خبير جامعة الخرطوم وطبيب مستشفى الملك بالمدينة المنورة.

3. الدكتور/ محمد تقى الدين الهلالي، دكتوراه من جامعة برلين، ألمانيا، أستاذ في جامعة بغداد سابقا وحاليا أستاذ في جامعة محمد الخامس بالمغرب وأستاذ مستندي في الجامعة الإسلامية بالمدينة المنورة.

لقد أطلعت على جزء بسيئ من هذه الترجمة وقد وجدت القائم على الترجمة قد وقع إلى نقل معاني الجامع الصحيح إلى اللغة الإنجليزية بأسلوب سهل ميسر قريب خالٍ من التعقيد كما أتى ووجدت أنه قد وقع إلى أحسن الأحوال وأرجحها في تفسير معاني بعض الأحاديث المختلفة فيها وقد تسلم العمل بعامه الدكتور/ محمد محسن نصر السوداني فدأ فدي مسألة ورسمه وراجحه مراجعة أولى من أوله إلى آخره ثم قام بمرححة مراجعة ثانية الدكتور/ شاكر نصيف العيدلي، ثم راحبه الدكتور/ محمد تقى الدين الهلالي مع مولفه الدكتور/ محمد محسن خان مراجعة فحص وتفصيق وبطول جهد في إصلاح ما ظهر له من خطأ قبل حتى ظهرت الترجمة في غاية التحقق.

وإن نسأل الله أن يجعل ثواب كل من شارك في هذا العمل البهر و أن يفعّله. وإننا واثقين تمام الثقة أن الترجمة بعون الله بعد كل ما بذل لها من جهد أصبحت أقرب إلى الصواب.

والله ولب التوفيق والهدى لله رب العالمين.

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

Praise be to Allah, the Lord of the 'Ālāmīn (mankind, jinns and all that exists) and peace be upon the Master of the Messengers, his family and companions.

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

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

Shākir Naṣīf
Al-Ubaydī

Dr. Māḥmūd Ḥamād Naṣr
Graduate of Khartum University, Physician: King Hospital, Al-Madīna.

Dr. M. Taqī-ud-Din Al-Hilālī, Ph.D., Berlin University, Germany, Professor: Muḥammad V University Morocco; Islāmic University, Al-Madīna.

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

Dr. Māḥmūd Ḥamād As-Sudānī did his best to check the whole translation. The second revision was done by Mr. Shākir Naṣīf Al-Ubaydī. Finally, Dr. Muḥammad Taqī-ud-Dīn Al-Hilālī checked the translation with the translator Dr. Muḥammad Muḥsin Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

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

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

In Allāh’s Hands are all means of success. And praise be to Allāh, the Lord of the 'Ālāmīn (mankind, jinns and all that exists).

MUHAMMAD AMIN AL-MIṢRĪ
Ph. D., Cambridge University, England
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PREFACE TO THE NEW EDITION

All the praises and thanks be to Allah, the Lord of the 'Alamîn (mankind, jinns and all that exists) and peace be upon the Master of the Messengers — Muḥammad صلی اللہ علیہ وسلم, and then after:-

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

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

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

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

All the praises and thanks be to Allah, the Lord of the ‘Alamîn (mankind, jinns and all that exists) and peace be upon our Prophet Muḥammad صلی اللہ علیہ وسلم his family and his companions.

27th Rabī‘ul-Awwal 1415 AH
3rd September 1994

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


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

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

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

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

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

My thanks are also due to Mr. Hasan Subhî and to the typists Mr. Amin Ash-Shamîm and Mrs. Sharîfâ Ādam Makda who typed and retyped the manuscript patiently.

Dr. Muḥammad Muḥsin Khân
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Saudi Arabia.
REMARKS

1. The text of Summarized *Sahih Al-Bukhari* used for this translation is taken from *At-Tajrid As-Sarih* by Az-Zubaidi.

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

3. The Arabic script is kept as it is for such expressions as **علل** (The Most High), **رسى الللله عليه وسلم** (peace be upon him), and **علي الله وبسم الله** (Allâh be pleased with him) etc.

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

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

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

7. The chapters and the *Ahâdîth* are numbered.

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

9. Suggestions and comments for the improvement of this translation shall be most welcomed.
Biography of Dr. Muḥammad Muḥsin Khân

Dr. Muḥammad Muḥsin s/o Muḥi-ud-Din bin Ahmed Al-Essa Al-Khoashki Al-Jamandi Al-Afghâni, was born in the year 1345 Al-Hijri, in Qaṣūr, a city of the Punjab Province, in Pakistan.

His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. Dr. Muḥammad Muḥsin belongs to the famous Afghane tribe Al-Khoashki Al-Jamandi. The residence place of his tribe was the valley of Arghastân south east of the city of Kandhâr (Afghanistan).

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

Allāh (glory be to Him) helped him to translate the meanings of the Aḥādīth of the book Ṣaḥīḥ Al-Bukhârī and the book Al-Lu'luwal Marjân and the meanings of the interpretation of the Noble Qur'ân into the English language.
In the Name of Allâh, the Most Beneficent, the Most Merciful

A NOTE FROM THE PUBLISHER

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

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

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

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

It would be unfair on my part if the efforts of those persons are not mentioned who worked very hard to present this book in such a good form. The fundamental task of computerization, editing, compilation and correction of manuscripts required a great zeal and patience for which I must thank to Mr Muhammad Munawar for his voluntary and devoted services. Other persons who provided their great efforts and fulfilled their tasks assigned to them with great interest and responsibility are:

1. Mr. Muhammad Tahir, M.A. (Islamic Studies), Jamia Salafia, Banaras; M.A. (Political Science)
2. Mr. Obaidullah Siddiqui, M.A., LL.B.
3. Mr. Muhammad Ayub, M.A. (M.C.)
4. Mr. Shakil Ahmed, B.A. (Islamic Studies), Jamia Salafia, Banaras; B.A. (Arabic Linguistics) and General Diploma in Education and Methodology of teaching Arabic language from Umm-ul-Qura University, Makka Al-Mukarrama.
5. Mr. Saeeduddin, B.Sc.

I thank all the above persons with all my sincere feelings and pray to All-Mighty Allah to give great rewards in this world and Hereafter.

[Signature]

ABDUL MALIK MUJAHID
General Manager, Maktaba Dar-us-Salam
Riyadh, Saudi Arabia.

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

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Allah is the Surety over what I say.

Dr. Muhammad Muhsin Khan

1. Copy for information to Islamic University, Madina Al-Munawara.
2. Copy for the sons & family of Dr. Muhsin Khan in Madina Al-Munawara.
The Miracles of Prophet Muhammad

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

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

2. The splitting of the moon: Narrated Anas that the Makkans requested Allah’s Messenger to show them a miracle, so he showed them the splitting of the moon. (See Saḥīḥ Al-Bukhārī, Vol.4, Hadīth No. 831).

3. The crying of the stem of the date-palm tree in the Prophet’s Mosque: Narrated Ibn ‘Umar that the Prophet used to deliver his Khutba (religious talk) while leaning against a trunk of a date-palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying). (See Saḥīḥ Al-Bukhārī, Vol. 4, Hadīth No. 783).

4. The flowing of the water from among the fingers of Allah’s Messenger (See Saḥīḥ Al-Bukhārī, Vol.4, Hadīth No. 779).

Narrated Jābir bin ‘Abdullāh : I was with the Prophet and the time for the ‘Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet. He put his hand into it and spread out his fingers and then said, “Come along! Hurry up! All those who want to perform ablution. The blessing is from Allâh.” I saw the water gushing
out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jâbir, “How many persons were you then?” He replied, “We were one thousand four hundred men.” (Sâlim said: Jâbir said — 1500). (Sahih Al-Bukhâri, Vol.7, Hadith No. 543).

5. The Prophet’s meals used to glorify Allah while he ate, and this glorification was heard by the companions of the Prophet صلى الله عليه وسلم. (See Sahih Al-Bukhâri, Vol.4, Hadith No. 779).

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

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islam and read Sûrat Al-Baqarah and Al-’Îmrân and he used to write the revelation for the Prophet صلى الله عليه وسلم. Later on he reverted to Christianity and used to say, “Muhammad knows nothing but what I have written for him.” Then Allâh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body. They said, “This is the deed of Muhammad صلى الله عليه وسلم and his companions. They have opened the grave of our companion and took his body out because he ran away from them,” so they again dug the grave deeper for him, but in the morning they again found that the earth had thrown the body out. They said, “This is a deed of Muhammad صلى الله عليه وسلم and his companions.” So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See Sahih Al-Bukhâri, Vol.4, Hadith No. 814).

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

9. The rising of water in the well at Hudaibiya after it had dried. (See Sahih Al-Bukhâri, Vol.4, Hadith No. 777).

10. The increase in the amount of dates in the garden of Jâbir bin ‘Abdullâh صلى الله عليه وسلم after the Prophet صلى الله عليه وسلم went round the heaps of dates and invoked Allâh for His Blessings. (See Sahih Al-Bukhâri, Vol.4, Hadith No. 780).

11. Speaking of the wolf: It has been written that a wolf also spoke to one of the companions of the Prophet صلى الله عليه وسلم near Al-Madîna, as narrated
in *Musnad* of Aḥmad, Vol.3, Page 83, *Musnad Abī Sa`eed Al-Khudri*. Narrated Abī Sa`eed Al-Khudri : (While a shepherd was amongst his sheep) suddenly a wolf attacked a sheep and took it away. The sheep chased the wolf and took back the sheep. The wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allāh, you have taken the provision from me which Allāh gave me.” The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being.” The wolf said: “Shall I tell you something more amazing than this? There is Muḥammad صلى الله عليه وسلم (the Messenger of Allāh) in Yathrib (Al-Madīna) informing the people about the news of the past.” Then the shepherd proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madīna (city), cornered his sheep to one side and came to Allāh’s Messenger (Muḥammad) صلى الله عليه وسلم and informed the whole story. Allāh’s Messenger ordered for the proclamation of a congregational prayer (صلاة جامع), then he came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allāh’s Messenger صلى الله عليه وسلم said: “He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [Musnad of Aḥmad, Vol.3, Page 83. *Musnad Abī Sa`eed Al-Khudri*].

In the Name of Allah, the Most Beneficent, the Most Merciful

INTRODUCTION

IMÂM BUKHÂRI AND HIS BOOK SAHIH AL-BUKHÂRI

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

Imâm Bukhâri was born on 13th Shawwâl in the year 194 A.H. in Bukhâra in the territory of Khurâsân (West Turkistân). His real name is Muḥammad bin Ismâîl bin Al-Mughirah Al-Bukhâri.

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

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

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

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

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

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

Imām Bukhāri died on first Shawwāl in the year 256 A.H., and was buried in Khartank, a village near Samarkand. May Allāh have mercy on his soul.

Dr. Muḥammad Muḥsin
Islāmic University, Al-Madīna Al-Munawwara (Saudi Arabia)
[Year 1970 ... 1390 A.H.]
TRANSLITERATION OF
CERTAIN FORMULAE AND THEIR MEANINGS

1. Allāhumma aslāmu wajhī ḍ ilaikā, wa fawwaḍtu amrī ḍ ilaikā, wa ḍ ajdū zahrī ḍ ilaikā ragḥbatan-wa rahbatan ḍ ilaikā. Lā maljā’ minkā illā ḍ ilaikā. Allāhumma āmantu bikitābikal-ladī ḍ anūta wa binabīyikal-ladī ḍ arsalta.

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

2. Wā ash-hadu anna Muḥammadan Rasūl-ullāh.
[And I testify that Muḥammad is the Messenger of Allāh].

3. Ḥaiya ‘alas-Salā(h).
[Come for the prayer]

4. Lā ḡawla wa lā qūwata illā billāh.
[There is neither might nor any power except with Allāh]

[O Allāh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad صلى الله عليه وسلم the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place In Paradise which You promised him].

[Allāh heard those who sent praises to Him].

7. Rabbana wa laka-l-ḥamd.
[Our Lord! All the praises are for You].

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

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

10. At-tâhiyâtû lillâhi was-salâwâtu wa-tâiyibâtû. As-salâmû ‘alaika aiyuhán-Nabîyu wa rahmatu-llâhi wa barakâtuhu. As-salâmû ‘alaina wa ‘ala ‘ibâdillâh-îs-âsilîn.
[All the compliments, prayers and good things are due to Allâh; peace be on you, O Prophet, and Allâh’s Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allâh].

11. Allâhumma inni a‘udhu bika min ‘adhâbil-qabri, wa a‘udhu bika min fitnatîl-masîh-îd-dajjâl, wa a‘udhu bika min fitnatîl-mâhya wa-mamâti. Allâhumma inni a‘udhu bika minal-ma‘thami wa-maghrami.
[O Allâh! I seek Your Protection against the punishment of the grave and against the Fitnah (trial and affliction etc.) of Masîh Ad-Dajjâl and the Fitnah (trial and afflictions etc.) of life and death. O Allâh, I seek Your Protection against sins and debts].

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

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

In transliterating Arabic words the following system of symbols has been used:

1. Consonants

<table>
<thead>
<tr>
<th>Arabic script</th>
<th>English symbol</th>
<th>English words having similar sounds</th>
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<tbody>
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</table>
2. Vowels

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

<table>
<thead>
<tr>
<th>Arabic script</th>
<th>English symbol</th>
<th>English words having similar sounds</th>
</tr>
</thead>
<tbody>
<tr>
<td>ھ</td>
<td>h</td>
<td>health</td>
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<td>و</td>
<td>w</td>
<td>wealth</td>
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<td>ی</td>
<td>y</td>
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</tr>
</tbody>
</table>

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

** These sounds have no equivalent sounds in English.

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

<table>
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<th>ح</th>
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<td>ک</td>
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</tbody>
</table>

*** The Arabic sounds represented by the symbols (‘ / ’) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.
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Explanation:

After each Hadith, the number quoted in brackets represents its reference from Original Sahîh Bukhârî, translated by Dr. Muhammad Muhsin Khân. For example: At the end of Hadith No. 950, the number quoted is [3: 174 — O.B.] which indicates that its number is 174 in Volume No. 3, while the letters O.B. stand for Original Sahîh Bukhârî.
In the Name of Allāh, the Most Beneficent, the Most Merciful

NOTICE

Whoever finds any mistake in our translation of the meanings of the Summarized Sahih Al-Bukhari into English, we request him to write to the Chancellor of the Islamic University at Al-Madina, indicating the mistake and its place along with the correct translation. We thank all those who will point out these mistakes with the intention of seeking Allāh’s Pleasures, and of correcting the translation of the meanings of the Summarized Sahih Al-Bukhari and peace and Allāh’s Blessings be upon our Prophet صلى الله عليه وسلم. Allāh is Surety over what we say.

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IN THE NAME OF ALLAH,
THE MOST BENEFICENT,
THE MOST MERCIFUL.

1. THE BOOK OF REVELATION

{CHAPTER 1. How the Divine Inspiration started to be revealed to Allah’s Messenger صلى الله عليه وسلم. And the Statement of Allah ﷺ: “Verily, We have inspired you (OMuḥammad صلى الله عليه وسلم) as We inspired Nūḥ (Noah) and the Prophets after him.” (V. 4:163).}

1. `Umar bin Al-Khaṭṭāb رضي الله عنه said: I heard Allah’s Messenger صلى الله عليه وسلم saying, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.[1] [1.O.B.]

2. Narrated `Aisha رضي الله عنها (the mother of the faithful believers): Al-Hārith bin Hishām رضي الله عنه asked Allah’s Messenger صلى الله عليه وسلم, “O Allah’s Messenger! How is the Divine Inspiration revealed to you?” Allah’s Messenger صلى الله عليه وسلم replied, “Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says.”

[1] The Prophet صلى الله عليه وسلم said this on the occasion of someone’s emigration from Makka to Al-Madīna which was not for the sake of the İslāmic cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this Ḥadīth implies a general principle, i.e. one is rewarded for his deeds according to his real intentions and not according to his actual deeds which might be good in themselves but were motivated by an ill intention.
3. Narrated ‘Aisha  the mother of the faithful believers: The commencement of the (Divine) Inspiration to Allah’s Messenger  was in the form of righteous good (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira’ where he used to worship (Allah Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira’. The angel came to him and asked him to read. The Prophet  replied, “I do not know how to read.” The Prophet added, “Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, ‘I do not know how to read’. Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, ‘I do not know how to read (or what shall I read)?’ Thereupon he caught me for the third time and pressed me, and then released me and said, ‘Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And your Lord is the Most Generous.’ ” (V. 96:1-3) Then Allah’s Messenger  returned with
the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told Khadija everything that had happened (and said), "I fear that something may happen to me." Khadija replied, "Never! By Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allâh wished him to write. He was an old man and had lost his eyesight. Khadija said to him, "O my cousin! Listen to the story of your nephew", Waraqa asked, "O my nephew! What have you seen?" Allâh's Messenger described whatever he had seen. Waraqa said, "This is the same one [who keeps the secrets i.e. angel Jibrael (Gabriel)] whom Allâh had sent to Müsa (Moses). I wish I were young and could live upto the time when your people would turn you out." Allâh's Messenger asked, "Will they drive me out?" He replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought, was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while. [1:3 (A)-O.B.]
4. Narrated Jâbir bin ‘Abdullâh Al-Ansâri while talking about the period of pause in revelation, reported the speech of the Prophet ﷺ: “While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel, who had visited me at the cave of Hijrâ, sitting on a chair between the sky and the earth. I got scared of him and came back home and said, ‘Wrap me (in blankets).’ And then Allâh ﷻ revealed the following Holy Verses (of the Qur’ân): ‘O you (i.e. Muhammad ﷺ)! Enveloped (in garments)! Arise and warn’...upto... ‘and keep away from Ar-Rujz (the idols)!’ (V. 74:1-5). After this, the revelation started coming strongly and frequently in succession one after the other.” [1:3(B)-O.B.]

5. Narrated Ibn ‘Abbâs رضي الله عنهما in the explanation of the Statement of Allâh ﷻ: “Move not your tongue concerning (the Qur’ân, O Muhammad ﷺ) to make haste therewith.” (V. 75:16) said, “Allâh’s Messenger ﷺ used to bear the revelation with great stress and hardness, and used to move his lips (quickly with the Inspiration).” Ibn ‘Abbâs moved his lips saying, “I am moving my lips (in front of you) as Allâh’s Messenger ﷺ used to move his.” So Allâh ﷻ revealed, “Move not your tongue concerning (the Qur’ân O Muhammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur’ân)” (V. 75:16,17) [which means that Allâh ﷻ will make him (the Prophet ﷺ) remember the portion of the Qur’ân which was revealed at that time by heart (and recite it)]. The Statements of Allâh ﷻ: “And when We have
1. The Book of Revelation

recited it to you [O Muhammad صلى الله عليه وسلم through Jibrael (Gabriel)] then follow you its (the Qur'ân’s) recital” (V. 75:18) (means ‘listen to it and be silent’). “Then it is for Us (Allâh) to make it clear to you” (V. 75:19) means then it is (for Allâh) to make you recite it (and its meaning will be clear by itself through your tongue).

Afterwards, Allâh’s Messenger صلى الله عليه وسلم used to listen to Jibrael (Gabriel) whenever he came and after his departure he صلى الله عليه وسلم used to recite it as Jibrael (Gabriel) had recited it.” [1: 4-O.B.]

6. Narrated (Ibn ‘Abbâs) صلى الله عليه وسلم: Allâh’s Messenger صلى الله عليه وسلم was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramaḍân when Jibrael (Gabriel) used to meet him. He [Jibrael (Gabriel)] used to meet him every night of Ramaḍân to teach him the Qur'ân. Allâh’s Messenger صلى الله عليه وسلم was the most generous person, even more generous than the fair winds [sent (by Allah) with glad tidings (rain) in readiness and haste to do charitable deeds]. [1:5-O.B.]

7. Narrated (‘Abdullâh bin ‘Abbâs) صلى الله عليه وسلم: Abû Sufyân bin Ḥarb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shâm (Syria, Palestine, Lebanon and Jordan), at the time when Allâh’s Messenger صلى الله عليه وسلم had truce with Abû Sufyân and Quraish infidels. So Abû Sufyân and his companions went to Heraclius at 'Ilyâ’ (Jerusalem).

Heraclius called them in the court and he صلى الله عليه وسلم had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius’ question said to them, “Who amongst you is
closely related to the man who claims to be a Prophet?” Abū Sufyān replied, “I am the nearest relative to him (amongst the group).” Heraclius said, “Bring him (Abū Sufyān) close to me and make his companions stand near behind him.” (Abū Sufyān added), Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet) and that if I told a lie they (my companions) should contradict me.” (Abū Sufyān added), “By Allāh! Had I not been ashamed of my companions labelling me a liar, I would not have spoken the truth about the Prophet صل الله عليه وسلم. The first question he asked me about him was: ‘What is his family status amongst you?’ I replied, ‘He belongs to a good (noble) family amongst us.’ (Heraclius) further asked, ‘Has anybody else amongst you ever claimed the same (i.e. to be a Prophet) before his (claim)?’ I replied, ‘No.’ Heraclius asked, ‘Was anybody amongst his ancestors a king?’ I replied, ‘No.’ Heraclius asked, ‘Do the nobles or the poor follow him?’ I replied, ‘It is the poor who follow him.’ He said, ‘Are his followers increasing or decreasing (day by day)?’ I replied, ‘They are increasing.’ He then asked, ‘Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?’ I replied, ‘No.’ Heraclius said, ‘Have you ever accused him of telling lies before his claim (to be a Prophet)?’ I replied, ‘No.’ Heraclius said, ‘Does he ever betray or prove treacherous to his covenants?’ I replied, ‘No. We are at truce with him but we do not know what he will do in it.’ I could not find an opportunity to say anything against him except that word. Heraclius asked, ‘Have you ever had a war with him?’ I replied, ‘Yes.’ Then he said, ‘What was

أذُنَّهُ مَنَيَّ، وَقَرَّبُوا أَصْحَابَهُ فَأَجَعَلُوهُمْ عِنْدَكَ ظَهِّرَهُ، فَمَّا قَالَ لَتْرَجُعُهُ: فَلَنْ لَهُمَّ إِنِّي سَأَلْتُ هَذَا عَنْ هَذَا الرَّجُلِ، فَإِنَّ كَذَّابَيْنِ فَكَذَّابُهُ. فَوَأَرَاهُ لُوَّ الْحَبَاءَ مِنْ أَن يَتَأْثِرُوا عَلَيْهِ كَذَّابًا لَكَذَّابِثَ عَنْهُ. ثُمَّ كَانَ أَوَّلًا مَا سَأَلَيْهِ عَنْهُ أَنْ قَالَ: كَيْفَ نُسْبِهِ فِي كُلُّ مَّـِلْكِ؟ فَقَّلَ: هُوَ نِيَا ذُو نَـِسْبٍ. قَالَ: فَهَلْ قَالُ هَذَا المُؤْنِقُ بِكُلِّ مَّـِلْكٍ أُحْدَدْ تَقْبَلَتْهُ؟ فَقَّلَ: لَا. قَالَ: فَهَلْ كَانَ مِنْ أَبْيَةِ مِن مَّـِلْكِ؟ فَقَّلَ: لَا. قَالَ: فَأَشْرَافُ آلِ الْمَـِلْكِ أَمْ ضَعْفَائِهِمْ؟ فَقَّلَ: ضَعْفَائِهِمْ. قَالَ: أَيْ بَيْدُونَ أَمْ يَنْفَضُونَ؟ فَقَّلَ: بَلْ يَبْدُونَ.

Direnما نَّبِيَّ تنبئ أن يدخل فيها قَلْتُ: لَا. قَالَ: فَهَلْ تَتَفَهَّمُهُ بِالْكِبْرِ أَن يَبْعُلَ مَا قَالَ؟ فَقَّلَ: لَا. قَالَ: فَهَلْ يَبْقَىْ؟ فَقَّلَ: لَا، وَتَعْرَ وَيَّيْهَا مِنْ مَّـِلْكِ لَا تَذُرِي مَا هُوَ كُلَّ أَخْلَصُ فِيهَا. قَالَ: وَلَمْ يَمْكِنْنِي كِلَمَةً أُذِنَّهُ فِيهَا شَيْيَا عِنْدَ هَذِهِ الْكِلَمَةِ. قَالَ: فَهَلْ قَالَ تَفَهَّمُهُ؟ فَقَّلَ: نَعْمَ. قَالَ: فَكَيْفَ كَانَ قَالَ تَفَهَّمُهُ إِنَّهَ؟ فَقَّلَ: الْحَرْبُ بِيَّنَا وَبِيَّنَا مَيْاُ وَبِيَّنَا مَيْاُ. قَالَ: فَمَاذا يَأَمْرُكُمْ؟ فَقَّلَ: يَقُولُ: أَعْبَدُوا اللَّهُ وَخَذَّهُ وَلا تَنْفَرُكُوا بِهِ شَيْيَا، وَأَنْتُكُمْ مَا كَانَ يَعْبُدُ آبَاؤُكُمْ، وَيَأْمَرُنَا...
the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allâh Alone, and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.' Heraclius asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allâh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact these (poor always) are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became
displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allâh (and Allâh Alone) and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place [which is underneath my feet (now)] and I knew it (from the Scriptures) that he was going to appear but I did not know that he would be from you, and if I am sure[1] to reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allâh's Messenger which was delivered by Dihya to the governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: In the Name of Allâh, the Most Beneficent, the Most Merciful (This letter is) from Muhammad, the slave of Allâh and His Messenger to Heraclius, the ruler of Byzantines. Peace be upon him, who follows the Right Path. Then after: I invite you to Islâm, and if you become a Muslim you will be safe, and Allâh will double your reward, and if you reject this invitation of Islâm you will be committing a sin (by misguiding your) Arisîyîn (peasants). And (I recite to you Allâh's Statement:) 'O people of the Scripture (Jews and Christians)! Come to a word

[1] Means that he (Heraclius) was afraid of his people to meet him. صلی الله عليه وسلم .
that is just between us and you, that we worship none but Allāh and that we associate no partners with Him, and that none of us shall take others as lords beside Allāh. Then, if they turn away, say: Bear witness that we are Muslims.” (V. 3:64). Abū Suf'ān then added, “When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the royal court. So we were turned out of the court. I told my companions that the question of Ibn Abī Kaba'ī[1] (Prophet Muḥammad صلى الله عليه وسلم) has become so prominent that even the king of Bani Al-Asfar (Byzantines) is afraid of him. Thenceforth I became sure that he (the Prophet صلى الله عليه وسلم) would be the conqueror in the near future till I embraced Islām (i.e. Allāh guided me to it).” (The subnarrator adds) Ibn An-Nāṭūr was the governor of 'Ilya' (Jerusalem) and Heraclius was the head of the Christians of Shām.

Ibn An-Nāṭūr narrates that once while Heraclius was visiting 'Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, “At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror), (and asked) who are they who practice circumcision?” The people replied, “Except the Jews, nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country.” While they were discussing it, a messenger sent by the king of

[1] Abī Kabsha was not the father of the Prophet صلى الله عليه وسلم but it was a mockery done by Abū Sufyān out of hostility against the Prophet صلى الله عليه وسلم.
Ghassân to convey the news of Allâh’s Messenger ﷺ to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether (the messenger of Ghassân) was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, “Arabs also practice circumcisions.” (After hearing that) Heraclius remarked that sovereignty of this nation (Arabs) had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet ﷺ and the fact that he is indeed a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, “0 Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give the Bai’a (pledge) to this Prophet ﷺ (i.e embrace Islam).” (On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realised their hatred towards Islâm and when he lost the hope of their embracing Islâm, (he ordered): “Bring them back to me.” (When they returned) he said, “What I already said was just to test the strength of your conviction and I have seen it.” The people prostrated before him and became pleased with him, and this was the end of Heraclius’ story (in connection with his faith). [1:6-O.B.]
8. Narrated Ibn ‘Umar: Allah’s Messenger said:

Islam is based on (the following) five (principles):

1. To testify that La ilâha ill-Allâh wa anna Muḥammad-ar-Rasūl Allâh (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

2. Iqāmat-as-Ṣalāt [to offer the (compulsory congregational) Ṣalāt (prayers) dutifully and perfectly].

3. To pay Zakât.

4. To perform Ḥajj (i.e. pilgrimage to Makka).

5. To observe Šaum [fasts (according to Islâmic teachings)] during the month of Ramaḍân. [1:7-O.B.]

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[1] Iqāmat-as-Ṣalāt: [the offering of Ṣalāt (prayers) perfectly]. It means that:

a) Each and every Muslim, male or female, is obliged to offer his Ṣalāt (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet has said: “Order your children for Ṣalāt (prayers) at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.

b) One must offer the Ṣalāt (prayers) as the Prophet used to offer them with all their rules and regulations i.e., standing, bowing, prostrating, sitting etc. As he has said: “Offer your Ṣalāt (prayers) the way you see me offering them.” [For the characteristics of the Ṣalāt (prayer) of the Prophet, see Ṣaḥîh Al-Bukhârî, Vol. 1.].

[2] Zakât: A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Ṣaḥîh Al-Bukhârî, Vol. 2, Book of Zakât (24)].
CHAPTER 2. (What is said) regarding the deeds of faith.

9. Narrated Abu Huraira: The Prophet said, “Faith (Belief) consists of more than sixty subdivisions or branches (i.e. parts). And Al-Hayâ’. [1] (This term Al-Hayâ’ covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness and honour, etc.) is a part of faith.” [1:8 –O.B.]

CHAPTER 3. A Muslim is the one who avoids harming Muslims with his tongue and hands.

10. Narrated ‘Abdullâh bin ‘Amr: The Prophet said, “A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhâjir (emigrant) is the one who gives up (abandons) all that Allah has forbidden.” [1:9–O.B.]

CHAPTER 4. Whose Islam is the best (Who is the best Muslim)?

11. Narrated Abû Müsa: Some people asked Allah’s Messenger, “Whose Islam is the best? (i.e. Who is a very good Muslim?)” He replied, “One who avoids harming the Muslims with his tongue and hands.” [1:10–O.B.]

CHAPTER 5. To feed (others) is a part of Islam.


[1] Al-Hayâ’: This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honour, etc. Al-Hayâ’ is of two kinds: good and bad; good Al-Hayâ’ is to be ashamed to commit a crime or a thing which Allâh and His Messenger has forbidden, and bad Al-Hayâ’ is to be ashamed to do a thing, which Allâh and His Messenger ordered to do.
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"Whose Islam is good or what sort of deeds (or what qualities) of Islam are good." The Prophet replied, "To feed (others) and to greet those whom you know and those whom you do not know." [1:11–O.B.]

CHAPTER 6. To like for one's (Muslim's) brother what one likes for himself is a part of faith.

13. Narrated Anas : The Prophet said, "None of you will have faith till he likes for his (Muslim) brother what he likes for himself." [1:12-O.B.]

CHAPTER 7. To love the Messenger (Muhammad) is a part of faith.

14. Narrated Abü Huraira : Allah's Messenger said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children." [1:13-O.B.]

15. Narrated Anas : Allah's Messenger said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father, and his children and all mankind." [1:14-O.B.]

CHAPTER 8. Sweetness (delight) of faith.

16. Narrated (Anas) : The Prophet said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:
1. The one to whom Allâh and His Messenger (Muhammad ﷺ) become dearer than anything else.
2. Who loves a person and he loves him only for Allâh’s sake.
3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire.” [1:15-O.B.]

CHAPTER 9. To love the Ansâr is a sign of faith.

17. Narrated (Anas): The Prophet ﷺ said, “To love the Ansâr[1] is a sign of faith and to hate the Ansâr is a sign of hypocrisy.” [1:16-O.B.]

18. Narrated ‘Ubâda bin Aṣ-Ṣâmit: Allâh’s Messenger ﷺ said while a group of his companions were around him, “Give me the Bai’a (pledge) for:

1. Not to join anything in worship along with Allâh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to utter slander intentionally forging falsehood (i.e. by making illegal children belonging to their husbands or not to accuse an innocent person and to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do Ma’rûf (Islamic Monotheism and all other good deeds etc.).”

(The Prophet ﷺ added): “Whoever amongst you fulfills his pledge will be rewarded by Allâh and whoever indulges in anyone of

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these (sins) gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allâh conceals (his sin), it is up to Him to forgive or punish him (in the Hereafter).” [“So we gave the Ba’i‘a (pledge) for these.” (points to Allâh’s Messenger)]. [1:17-O.B.]

CHAPTER 10. To flee (run away) from Al-Fitan (trials and afflictions etc.) is a part of religion.

19. Narrated Abû Sa‘îd Al-Khudrî: Allâh’s Messenger said, “A time will come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from Al-Fitan (trials and afflictions etc.).” [1:18-O.B.]

CHAPTER 11. The statement of the Prophet: ‘I know Allâh better than all of you do’.

20. Narrated ‘A‘isha: Whenever Allâh’s Messenger ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance). They said, “O Allâh’s Messenger! We are not like you. Allâh has forgiven your past and future sins.” So Allâh’s Messenger became angry and it was apparent on his face. He said, “I fear Allâh more, and know Allâh better, than all of you do.” [1:19 O.B.]
CHAPTER 12. The grades in superiority of the believers will be according to their good deeds.

21. Narrated Abū Sa‘īd Al-Khudrī: The Prophet ﷺ said, “When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah ﷻ will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from the Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Ḥayā’ or Ḥayát (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the bank of a flood channel. Don’t you see that it comes out yellow and twisted?” [1:21-O.B.]

22. Narrated (Abū Sa‘īd Al-Khudrī): Allah’s Messenger ﷺ said, “While I was sleeping I saw (in a dream) that some people were displayed before me wearing shirts, of which some were reaching up to the breasts only, while others were even shorter than that. And ‘Umar bin Al-Khaṭṭāb was displayed before me wearing a (long) shirt which he was dragging.” The people asked, “How did you interpret it? (What is its interpretation) O Allah’s Messenger?” He (the Prophet ﷺ) replied, “It is the religion”. [1:22-O.B.]

CHAPTER 13. Ḥayā’ is a part of faith.

23. Narrated Ibn ‘Umar: Once Allah’s Messenger ﷺ passed by an Anṣārī (man) who was admonishing his brother regarding
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Al-Hayâ': On that Allah’s Messenger said, “Leave him as Al-Hayâ’ is a part of faith.” (See Hadith No.9 for the meaning of the word Al-Hayâ’). [1:23-O.B.]


24. Narrated (Ibn ‘Umar): Allah’s Messenger said: “I have been ordered (by Allah) to fight against the people till they testify that Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh (none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah), and perform Iqâmat-as-Ṣalât [offer Ṣalât (prayers) perfectly] and give Zakât, so if they perform all that, then they save their lives and properties from me except for Islâmic laws and then their reckoning (accounts) will be with (done by) Allah.” [1:24-O.B.]

CHAPTER 15. Whoever says that faith is action (good deeds).

25. Narrated Abû Huraira: Allah’s Messenger was asked, “What is the best deed?” He replied, “To believe in Allah and His Messenger (Muḥammad and Islam).” The questioner then asked, “What is the next (in goodness)?” He replied, “To participate in Jihâd (holy

[Footnote 1: Zakât: A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahih Al-Bukhârî, Vol. 2, Book of Zakât (24)].]
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war — religious fighting) in Allâh's Cause.” The questioner again asked, "What is the next (in goodness)?” He replied, “To perform Hajj (pilgrimage to Makka) Mabrûr (which is accepted by Allâh and is performed with the intention of seeking Allâh’s Pleasure only and not to show off and without committing any sin, and in accordance with the legal ways of the Prophet صلى الله عليه وسلم). [1:25-O.B.]

CHAPTER 16. If one does not embrace Islâm truly, but does so by compulsion or for fear of being killed etc.

26. Narrated Sâ’d bin AbI Waqqâs: Allâh’s Messenger صلى الله عليه وسلم distributed something amongst (a group of) people while I was sitting there but Allâh’s Messenger صلى الله عليه وسلم left a man whom I thought the best of the lot. I asked, “O Allâh’s Messenger! Why have you left that person? By Allâh I regard him as a faithful believer.” The Prophet صلى الله عليه وسلم commented: “Or merely a Muslim.” I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allâh’s Messenger صلى الله عليه وسلم again said, “Or merely a Muslim.” And I could not help repeating my question because of what I knew about him. Then the Prophet صلى الله عليه وسلم said, “O Sa’d! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allâh.” [1:26-O.B.]
CHAPTER 17. To be ungrateful to one's husband. And disbelief is of different grades.

27. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet ﷺ said: “I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful.” It was asked, “Do they disbelieve in Allâh (or are they ungrateful to Allâh)?” He replied: “They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, ‘I have never seen any good from you.’” [1:28-O.B.]

CHAPTER 18. Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allâh.

28. Narrated Abû Dhar رضي الله عنه: I abused a man by calling his mother with bad names. The Prophet ﷺ said to me, “O Abû Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allâh has put them under your command. So whoever has a brother under his command should feed him of that which he eats and dress him of that which he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.” [1:29-O.B.]

CHAPTER 19. The Statement of Allâh ﷻ:

19-27. If two parties (or groups) from among the believers
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fall to fighting, then make peace between them both.” ..... (V. 49: 9) - The Qur'ân.

29. Narrated Abû Bakrah : I heard Allâh’s Messenger saying, “When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.” I said, “O Allâh’s Messenger! It is alright for the murderer but what about the murdered one?” Allâh’s Messenger replied, “He surely had the intention to kill his companion.” [1:30-O.B.]

CHAPTER 20. Žulm (wrong) of one kind can be greater or lesser than that of another.

30. Narrated ‘Abdullâh bin Mas’ud : When the following Verse was revealed: “It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Žulm (wrong i.e. by worshipping others besides Allâh.)” (V. 6:82), the companions of Allâh’s Messenger asked, “Who is amongst us who had not done Žulm (wrong)?” Then Allâh revealed: “Verily, joining others in worship with Allâh is indeed a great Žulm (wrong)”. (V. 31:13) [1:31-O.B.]

CHAPTER 21. The signs of a hypocrite.

31. Narrated Abû Huraira : The Prophet said, “The signs of a hypocrite are three:
1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest. (If you keep something as
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a trust with him, he will not return it.” [1:32-O.B.]

32. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه : The Prophet صلی الله عليه وسلم said: “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.” [1:33-O.B.]

CHAPTER 22. To establish prayers on the night of Qadr is a part of faith.

33. Narrated Abü Huraira رضي الله عنه : Allah’s Messenger صلی الله عليه وسلم said, “Whoever establishes prayers on the night of Qadr out of sincere faith and hoping to attain Allah’s Rewards (not to show off) then all his past sins will be forgiven.” [1:34-O.B.]

CHAPTER 23. Al-Jihād (holy war — fighting in Allah’s Cause) is a part of faith.

34. Narrated (Abū Huraira) رضي الله عنه : The Prophet صلی الله عليه وسلم said, “Allāh assigns for a person who participates (in holy battles) in Allāh’s Cause, and nothing causes him to do so except belief in Allāh and in His Messengers, that he will be recompensed by Allāh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr)”. (The Prophet صلی الله عليه وسلم added), “Had I not found it..."
difficult for my followers, then I would not remain behind any Sariya (an army-unit) going for Jihád and I would have loved to be martyred in Allâh’s Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause.” [1:35-O.B.]

CHAPTER 24. It is a part of faith to establish the (Nawâfil — voluntary) prayers during the nights of Ramadân.

35. Narrated (Abû Huraira) : Allâh’s Messenger said: “Whoever establishes (Nawâfil voluntary) prayers during the nights of Ramadân faithfully out of sincere faith and hoping to attain Allâh’s Rewards, all his past sins will be forgiven.” [1:36-O.B.]

CHAPTER 25. To observe Saum (fasts (according to Islamic teachings)) during the month of Ramadân (sincerely and faithfully) hoping for Allâh’s Rewards only, is a part of faith.

36. Narrated (Abû Huraira) : Allâh’s Messenger said, “Whoever observes Saum (fasts) during the month of Ramadân out of sincere faith, and hoping to attain Allâh’s Rewards, then all his past sins will be forgiven.” [1:37-O.B.]

CHAPTER 26. Religion is very easy.

37. Narrated (Abû Huraira) : The Prophet said, “Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the prayers in the
mornings, afternoons and during the last hours of the nights." [1:38-O.B.]

CHAPTER 27. The (offering of) Salât (Prayers) is a part of faith.

38. Narrated Al-Barâ': When the Prophet صلی الله علیه وسلم came to Al-Madina, he stayed first with his grandfathers or maternal uncles from Ansâr. He offered his Salât (prayers) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Makka). The first Salât (prayer) which he offered facing the Ka'ba was the ‘Ayr prayer in the company of some people. Then one of those who had offered that Salât (prayer) with him came out and passed by some people in a mosque who were bowing during their Salât (prayers) (facing Jerusalem). He said addressing them, “By Allah, I testify that I have offered Salât (prayer) with Allah’s Messenger صلی الله علیه وسلم facing Makka (Ka’ba).” (Hearing that), those people changed their direction towards the Ka’ba immediately. Jews and the people of the Scriptures used to be pleased to see (the Prophet صلی الله علیه و وسلم) facing Jerusalem in Salât (prayers) but when he changed his direction towards the Ka’ba, [during the Salât (prayers)], they disapproved of it. [1:39-O.B.]

CHAPTER 28. (What is said regarding the superiority of) a person who embraces Islām sincerely.

39. Narrated Abû Sa’îd Al-Khadr: Allah’s Messenger صلی الله علیه و وسلم said, “If a person embraces Islām sincerely, then Allah shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good
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deed and an evil deed will be recorded as it is unless Allâh forgives it.” [1:40(A)-O.B.]

loved most by Allâh is that which is done regularly.

40. Narrated 'Âisha : Once the Prophet came while a woman was sitting with me. He said, “Who is she?” I replied, “She is so-and-so,” and told him about her (excessive) praying. He said disapprovingly, “Do (good) deeds which are within your capacity (without being overstaken) as Allâh does not get tired (of giving rewards) but (surely) you will get tired and Ad-Dîn (good righteous deed — act of worship loved most by Allâh) is that which is done regularly.” [1:41-O.B.]

CHAPTER 30. Faith increases and decreases.

41. Narrated Anas : The Prophet said, “Whoever said Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) and has in his heart good (faith) equal to the weight of a wheat grain, will be taken out of Hell. And whoever said Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) and has in his heart good (faith) equal to the weight of an atom, or a small ant will be taken out of Hell.” [1:42-O.B.]

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42. Narrated ‘Umar bin Al-Khattâb رضي الله عنه: Once a Jew said to me, “O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an ‘Eid (festival) day.” ‘Umar bin Al-Khattâb رضي الله عنه asked, “Which is that Verse?” The Jew replied, “This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.” (V.5:3) ‘Umar رضي الله عنه replied, “No doubt, we know when and where this Verse was revealed to the Prophet صلى الله عليه وسلم. It was Friday and the Prophet صلى الله عليه وسلم was standing at ‘Arafât (i.e the day of Hajj).”

CHAPTER 31. To pay Zakât[1] is a part of Islâm.

43. Narrated Talha bin ‘Ubaidullah رضي الله عنه: A man from Najd with unkempt hair came to Allâh’s Messenger صلى الله عليه وسلم and we heard his loud voice but could not understand what he was saying, till he came near, (and then we came to know that) he was asking about Islâm. Allâh’s Messenger صلى الله عليه وسلم said, “You have to offer five Salât (prayers) perfectly in a day and night (24 hours).” The man asked, “Are there other any more Salât (prayers) upon me?” Allâh’s Messenger صلى الله عليه وسلم replied, “No, but if you want to offer the Nawâfîl prayers (you can).” Allâh’s Messenger صلى الله عليه وسلم further said to him: “You

[1] Zakât: A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahîh Al-Bukhârî, Vol. 2, Book of Zakât (24)].
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have to observe *Saum* [fasts (according to Islamic teachings)] during the month of Ramadān." The man asked, "Are there any other (more) fasting upon me?" Allāh’s Messenger صلی الله علیه وسلم replied, "No, but if you want to observe the *Nawāfil* fasts (you can.)."

Then Allāh’s Messenger صلی الله علیه وسلم further said to him, "You have to pay the *Zakát*." The man asked, "Is there any thing other (than the *Zakát*) for me to pay?" Allāh’s Messenger صلی الله علیه وسلم said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)." [1:44-O.B.]

CHAPTER 32. To accompany the funeral processions (up to the place of burial) is a part of faith.

44. Narrated Abū Huraira رضی الله عنه: Allāh’s Messenger صلی الله علیه وسلم said, "A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allāh’s Reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two *Qirât*. Each *Qirât* is like the size of the (mount) Uḥud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one *Qirât* only." [1:45-O.B.]

CHAPTER 33. The fear of a believer that his good deeds may be annulled (lost) without his knowledge.

45. Narrated ‘Abdullāh bin Mas‘ūd رضی الله عنه: The Prophet صلی الله علیه وسلم said,
“Abusing a Muslim is Fusūq (an evil doing) and killing him is Kufr (disbelief).” [1:46(A)-O.B.]

46. Narrated ‘Ubāda bin Aṣ-Ṣâmit
“Allāh’s Messenger went out to inform the people about the night of declaration (Al-Qadr) but there happened a quarrel between two men from amongst the Muslims. The Prophet said, “I came out to inform you about the night of Al-Qadr, but as so and so quarrelled, its knowledge was taken away (I forgot it) and may be it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramaḍān).” [1:46(B)-O.B.]

CHAPTER 34. The asking of (angel) Jibrael (Gabriel) from the Prophet about Belief, Islām, Iḥsān (perfection).

47. Narrated Abü Huraira: One day while the Prophet was sitting out for the people, there came a man and asked, “What is Faith?” Allāh’s Messenger replied, “Faith is to believe in Allāh, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection[1].” Then he further asked, “What is Islām?” Allāh’s Messenger replied, “To worship Allāh Alone and none else, to perform Iqāmat-as-Salāt [the offering of Salāt (prayers) perfectly], to pay the Zakāt and to observe Saum [fasts (according

[1] In this Hadith, only four items are mentioned, while in another Hadith six items are mentioned: (i) Allāh, (ii) His angels, (iii) His Books (the Torah, the Gospel, the Qur’ān and all the other Holy Books revealed by Allāh), (iv) His Messengers, (v) Day of Resurrection and (vi) Al-Qadar (Divine Preordainments, i.e. whatever Allāh has ordained, must come to pass).
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to Islâmic teachings) during the month of Ramadân[1].” Then he further asked, "What is Ihsân (perfection)?" Allâh’s Messenger صلى الله عليه وسلم replied, "To worship Allâh as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “When will the Hour be established?” Allâh’s Messenger صلى الله عليه وسلم replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents:

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

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

The Prophet صلى الله عليه وسلم then recited:

"Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)” (V.31:34). Then that man left and (the Prophet صلى الله عليه وسلم asked his companions) to call him back, but they could not see anything (him). Then the Prophet صلى الله عليه وسلم said, “That was Jibra’îl (Gabriel) (عَلَيْهِ السَّلَامُ), who came to teach the people their religion.”

[1:47-O.B.]

CHAPTER 35. The superiority of that person who leaves all doubtful...

[1] Again the principles of Islâm mentioned here are four, but in other narrations, they are five. Fifth is the pilgrimage (Hâjî) to Makka for the one who can afford it.
(unclear) things for the sake of his religion.

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

1:49-O.B.

CHAPTER 36. To pay Al-Khums (one-fifth of the war booty to be given in Allâh’s Cause) is a part of faith.

49. Narrated Ibn ‘Abbâs : When the delegation of the tribe of ‘Abdul Qais came to the Prophet, the Prophet asked them, “Who are the people (i.e. you)? (or) who are the delegates?” They replied, “We are (from the tribe of) Rabî’a.” Then the Prophet said to them, “Welcome! O people (or O delegation of ‘Abdul Qais)! Neither will you have disgrace nor will you
regret.” They said, “O Allâh’s Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Mudâr intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them).” Then they asked about drinks (what is legal and what is illegal). The Prophet صلى الله عليه وسلم ordered them to do four things and forbade them from four things. He ordered them to believe in Allâh Alone and asked them, “Do you know that is meant by believing in Allâh (None has the right to be worshipped but Allâh) and Muhammad is the Messenger of Allâh?” They replied, “Allâh and His Messenger know better.” Thereupon the Prophet صلى الله عليه وسلم said, “It means:

1. To testify that Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

2. Iqâmat-al-Salât [to offer (prayers) perfectly]. [See the F.N. of Hadîth No. 8.]

3. To pay the Zakât.

4. To observe Saum [fasts (according to Islâmic teachings)] during the month of Ramâdân.

5. And to pay Al-Khumus (one-fifth of the booty to be given in Allâh’s Cause).”

Then he forbade them four things, namely Al-Ḥantam, Ad-Dubbâ,’
2. The Book of Belief (i.e. Faith)

An-Naqîr and Al-Muzaffat or Al-Muqaiyyar (these were the names of pots in which alcoholic drinks were prepared) (the Prophet mentioned the container of wine and he meant the wine itself). The Prophet further said (to them): “Memorize them (these instructions) and convey them to the people whom you have left behind.” [1:50-O.B.]

CHAPTER 37. What is said regarding the statement: ‘The reward of deeds depends upon the intention.’

50. Narrated ‘Umar (bin Al-Khaṭṭāb) Allah’s Messenger said, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for Allâh and His Messenger then his emigration will be for Allâh and His Messenger. And whoever emigrates for worldly benefits or for a woman to marry her, his emigration will be for what he emigrated for.” [1:51-O.B.]

51. Narrated Abû Mas‘ûd: The Prophet said, “If a man spends on his family with the intention of having a reward from Allâh, sincerely for Allah’s sake, then it is a (kind of) alms-giving (in reward) for him”. [1:52-O.B.]

CHAPTER 38. The statement of the Prophet, ‘Religion is n-Naṣîha [(to be sincere and true)
2. The Book of Belief (i.e. Faith)

to Allâh[1], to His Messenger[2], to the Muslim rulers[3], and to all the Muslims[4].]

52. Narrated Jarîr bin ‘Abdullâh

I gave the Bai’a (pledge) to Allâh’s Messenger for the following:

1. Iqâmat-aṣ-Ṣalât [The offering of Salât (prayers) perfectly].

2. To pay the Zakât[5].

3. And to be sincere and true to every Muslim [i.e. to order them for Al-Ma’rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and to forbid them from Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) and to help]

[1] To be sincere and true to Allâh [i.e., obeying Him by following His religion of Islâmic Monotheism, attributing to Him what He deserves and doing Jihâd for His sake and to believe in Him and to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and to love Him much (perform all kinds of good deeds which He has ordained)].

[2] To Allâh’s Messenger [i.e. to respect him greatly and to believe that he is Allâh’s Messenger and to fight on his behalf both in his lifetime and after his death and to follow his Sunna (legal ways etc.)].

[3] To the Muslim rulers [i.e. to help them in their job of leading Muslims to the Right Path and alarm them if they are heedless].

[4] To all the Muslims (in common) [i.e. to order them for Al-Ma’rûf (i.e., Islâmic Monotheism and all that Islâm has ordained), and to forbid them from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), to help them and to be merciful and kind to them etc.].

And the Statement of Allâh : “If they are sincere (in duty) to Allâh and His Messenger (Muhammad) (i.e., obeying Him by following His religion of Islâmic Monotheism, attributing to Him what He deserves and doing Jihâd for His sake and to believe in Him and to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and to love Him much (perform all kinds of good deeds which He has ordained)).” (V.9: 91).

[5] Zakât: A certain a fixed proportion of the wealth and of the each and every kind of th property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in th Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading tl Muslim society to prosperity and security. [See Šaḥîh Al-Bukhârî, Vol. 2, Book of Zak (24)].
them and to be kind and merciful to them etc.]. \([1:54\text{-}O.B]\)

53. Narrated (Jarîr bin 'Abdullâh) رضي الله عنه : I went to the Prophet صلى الله عليه وسلم and said, “I give my Bai'a (pledge) to you for Islâm.” The Prophet صلى الله عليه وسلم conditioned (my pledge) for me to be sincere and true to every Muslim [i.e. to order them for Al-Ma‘rûf (i.e. Islamic Monotheism and all that Islâm orders one to do) and to forbid them from Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) and to help them and to be kind and merciful to them etc.], so I gave my pledge to him for this. \([1:55\text{-}O.B]\)
CHAPTER 1. The superiority of knowledge.

54. Narrated Abü Huraira: While the Prophet was saying something in a gathering, a bedouin came and asked him, “When would the Hour (Doomsday) take place?” Allâh’s Messenger continued his talk, so some people said that Allâh’s Messenger had heard the question, but did not like what that bedouin had asked. Some of them said that Allâh’s Messenger had not heard it. When the Prophet finished his speech, he said, “Where is the questioner, who enquired about the Hour (Doomsday)?” The bedouin said, “I am here, O Allâh’s Messenger”. Then the Prophet said, “When Al-Amânah [i.e. the trust (or moral responsibility or honesty) and all the duties which Allâh has ordained] is lost, then wait for the Hour (Doomsday).” The bedouin said, “How will that be lost?” The Prophet said, “When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday).” [1:56-O.B.]

CHAPTER 2. Whoever raises his voice in (conveying) knowledge.

55. Narrated ‘Abdullâh bin ‘Amr: Once the Prophet remained behind us in a journey. He joined us while we were performing ablution for the Salât (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet addressed us in a loud voice and said twice or thrice: “Save your heels from the Fire.” [1:57-O.B.]
CHAPTER 3. The Imâm questioning his companions in order to test their knowledge.

56. Narrated Ibn ‘Umar رضي الله عنه: The Prophet ﷺ said, “Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree.” Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but I felt shy. The others then asked, “Please inform us, what is that tree, O Allâh’s Messenger?” He replied, “It is the date-palm tree.” [1:59-O.B.]

CHAPTER 4. To recite or read (something) and present it in front of a scholar.

57. Narrated Anas (bin Mâlik) رضي الله عنه: While we were sitting with the Prophet ﷺ in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: “Who amongst you is Muhammad?” At that time the Prophet ﷺ was sitting amongst us (his companions) leaning on his arm. We replied, “This white man reclining on his arm.” The man then addressed him, “O son of ‘Abdul MuUalib.” The Prophet ﷺ said, “I am here to answer your questions”. The man said to the Prophet ﷺ, “I want to ask you something and will be hard in questioning. So do not get angry.” The Prophet ﷺ said, “Ask whatever you want.” The man said, “I ask you by your Lord, and the Lord of those who were before you, has Allâh sent you as a Messenger to all the
mankind?” The Prophet replied, “By Allâh, yes.” The man further said, “I ask you by Allâh. Has Allâh ordered you to offer five Salât (prayers) in a day and night (24 hours)?” He replied, “By Allâh, yes.” The man further said, “I ask you by Allâh! Has Allâh ordered you to observe Saum (fasts) during this month of the year (i.e. Ramadân)?” He replied, “By Allâh, yes.” The man further said, “I ask you by Allâh. Has Allâh ordered you to take Zakât from our rich people and distribute it amongst our poor people?” The Prophet replied, “By Allâh, yes”. Thereupon that man said, “I believe in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimâm bin Tha’lab from the brothers of Bani Sa’d bin Bakr.” [1:63-O.B.]

58. Narrated Ibn ‘Abbâs

Once Allâh’s Messenger gave a letter to a person and ordered him to go and deliver it to the governor of Bahrain. (He did so) and the governor of Bahrain sent it to Khosrau, who read that letter and then tore it to pieces. (Ibn Muâsaiyab) said, “Allâh’s Messenger invoked Allâh against them saying, ‘May Allâh tear them into pieces, and disperse them all totally.’ ” [1:64-O.B.]

59. Narrated Anas (bin Mâlik)

Once the Prophet wrote a letter or had an idea of writing a letter. The Prophet was told that they (rulers) would not read letters unless they were sealed. So the Prophet got a silver ring made with “Muhammad the Messenger of Allâh” engraved on it. As if I were just observing its white glitter in the hand of the Prophet. [1:65-O.B.]
60. Narrated Abû Wâqid Al-Laithî

While Allâh’s Messenger was sitting in the mosque with some people, three men came. Two of them came in front of Allâh’s Messenger and the third one went away. The narrator added: The two persons kept on standing before Allâh’s Messenger (for a while) and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allâh’s Messenger finished his preaching, he said, “Shall I tell you about these three persons? One of them betook himself to Allâh, so Allâh took him into His Grace and Mercy and accommodated him, the second felt shy from Allâh, so Allâh sheltered Him in His Mercy (and did not punish him), while the third turned his face from Allâh and went away so Allâh turned His Face from him (likewise).” [1:66-O.B.]

CHAPTER 5. The statement of the Prophet, ‘It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source.’

61. Narrated Abî Bakrah

Once the Prophet was riding his camel and a man was holding its rein. The Prophet asked, “What is the day today?” We kept quiet, thinking that he might give that day another name. He said, “Isn’t it the day of Nahr (slaughtering of the animals of sacrifice)?” We replied, “Yes.” He further asked, “Which month is this?” We again kept quiet, thinking that he might give it another name. Then he said, “Isn’t it the month of Dhul-Hijja?” We replied, “Yes.” He
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said, “Verily! Your blood, property and honour are sacred to one another (i.e Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience.” [1:67-O.B.]

CHAPTER 6. The Prophet used to take care of the people in preaching by selecting a suitable time so that they might not run away (or get bored).

62. Narrated Ibn Mas’ûd: The Prophet used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with religious talk and knowledge all the time). [1:68-O.B.]

63. Anas (bin Mâlik) : The Prophet said, “Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).” [1:69-O.B.]

CHAPTER 7. If Allah wants to do good to a person, He makes him comprehend the religion. [The understanding of the Qur’ân and the Sunna (legal ways) of Prophet Muhammad].

64. Narrated Mu‘âwiya: I heard Allah’s Messenger saying, “If Allah wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur’ân and the Sunna (legal ways) of the Prophet]. I am just a distributor,
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but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh’s Orders [i.e. following strictly Allâh’s Book (the Qur’ân) and the Prophet’s Sunna (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh’s Order (Day of Judgement) is established.” [1:71-O.B.]

CHAPTER 8. (The superiority of) Comprehending knowledge.

65. Narrated Ibn ‘Umar : We were with the Prophet and a spadix of date-palm tree was brought to him. On that he said, “Amongst the trees, there is a tree (repetition of Hadith No.56 with the addition)”. As I was the youngest of all (of them) so I kept quiet. [1:72-O.B.]

CHAPTER 9. Wish to be like the one who has knowledge and Al-Hikmah (wisdom) [i.e. the knowledge of the Qur’ân and the Sunna (legal ways) of the Prophet]. And ‘Umar said: Everyone must acquire sound religious knowledge early before he becomes a chief. (Abû ‘Abdullâh said: The companions of the Prophet had studied inspite of the fact that they were old in age).}

66. Narrated ‘Abdullâh bin Mas’ûd : The Prophet said, “Do not wish to be like anyone except in two cases. The first is a person, whom Allâh has given wealth and he spends it righteously (according to what Allâh has ordained in a just and right way); (the second is) the one whom Allâh has given Al-Hikmah [wisdom i.e. the knowledge of the Qur’ân and the Sunna (legal ways) of
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the Prophet صلى الله عليه وسلم] and he acts according to it and teaches it to others.” (See Fath Al-Bâri, Vol. I, Page 177). [1:73-O.B.]

CHAPTER 10. The statement of the Prophet صلى الله عليه وسلم: “O Allâh! Bestow on him (Ibn ‘Abbâs) the knowledge of the Book (the Qur’ân).”


CHAPTER 11. At what age may a youth be listened to (i.e. the quotation of the Hadîth from a boy be acceptable).

68. Narrated (Ibn ‘Abbâs صلى الله عليه وسلم): Once I came riding a she-ass and had (just) attained the age of puberty. Allâh’s Messenger صلى الله عليه وسلم was offering the Salât (prayer) at Mina. There was no wall in front of him and I passed in front of some of the row while they were offering their Salât (prayers). There I let the she-ass loose to graze and entered the row, and nobody objected to it. [1:76-O.B.]

69. Narrated Maḥmûd bin Rabî‘ صلى الله عليه وسلم: When I was a boy of five, I remember, the Prophet صلى الله عليه وسلم took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face. [1:77-O.B.]

CHAPTER 12. The superiority of a person who learns (Islâm, becomes a religious scholar) and then teaches it to others.

70. Narrated Abû-Mûsâ صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, “The example of guidance and knowledge...
with which Allâh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allâh benefited the people with it and they utilized it for drinking, (making their animals drink from it) and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allâh’s Religion (Islâm) and gets benefit (from the knowledge) which Allâh has revealed through me (the Prophet ﷺ), and learns and then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allâh’s Guidance revealed through me (He is like that barren land).” [1:79-0.B.]

CHAPTER 13. (What is said regarding) the disappearance of the (religious) knowledge and the appearance of (religious) ignorance.

71. Narrated Anas ﺑ. ﻋ. ﺑ. : Allâh’s Messenger ﷺ said, “From among the portents of the Hour are (the following):

1. Religious knowledge will be taken away (by the death of religious learned men).
2. (Religious) ignorance will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.” [1:80-0.B.]

72. Narrated (Anas) ﺑ. ﻋ. : I will narrate to you a Hadîth which none will narrate to you after me. I heard Allâh’s
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Messenger saying: “From among the portents of the Hour are (the following):

1. (Religious) knowledge will decrease (by the death of religious learned men).
2. (Religious) ignorance will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.” [1:81-O.B.]

CHAPTER 14. The superiority of (religious) knowledge.

73. Narrated Ibn ‘Umar: Allah’s Messenger said, “While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to ‘Umar bin Al-Khattâb.” (The companions of the Prophet) asked, “What have you interpreted (about this dream)? O Allah’s Messenger!” He replied, “It is (religious) knowledge.” [1:82-O.B.]

CHAPTER 15. To give a religious verdict while riding an animal or standing on anything else.

74. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Aas: Allah’s Messenger stopped (for a while near the Jimâr) at Mina during his last Hajj for the people and they were asking him questions. A man came and said, “I forgot and got my head shaved before slaughtering the Hady (sacrificing animal).” The Prophet said, “There is no harm, go and do the slaughtering now.”
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another person came and said, “I forgot and slaughtered (the camel) before Ramy (throwing of the pebbles at the Jamra).” The Prophet صلى الله عليه وسلم said, “Do the Ramy[1] now and there is no harm.” (The narrator) added: So on that day, when the Prophet صلى الله عليه وسلم was asked about anything (as regards the ceremonies of Hajj during the days at Mina) performed before or after its due time, his reply was: “Do it (now) and there is no harm.” [1:83-O.B.]

CHAPTER 16. Whoever gave a religious verdict by beckoning or by nodding.

75. Narrated Abu Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, “(Religious) knowledge will be taken away (by the death of religious scholars), ignorance (in religion) and Al-Fitan (trials and afflictions etc.) will appear; and Harj will increase.” It was asked, “What is Harj, O Allah’s Messenger?” He replied by beckoning with his hand indicating “killing.” [1:85-O.B.]

76. Narrated 'Asmâ' bint Abü Bakr رضي الله عنها: I came to ‘Aisha رضي الله عنها while she was offering Salât (prayer), and said to her, “What has happened to the people?” She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the Salât (prayer). ‘Aisha رضي الله عنها said, “Subhân Allâh[2].” I said to her, “Is there a sign?” She nodded with her head meaning, “Yes.” I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I

[1] Ramy: See the glossary.

poured water on my head. After the prayer, the Prophet ﷺ praised and glorified Allâh and then said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Masih Ad-Dajjâl or nearly like it (the subnarrator is not sure which expression 'Âsmâ' used). You will be asked, 'What do you know about this man (Prophet Muhammâd ﷺ)?' Then the faithful believer (or 'Âsmâ') will reply, 'He is Muhammâd, Allâh's Messenger who came to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammâd.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know but I heard the people saying something and so I said it (the same)'.” [1:86-O.B.]

CHAPTER 17. To travel seeking an answer to a problematic matter, and to teach it to one's family.

77. (Narrated ‘Abdullâh bin Abî Mulaîka : ‘Uqba bin Al-Âhârîth : ‘I have married the daughter of Abî Ihâb bin ‘Azîz. Later on a woman came to him and said; ‘I have suckled (nursed) ‘Uqba and the woman whom he married (his wife at my breast).’ ‘Uqba said to her, ‘Neither I knew that you have suckled (nursed) me nor did you tell me.’ Then he rode over to see
Allāh’s Messengerصلى الله عليه وسلم at Al-Madīna, and asked him about it. Allāh’s Messengerصلى الله عليه وسلم said, “How can you (keep her as a wife) when it has been said (that she is your foster-sister)?” Then ‘Uqba divorced her, and she married another man.

[1:88-O.B.]

CHAPTER 18. To fix the duties in rotation for learning (religious) knowledge.

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

[1:89-O.B.]

CHAPTER 19. To be furious while preaching or teaching if one sees what one hates.

79. Narrated Abū Mas‘ūd Al-Anṣārīرضي الله عنه : Once a man said to Allāh’s Messengerصلى الله عليه وسلم “O Allāh’s
Messenger! I may not attend the (compulsory congregational) Salaat (prayer) because so and so (the Imam) prolongs the Salaat (prayer) when he leads us for it.” (The narrator added): I never saw the Prophet صلی الله علیه وسلم more furious in giving advice than he was on that day. The Prophet صلی الله علیه وسلم said, “O people! Some of you make others dislike good deeds [the Salaat (prayers)]. So whoever leads the people in Salaat (prayer) should shorten it because among them there are the sick, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do).” [1:90-O.B.]

80. Narrated Zaid bin Khâlid Al-Juhanî: A man asked the Prophet صلی الله علیه وسلم about the picking up of a Luqata[1] (fallen lost thing). The Prophet صلی الله علیه وسلم replied, “Recognise and get acquainted with its tying material or said its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes.” Then the person asked about the lost camel. On that, the Prophet صلی الله علیه وسلم got angry and his cheeks, or the (narrator) said his face became red and he said, “You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees so leave it (as such) till its owner finds it.” The man then asked about the lost sheep. The Prophet صلی الله علیه وسلم replied, “It is either for you or for your brother (another person) or for the wolf.” [1:91-O.B.]

81. Narrated Abû Mûsa: The Prophet صلی الله علیه وسلم was asked about things which he did not like, but when

[1] Luqata: See the glossary.
the questioners insisted, the Prophet got angry. He then said to the people, “Ask me anything you like.” A man asked, “Who is my father?” The Prophet replied, “Your father is Hudhâfa.” Then another man got up and said, “Who is my father, O Allâh’s Messenger?” He replied, “Your father is Sâlim, Maula (the freed slave) of Shaiba.” So when ‘Umar saw that (anger) on the face of the Prophet he said, “O Allâh’s Messenger! We repent to Allâh (our offending you).” [1:92-O.B.]

CHAPTER 20. Repeating one’s talk thrice in order to make others understand.

82. Narrated Anas: Whenever the Prophet spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting. [1:95-O.B.]

CHAPTER 21. A man teaching (religion to) his woman-slave and his family.

83. Narrated Abû Mûsa: Allâh’s Messenger said “Three persons will have a double reward:

1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet [‘Iesa (Jesus) or Mûsa (Moses) and then believed in the Prophet Muhammad (i.e has embraced Islâm).
2. A slave who fulfills his duties to Allâh and also to his master.
A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her.” [1:97 (A)-O.B.]

CHAPTER 22. The preaching (and teaching) of the (religious) knowledge to women by the Imám (chief):

84. Narrated Ibn ‘Abbâs: Once Allah’s Messenger came out while Bilâl was accompanying him. He went towards the women thinking that they had not heard him (i.e. his religious talk). So he preached them and ordered them to give alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilâl was collecting them in the corner of his garment. [1:97 (B)-O.B.]

CHAPTER 23. Eagerness to (learn) the Hadîth.

85. Narrated Abû Huraira: I said “O Allah’s Messenger! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allah’s Messenger said: O “Abû Huraira! I have thought that none will ask me about it before you as I know your eagerness to (learn) the Hadîth. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from (the bottom of) his heart Lâ ilahá ill-Allâh (none has the right to be worshipped but Allah).” [1:98-O.B.]

CHAPTER 24. How the (religious) knowledge will be taken away?

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

[1:100-O.B.]

CHAPTER 25. Should a day be fixed for women in order to teach them religion (apart from men)?

87. Narrated Abū Sa‘īd Al-Khudrī

Some women requested the Prophet صلى الله عليه وسلم to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet صلى الله عليه وسلم said, “A woman whose three children die[1] will be shielded by them from the Hell-fire.” On that a woman asked, “If only two die?” He replied, “Even two (will shield her from the Hell-fire).”

[1:101-O.B.]

Narrated Abū Sa‘īd Al-Khudrī as above (the subnarrators are different). Abū Huraira صلى الله عليه وسلم qualified the three children referred to in the above mentioned Ḥadīth as not having reached the age of committing sins (i.e. age of puberty). [1:102-O.B.]

CHAPTER 26. Whoever heard something (but did not understand it) and then asked again till he understood it completely.

88. (Narrated Ibn Abī Mulaika):

Whenever ‘Āisha ﷺ (the wife of the Prophet ﷺ) said, “If she will bear their deaths with patience for getting reward from Allah.

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[1] If she will bear their deaths with patience for getting reward from Allah.
the Prophet (صلى الله عليه وسلم) heard anything which she did not understand, she used to ask again till she understood it completely. (‘Aīsha said:) Once the Prophet (صلى الله عليه وسلم) said, “Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished.” I said, “Doesn’t Allâh say: “He surely will receive an easy reckoning.” (V.84:8) The Prophet (صلى الله عليه وسلم) replied, “This means only the presentation of the accounts but whoever will be argued about his account, will certainly be perished (or ruined).” [1:103-O.B.]

CHAPTER 27. It is incumbent on those who are present [in a religious meeting (or conference)] to convey the knowledge to those who are absent. (This statement has come from the Prophet صلى الله عليه وسلم on the authority of Ibn ‘Abbâs).

89. Narrated (Sa‘īd) : Abû Shuraih رضي الله عنه said, [When ‘Amr bin Sa‘īd was sending the troops to Makka (to fight ‘Abdullâh bin Az-Zubair)] I said to him (‘Amr): O chief! Allow me to tell you what] the Prophet صلى الله عليه وسلم said on the day following the conquest of Makka. My ears heard and my heart comprehended, and I saw him وعجش with my own eyes, when he said it. He glorified and praised Allâh خبير and then said, “Allâh and not the people has made Makka a sanctuary. So anybody who has belief in Allâh and the Last Day (i.e a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makka as Allâh’s Messenger صلى الله عليه وسلم did fight (in Makka), tell him that Allâh صلى الله عليه وسلم gave permission to His Messenger صلى الله عليه وسلم, but He did not give it to you. (The Prophet صلى الله عليه وسلم added:) Allâh allowed me
only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent.” [1:104-O.B.]

CHAPTER 28. The sin of a person who tells a lie against the Prophet

90. Narrated ‘Alî: The Prophet said, “Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire.” [1:106-O.B.]

91. Narrated Salama bin Al-Akwa': I heard the Prophet saying, “Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire.” [1:109-O.B.]

92. Narrated Abû Huraira: The Prophet said, “Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abû Qâsim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me intentionally then (surely) let him occupy his seat in Hell-fire.” [1:110-O.B.]

CHAPTER 29. The writing of knowledge.

93. Narrated (Abû Huraira): The Prophet said, “Allâh held back the elephant or killing from Makka. (The subnarrator is in doubt whether the Prophet said "elephant" or "killing," as the Arabic words standing for these words have great similarity in
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shape), but He (Allâh) let His Messenger صلى الله عليه وسلم and the believers overpower the infidels of Makka. Beware! (Makka is a sanctuary) Verily! Fighting in Makka was not permitted for anyone before me nor it will be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqâta (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then (his closest relative) has the right to choose one of the two — the blood money (Diyya) or retaliation having the killer killed. In the meantime a man from Yemen came and said, “O Allâh’s Messenger! Get that written for me.” The Prophet صلى الله عليه وسلم ordered his companions to write that for him. Then a man from Quraish said, “Except Al-Idkhîr (a type of grass that has good smell) O Allâh’s Messenger, as we use it in our houses and graves.” The Prophet صلى الله عليه وسلم said, “Except Al-Idkhîr i.e. Al-Idkhîr is allowed to be plucked.” [1:112-O.B.]

94. Narrated (‘Ubaiddullâh bin ‘Abdullâh): Ibn ‘Abbâs رضي الله عنهما said, “When the ailment of the Prophet صلى الله عليه وسلم became worse, he said, ‘Bring for me (writing) paper and I will write for you a statement after which you will not go astray.’ But ‘Umar رضي الله عنه said, ‘The Prophet صلى الله عليه وسلم is seriously ill, and we have got Allâh’s Book with us and that is sufficient for us.’ But the companions of the Prophet صلى الله عليه وسلم differed about this and there was a hue and cry. On that the Prophet صلى الله عليه وسلم said to them, ‘Go away...
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(And leave me alone). It is not right that you should quarrel in front of me.” [1:114-O.B.]

CHAPTER 30. The knowledge and its teaching and preaching at night.

95. Narrated Umm Salama: One night Allah’s Messenger got up and said, Subhân Allâh! How many Al-Fitan (trials and afflictions etc.) have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (person) in this world may be naked in the Hereafter.” [1:115-O.B.]

CHAPTER 31. To speak about (religious) knowledge at night.

96. Narrated ‘Abdullâh bin ‘Umar: Once the Prophet led us in the ’Ishâ prayer during the last days of his life and after finishing it [the Salât (prayer) with Taslim] he said: “Do you realize (the importance of) this night?” Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.” [1:116-O.B.]

97. Narrated Ibn ‘Abbâs: I stayed overnight in the house of my aunt Maimuna bint Al-Ilârith (the wife of the Prophet) while the Prophet was there with her during her night turn. The Prophet offered the ’Ishâ prayer (in the mosque), returned home and after having prayed four Rak’at, he slept. Later on he got up at night and then asked whether the boy (or he used a

[1] Subhân Allâh: See the glossary.
similar word) had slept? Then he got up for the \textit{Salāt} (prayer) and I stood up by his left side but he made me stand to his right and offered five \textit{Rak`at} followed by two more \textit{Rak`at}, then he slept and I heard him snoring and then (after a while) he left for the (\textit{Fajr}) prayer. \cite{1:117-O.B.} 

**CHAPTER 32. (What is said regarding) the memorization of the (religious) knowledge.**

98. Narrated Abū Huraira رضي الله عنه: People say that I have narrated many \textit{Ahādīth} (The Prophet’s narrations). Had it not been for two Verses in the Qur’ān, I would not have narrated a single \textit{Hadīth}, and the Verses are: “Verily those who conceal the clear proofs, evidences and the guidance which We have sent down after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers. Except those who repent and do righteous deeds and openly declare (the truth which they concealed)........ (upto) ........ Most Merciful.” \cite{V.2:159, 160}. And no doubt our \textit{Muhājir} (emigrant) brothers used to be busy with their business (bargains) and our \textit{Anṣārī} brothers used to be busy with their property (agriculture). But I (Abū Huraira) used to stick to Allāh’s Messenger صلى الله عليه وسلم contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize. \cite{1:118-O.B.} 

99. Narrated (Abū Huraira): صلى الله عليه وسلم I said to Allāh’s Messenger صلى الله عليه وسلم: “I hear many narrations (\textit{Ahādīth}) from you but I forget them.” Allāh’s Messenger صلى الله عليه وسلم said, “Spread
your *Ridá‘* (garment).”[1] I did accordingly and then he moved his hands as if filling them with something (and emptied them in my *Ridá‘*) and then said, “Take and wrap this sheet (over your body).” I did it and after that I never forgot any thing. [*1:119-O.B.*]

100. Narrated (Abū Huraira) رضي الله عنه: I have memorized two kinds of knowledge from Allâh’s Messenger صلى الله عليه وسلم. I have propagated one of them to you and if I propagate the second, then my pharynx (throat) will be cut off (i.e. killed). [*1:121-O.B.*]

CHAPTER 33. To be quiet (and listen) to religious learned men.

101. Narrated Jarîr bin Abdullah رضي الله عنه: The Prophet صلى الله عليه وسلم said to me during *Haajjat-al-Widá‘* (last pilgrimage of the Prophet صلى الله عليه وسلم), “Let the people keep quiet (and listen)”. Then he said (addressing the people), “Do not become infidels (revert to disbelief) after me by striking the necks (cutting the throats) of one another (killing each other).” [*1:122-O.B.*]

CHAPTER 34. When a religious learned man is asked, “Who is the most learned person,” (It is better for him to attribute or entrust absolute knowledge to Allâh عز و جل and to say, “Allâh is the Most Learned (than anybody else).”

102. Narrated Ubaï bin Ka‘b رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Once the Prophet Müsa (Moses) صلى الله عليه وسلم stood up and addressed Bani Isrā‘îl. He was asked, ‘Who is the most learned man amongst the people’. He said, ‘I am the most learned’. Allâh عز و جل admonished

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[1] *Ridá‘*. See the glossary.
Mūsa (Moses) as he did not attribute absolute knowledge to Him (Allāh). So Allāh inspired to him 'At the junction of the two seas there is a slave amongst my slaves who is more learned than you.' Mūsa (Moses) said, 'O my Lord! How can I meet him?' Allāh said: 'Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.' So Mūsa (Moses) set out along with his (servant) boy, Yūsha' bin Nūn, and carried a fish in a basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. So it was an amazing thing for both Mūsa (Moses) and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mūsa (Moses) said to his (servant) boy: 'Bring us our (early) meal. No doubt, we have suffered much fatigue in this journey.' Mūsa (Moses) did not get tired till he passed the place about which he was told. There the (servant) boy told Mūsa (Moses), 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mūsa (Moses) remarked, 'That is what we have been seeking'. So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mūsa (Moses) greeted him. Al-Khidr replied saying, 'How do people greet each other in your land?' Mūsa (Moses) said, 'I am Mūsa (Moses).' He asked, 'The Mūsa (Moses) of Banî Isrā'îl?' Mūsa (Moses) replied in the affirmative and added, 'May I follow you so that you teach me of that knowledge which you have been taught.' Al-Khidr replied, 'Verily! You
will not be able to have patience with me, O Mûsâ (Moses)! I have some of the knowledge of Allâh which He has taught me and which you do not know, while you have some knowledge which Allâh has taught you which I do not know.' Mûsâ (Moses) said, 'If Allâh will, you will find me patient and I will not disobey you in aught'. So both of them set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew recognized Al-Khîdr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khîdr said: ‘O Mûsâ (Moses)! My knowledge and your knowledge have not decreased Allâh’s Knowledge except like the amount of water taken by this sparrow from the sea with its beak.’ Then Al-Khîdr went to one of the planks of the boat and plucked it out. Mûsâ (Moses) said, ‘These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people.’ Al-Khîdr replied, ‘Didn’t I tell you that you will not be able to remain patient with me.’ Mûsâ (Moses) said, ‘Call me not to account for what I forgot.’ The first (excuse) of Mûsâ (Moses) was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khîdr took hold of the boy’s head from the top and plucked it out with his hands (i.e. killed him). Mûsâ (Moses) said, ‘Have you killed an innocent person who has killed none.’ Al-Khîdr replied, ‘Did I not tell you that you cannot remain patient with me?’ Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to
entertain them. Then they found there a wall on the point of collapsing. Al-Khîr repaired it with his own hands. Mûsa (Moses) said, ‘If you had wished, surely you could have taken wages for it.’ Al-Khîr replied, ‘This is the parting between you and me.’ ” The Prophet added, “May Allâh be Merciful to Mûsa (Moses)! Would that he could have been more patient so that we could learn more about their story.” [1:124-O.B.]

CHAPTER 35. Whosoever, while standing, asked a religious learned man who was sitting (on a pulpit or a similar thing, about something).

103. Narrated Abû Mûsa : A man came to the Prophet and asked, “O Allâh’s Messenger! What kind of fighting is in Allâh’s Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness.” The Prophet raised his head as the questioner was standing and said, “He who fights that Allâh’s Word (i.e., Allâh’s Religion of Islâmic Monotheism) should be superior, fights in Allâh’s Cause.” [1:125-O.B.]

CHAPTER 36. The Statement of Allâh: “And of knowledge you (mankind) have been given only a little.” (V.17:85).

104. Narrated ‘Abdullâh bin Mas’ûd : While I was going with the Prophet through the ruins of Al-Madîna and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the Rûh (the spirit). Some of them said that they should not ask him that question as he might give a reply
which would displease them. But some of them insisted on asking, and so one of them stood up and asked, “O Abû! Qâsim! What is the Rûh (the spirit)?” The Prophet then remained quiet. I thought he was being inspired divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet then said, “And they ask you (O Muhammad concerning the Rûh (the spirit) — Say: The Rûh (the spirit) — its knowledge is with my Lord. And of knowledge you (mankind) have been given, only a little”. (V.17:85) [I.:127-O.B.]

CHAPTER 37. Whoever selected some people to teach them (religious) knowledge preferring them over others for fear that the others may not understand it.

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

[1:130-O.B.]

CHAPTER 38. (What is said as regards:-) To be shy (Al-Hayâ)[1] while learning (religious knowledge).

106. Narrated Umm Salama رضي الله عنها: Umm Sulaim came to Allah’s Messenger صلى الله عليه وسلم and said, “Verily, Allah is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (sexual discharge)? The Prophet replied, “Yes, if she notices a discharge.” Umm Salama, then covered her face and asked, “O Allah’s Messenger! Does a woman get a discharge?” He replied, “Yes, let your right hand be in dust (an Arabic expression you say to a person when you contradict his statement meaning “You will not achieve goodness”), and that is why the son resembles his mother.” [1:132-O.B.]

CHAPTER 39. Whosoever felt shy (to ask something) and then requested another person to ask on his behalf.

107. Narrated ‘Alî رضي الله عنه: I used to get emotional urethral discharge frequently so I requested Al-Miqdâd to ask the Prophet صلى الله عليه وسلم about it. Al-Miqdâd asked him and he replied, “One has to perform ablution (after it).” [1:134-O.B.]

CHAPTER 40. Teaching religious knowledge and giving religious verdicts in a mosque.

108. Narrated ‘Abdullâh bin ‘Umar: He said, “A man got up in the mosque and said, ‘O Allah’s Messenger! At which place you order us that we should assume the Ḩiṭām?’ [1] Allah’s Messenger replied, ‘The residents of Al-Madīna should assume the Ḩiṭām from Dhil-Ḥulaifa, the people of Shām from Al-Juḥfa and the people of Najd from Qarn.’” Ibn ‘Umar further said, “The people claim that Allah’s Messenger also said, ‘The residents of Yemen should assume Ḩiṭām from Yalamlam.’” Ibn ‘Umar used to say, “I do not remember whether Allah’s Messenger had said the last statement or not?” [1:135-O.B.]

CHAPTER 41. Whosoever answered to the questioner more than what he asked.

109. Narrated (Ibn ‘Umar): A man asked the Prophet, “What (kinds of clothes) should a Muḥrīm (a Muslim who assumed the Ḩiṭām intending to perform ‘Ummā or Ḥaʾīj) wear?” He replied, “He should not wear a shirt, a turban, trousers, a headcloak or a garment scented with saffron or Wars (kinds of perfumes). And if he has no slippers, then he can use Khūfa’ (two leather socks) but the socks should be cut short so as to make the ankles bare.” [1:136-O.B.]

[1] Ḩiṭām: See the glossary.
4. THE BOOK OF WUDU
(ABLUTION)

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

110. Narrated Abū Huraira : Allah’s Messenger صلی الله عليه وسلم said, “The Salât (prayer) of a person who does Ḥadath (passes urine, stool or wind) is not accepted till he performs (repeats) the ablution.” A person from Ḥadramout asked Abū Huraira, “What is Ḥadath?” Abū Huraira replied, “Ḥadath means the passing of wind from the anus.” [1:137-0.B.]

CHAPTER 2. The superiority of ablution.

111. Narrated (Abū Huraira) صلی الله عليه وسلم saying, “On the Day of Resurrection, my followers will be called Al-Ghurr-ul-Muhajjalin from the traces of ablution and whoever can increase the area of his radiance[3] should do so (i.e. by performing ablution in the most perfect manner).” [1:138-O.B.]

CHAPTER 3. One should not repeat ablution if in doubt unless and until he is convinced (that he has lost his ablution by having Ḥadath).


[1] Ḥadath (Small): See the glossary.


[3] The Prophet صلی الله عليه وسلم did not increase the area more than what is washed of the body parts while doing an ablution as Allāh ordered to be washed in the Qur’ān.
Messenger said about a person who imagined to have passed wind during the Salāt (prayer). Allāh’s Messenger replied: “He should not leave his Salāt (prayers) unless he hears sound or smells something.” [1:139-O.B.]

CHAPTER 4. To perform a light ablution.

113. Narrated Ibn ‘Abbâs: The Prophet slept till he snored then he offered Salāt (prayer) without performing ablution or probably said, laid till his breath sounds were heard, then he got up and Salāt (prayer). [1:140-O.B.]

CHAPTER 5. The completion (or perfection) of ablution.

114. Narrated Usâma bin Zaid: Allah’s Messenger proceeded from ‘Arafāt till when he reached a mountain path, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, “(Is it the time for) the Salāt (prayer), O Allah’s Messenger?” He said, “The (place of) Salāt (prayer) is ahead of you.” He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution and a perfect one. The (call for Adhān and) Iqāma was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the Iqāma was pronounced for the ‘Ishā prayer which the Prophet led and no optional Nawāfil or Sunna etc. prayer was offered in between the two Salāt (prayers) (‘Ishā and Maghrib). [1:141-O.B.]
CHAPTER 6. To wash the face with both hands by a handful of water.

115. Narrated (Aīṣa bint Yasar): Ibn ‘Abbās رضي الله عنهما performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful of water and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed (wet) hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, “I saw Allah’s Messenger صلى الله عليه وسلم performing ablution in this way.” [1:142-O.B.]

CHAPTER 7. What to say while going to lavatory (water closet).

116. Narrated Anas رضي الله عنه: Whenever the Prophet صلى الله عليه وسلم went to answer the call of nature, he used to say, “Allah-umma inni aʿūdhu bika minal khubthi wal khабâ’ith [i.e. O Allah, I seek refuge with You from devils — males and females (or all offensive and wicked things, evil deeds and evil spirits etc.)].” [1:144-O.B.]

CHAPTER 8. Providing water at lavatories (for washing the private parts after answering the call of nature).

117. Narrated Ibn ‘Abbās رضي الله عنه: Once the Prophet صلى الله عليه وسلم entered a lavatory and I placed water for his ablution. He asked, “Who placed it?”
He was informed accordingly and so he said, “O Allâh! Make him (Ibn ‘Abbâs) a learned scholar in religion (Islam).” [1:145-O.B.]

CHAPTER 9. While urinating or defecating, never face the Qiblah (except when you are screened by a building or a wall or something like that).

118. Narrated Abû Ayûb Al-Ansârî: Allah’s Messenger ﷺ said, “If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qiblah; he should either face the east or the west.” [1:146-O.B.]

CHAPTER 10. Defecating while sitting over the two bricks.

119. Narrated ‘Abdullâh bin ‘Umar: People say, “Whenever you sit for answering the call of nature, you should not face the Qiblah or Bait-ul-Maqdis (Jerusalem).” I told them, “Once I went up the roof of our house and I saw Allah’s Messenger ﷺ answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis (Jerusalem). (But there was a screen covering him. — Fath Al-Bârî, Vol. I, Page 258).” [1:147-O.B.]

CHAPTER 11. The going out of women for answering the call of nature.

120. Narrated ‘A’isha: The wives of the Prophet ﷺ used to go to Al-Manâsî, a vast open place (near Baqî’ at Al-Madînâ) to answer the call of nature at night. ‘Umar used to say to the Prophet ﷺ, “Let your wives be veiled,” but Allâh’s
4. The Book of Wudu

The Messenger did not do so. One night Sauda bint Zam‘a the wife of the Prophet went out at ‘Isha’ time and she was a tall lady. ‘Umar addressed her and said, “I have recognized you, O Sauda.” He said so, as he desired eagerly that the Verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allâh revealed the Verses of Al-Hijab (a complete body cover excluding the eyes). [1:148-O.B.]

CHAPTER 12. To wash the private parts with water after answering the call of nature.

121. Narrated Anas (bin Mâlik) : Whenever Allâh’s Messenger went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water (for to wash his private parts). [1:152-O.B.]

CHAPTER 13. To carry an ‘Anaza (spear-headed stick) along with the water for washing the private parts after answering the call of nature.

122. In another Hadith (narrated Anas) : I along with another boy used to carry a (tumbler) full of water (for cleaning private parts) and an ‘Anaza (spear-headed stick). [1:154-O.B.]

CHAPTER 14. It is forbidden to clean the private parts with the right hand.

123. Narrated Abû Qatâda : Allâh’s Messenger said, “Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his
(private parts) with his right hand.” [1:155-O.B.]

CHAPTER 15. To clean the private parts with stones.

124. Narrated Abû Huraira: I followed the Prophet while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, “Fetch for me some stones for cleaning the private parts (or said something similar), and do not bring a bone or a piece of dung.” So I brought the stones in the corner of my garment and placed them by his side and I then went away from him. When he finished (from answering the call of nature) he used them. [1:157-O.B.]

CHAPTER 16. Do not clean the private parts with dung.

125. Narrated Ibn Mas'ūd: The Prophet went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, “This is Riksun (a degenerative or a filthy thing).” [1:158-O.B.]

CHAPTER 17. The washing of the body parts (i.e. the parts which are washed in ablution) once only while performing ablution.

126. Narrated Ibn ‘Abbâs: The Prophet performed ablution by washing the body parts only once. [1:159-O.B.]

[1] The Arabic word Rauth means the dung of mules, horses or donkeys only, but the camel’s dung is called Bahr in Arabic and the cow’s dung in Arabic is called Khithi.
CHAPTER 18. The washing of the body parts twice while performing ablution.


CHAPTER 19. The washing of the parts thrice while performing ablution.

128. (Narrated Humrân, the slave of ‘Uthmân): I saw ‘Uthmân bin ‘Affân asking for a tumbler of water, (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice. Then he said, “Allâh’s Messenger said ‘If anyone performs ablution like that of mine and offers a two-Rak’at Šalât (prayer) during which he does not think of anything else then his past sins will be forgiven.’” [1:161(A)-O.B.]

129. In another Hadîth ‘Uthmân said, “I am going to tell you a Hadîth which I would not have told you, except for (had I not been compelled by) a Holy Verse” (the subnarrator ‘Urwa said):This Verse is: “Verily, those who conceal the clear proofs and evidences and the guidance which We have sent down....” (V.2:159). I heard the Prophet saying, “If a man performs ablution perfectly and then offers the compulsory congregational Šalât (prayer), Allâh will forgive his sins.
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committed between that (prayer) and the (next) prayer till he offers it.”
[1:161(B)-O.B.]

CHAPTER 20. The cleaning of the nose by putting water in it and then blowing it out during ablution.

130. Narrated Abū Huraira: The Prophet said, “Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones.” [1:162-O.B.]

CHAPTER 21. To clean the private parts with odd number of stones.

131. Narrated (Abū Huraira): Allāh’s Messenger said, “If anyone of you performs ablution he should put water in his nose and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep.” [1:163-O.B.]

{CHAPTER 22. Washing the feet when one is wearing shoes.)

132. Narrated 'Abdullāh bin 'Umar: It was said to him (by Ibn Juraij), "I never saw you touching any corner of the (Ka'ba) except these (two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with Hinna (a kind of dye). I also noticed that whenever you were in Makka, the people assume Ḳhāram on seeing the new moon crescent (1st of Dhul-Hijja) while you did not assume the Ḳhlāl.
(Ihrám) - (Ihrám is also called Ihlál which means ‘Loud calling’ because a Muhrím has to recite Talibiya aloud when assuming the state of Ihrám) — till the 8th of Dhul-Hijja (day of Tarwiya).” ‘Abdullâh replied, “Regarding the corners of Ka’ba, I never saw Allâh’s Messenger صلى الله عليه وسلم touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allâh’s Messenger صلى الله عليه وسلم wearing non-hairy shoes and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with Ḥinna; no doubt I saw Allâh’s Messenger صلى الله عليه وسلم dyeing his hair with it and that is why I like to dye (my hair with it). Regarding Ihlál, I did not see Allâh’s Messenger صلى الله عليه وسلم assuming Ihlál till he set out for Hajj.” [1:167-O.B.]

CHAPTER 23. While performing ablution or taking a bath (one should start) from the right side of the body.

133. Narrated ‘Āisha رضي الله عنها : The Prophet صلى الله عليه وسلم used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else. [1:169-O.B.]

CHAPTER 24. To look for water (for ablution) when the time for the Ṣalât (prayer) is due.

134. Narrated Anas bin Mâlik رضي الله عنه : I saw Allâh’s Messenger صلى الله عليه وسلم when the ‘Aṣr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of water) for ablution was brought to Allâh’s
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Messenger of \( \text{Allah} \). He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet \( \text{Sallallahu 'alayhi wa Sallam} \).

[1:170-O.B.]

CHAPTER 25. (What is said regarding) the water with which human hair has been washed.

135. Narrated (Anas) \( \text{Ra\u00e1d Allah} \) \( \text{Sallallahu 'alayhi wa Sallam} \): When \( \text{Allah's Messenger} \) got his head shaved, \( \text{Abu Talha} \) was the first to take some of his hair. [1:172-O.B.]

CHAPTER 26. If a dog drinks from the utensils of anyone of you.

136. Narrated \( \text{Abu Huraira} \) \( \text{Ra\u00e1d Allah} \): \( \text{Allah's Messenger} \) \( \text{Sallallahu 'alayhi wa Sallam} \) said, “If a dog drinks from the utensil of anyone of you it is essential to wash it seven times.” [1:173-O.B.]

137. Narrated \( \text{Abdullah bin 'Umar} \): During the lifetime of \( \text{Allah's Messenger} \) \( \text{Sallallahu 'alayhi wa Sallam} \), the dogs used to urinate and pass through the mosque (come & go), nevertheless they never used to sprinkle water on it. (i.e. urine of the dog) [1:174 (B)-O.B.]

CHAPTER 27. Whosoever considers not to repeat ablution except if something is discharged or passed from either exit (front or back private parts).

138. Narrated \( \text{Abu Huraira} \): \( \text{Allah's Messenger} \) \( \text{Sallallahu 'alayhi wa Sallam} \) said, “A person is considered in \( \text{Salat} \) (prayer) as long as he is waiting for the prayer in the mosque as long as he does not do \( \text{Hadath} \).” [1:176-O.B.]
139. Narrated Zaid bin Khâlid: I asked 'Uthmân bin 'Affân about a person who engaged in intercourse but did not discharge. 'Uthmân replied, “He should perform ablution like the one for an ordinary alât (prayer) but he must wash his penis.” 'Uthmân added, “I heard it from Allah’s Messenger صلى الله عليه وسلم. I asked ‘Ali, Az-Zubair, Talha and Ubai bin Ka‘b about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became necessary for such cases, see Hadith No. 202). [1:179-O.B.]

140. Narrated Abû Sa‘îd Al-Khudrî: Allah’s Messenger صلى الله عليه وسلم sent for an Ansârî man who came with water dropping from his head. The Prophet صلى الله عليه وسلم said, “Perhaps we have forced you to hurry up, (haven’t we?).” The Ansârî replied, “Yes.” Allah’s Messenger صلى الله عليه وسلم further said, “If you are forced to hurry up (during intercourse) or you do not discharge then you should perform ablution.” (This order was cancelled later on, i.e. one has to take a bath, see Hadith No. 202). [1:180-O.B.]

CHAPTER 28. (What is said regarding) a man who helps his companion to perform ablution (by pouring water for him).

141. Narrated Al-Mughîrah bin Shu‘ba: I was in the company of Allah’s Messenger صلى الله عليه وسلم on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face, forearms and passed his wet hands over his head and over the Khuffain (two leather socks). [1:182-O.B.]
CHAPTER 29. The recitation of Qur’ân or doing other things after Hadath.

142. Narrated Ibn ‘Abbâs that he stayed overnight in the house of Maimuna, the wife of the Prophet, his aunt. He added: I lay on the cushion transversally in its breadthwise direction while Allâh’s Messenger and his wife lay in its lengthwise direction. Allâh’s Messenger slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten Verses of Sûrah Al-‘Imrân, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer the Salât (prayer). I, too, got up and did as the Prophet had done. Then I went and stood by his side (on his left side). He placed his right hand on my head and caught my right ear and twisted it (pulled me, and made me to stand by his right side). He prayed two Rak’at then two Rak’at and two Rak’at and then two Rak’at and two Rak’at and then two Rak’at (separately six times), and finally one Rak’a (the Witr). Then he lay down again in the bed till the Mu’adhhdhin came to him and upon the Prophet got up, offered a light two Rak’at prayer and went out and led the Fajr (early morning) prayer. [1:183-O.B.]
CHAPTER 30. To pass wet hands over the whole head during ablution.

143. (Narrated Yahya Al-Mâzini:) A person asked ‘Abdullâh bin Zaid, "Can you show me how Allah’s Messenger used to perform ablution?" (‘Abdullâh bin Zaid) replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and then washed his feet (up to the ankles). [1:185-O.B.]

CHAPTER 31. The using of the remaining water after ablution.

144. Narrated Abû Juhâifa: Allah’s Messenger came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet offered two Rak’at of the Zuhr prayer and then two Rak’at of the ‘Asr prayer while an ‘Anaza (spear-headed stick) was there (as a Sutra[1]) in front of him. [1:187-O.B.]

[1] Sutra: See the glossary.
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145. Narrated As-Sâ‘ib bin Yazîd: My aunt took me to the Prophet and said, “O Allâh’s Messenger! This son of my sister has got a disease in his legs.” So he passed his hands on my head and prayed for Allâh’s Blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the Zirril-Hajala (means the button of a small tent, but some said ‘egg of a partridge,’ etc.). [1:189-O.B.]

CHAPTER 32. The performance of ablution by a man along with his wife.

146. Narrated Ibn ‘Umar: “During the lifetime of Allâh’s Messenger men and women used to perform ablution together.” [1: Ch. 45, Book of Ablution-O.B.]

CHAPTER 33. The sprinkling of remaining water after performing ablution on an unconscious person by the Prophet.

147. Narrated Jâbir: Allâh’s Messenger came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, “O Allâh’s Messenger! To whom will my inheritance go as I have neither ascendent nor descendant?” Then the Divine Verses regarding Farâ’îd (inheritance) were revealed. [1:193-O.B.]
CHAPTER 34. To take a bath or perform ablution from a Al-Mikhžab (utensil).

148. Narrated Anas رضي الله عنه: It was the time for Ṣalāt (prayer), and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stone pot (Al-Mikhžab) containing water was brought to Allah’s Messenger صلى الله عليه وسلم. The pot was small, not broad enough for one to spread one’s hand in; yet all the people performed ablution. (The subnarrator said, “We asked Anas, ‘How many persons were you?’ Anas رضي الله عنه replied, ‘We were eighty or more’ ”). (It was one of the miracles of Allah’s Messenger). [1:194-O.B.]

149. Narrated Abü Müsa رضي الله عنه: Once the Prophet صلى الله عليه وسلم asked for a tumbler containing water. He washed his hands and face in it and also threw a mouthful of water in it. [1:195-O.B.]

150. Narrated ‘Āisha رضي الله عنها: When the ailment of the Prophet صلى الله عليه وسلم aggravated and his disease became worse, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet صلى الله عليه وسلم came (to my house) with the support of two men, and his legs were dragging on the ground, between ‘Abbâs, and another man. ‘Āisha رضي الله عنها further said, “When the Prophet صلى الله عليه وسلم came to my house and his sickness became worse he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhžab (brass tub) belonging to Hafṣa, the wife of the Prophet صلى الله عليه وسلم. Then, all of us..."
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started pouring water on him from the water-skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people.” [1:197-O.B.]

151. (Narrated Thâbit:) Anas said, “The Prophet asked for water, and a tumbler with a broad base and not so deep, containing a small quantity of water, was brought to him whereby he put his fingers in it.” Anas further said, “I noticed the water springing out from amongst his fingers.” Anas added, “I estimated that the people who performed ablution with it numbered between seventy to eighty.” [1:199-O.B.]

CHAPTER 35. To perform ablution with one Mûdd of water. (Mûdd is practically 2/3 of a kilogram.)

152. Narrated (Anas ..u‘): The Prophet used to take a bath with one Sâ‘ or upto five Mûdd (1 Sâ‘ = 4 Mûdd) of water and used to perform ablution with one Mûdd of water. [1:200-O.B.]

CHAPTER 36. To pass wet hands over the Khâffain (two leather socks covering the ankles).

153. (Narrated ‘Abdullâh bin ‘Umar ..u‘): Sa’d bin Abî Waqqâs said, “The Prophet passed wet hands over his Khâffain.” ‘Abdullâh bin ‘Umar ..u‘ asked ‘Umar about it. ‘Umar replied in the affirmative and added, “Whenever Sa’d narrates a Hadîth from the Prophet , there is no need to ask anyone else about it.” [1:201-O.B.]

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155. Narrated (‘Amr): “I saw the Prophet صلى الله عليه وسلم passing wet hands over his *‘Imáma* (turban) and *Khûff* (leather socks).” [1:204- O.B.]

CHAPTER 37. If one puts on (*Khûff*) just after performing ablution (there is no need to wash one’s feet again in ablution) (24 hours for non-travellers and three days for travellers).

156. Narrated Al-Mughîra bin Shu’ba صلى الله عليه وسلم : “Once I was in the company of the Prophet صلى الله عليه وسلم on a journey and I dashed to take off his *Khûff*. He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands on them.” [1:205- O.B.]

CHAPTER 38. Not repeating ablution after eating mutton and *As-Sawiq*[1]

157. Narrated ‘Amr bin Umaiya صلى الله عليه وسلم : “I saw Allah’s Messenger صلى الله عليه وسلم taking a piece of (cooked) mutton from shoulder region and then he was called for *Salât* (prayer). He put his knife down and offered *Salât* (prayer) without repeating ablution.” [1:207- O.B.]

CHAPTER 39. Rinsing one’s mouth (with water) after eating *As-Sawiq* without repeating ablution.

158. Narrated Suwaid bin Al-Nu‘mân صلى الله عليه وسلم : In the year of the conquest of Khaibar I went with Allâh’s Messenger صلى الله عليه وسلم till we reached Sahbâ’, a place near Khaibar, where Allâh’s Messenger صلى الله عليه وسلم offered the *Aṣr* prayer.

[1] *Sawiq*: See the glossary.
prayer and asked for food. Nothing but As-Sawīq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet got up for the evening prayer (Maghrib prayer), rinsed his mouth with water and we did the same, and he then offered Salāt (prayer) without repeating the ablution. [1:208-O.B.]

159. Narrated Maimūna: The Prophet ate (a piece of) mutton from shoulder region and then offered Salāt (prayer) without repeating the ablution. [1:209-O.B.]

CHAPTER 40. Whether to rinse the mouth after drinking milk.


CHAPTER 41. Ablution after sleep.

And whoever considers it unnecessary to repeat ablution after dozing once or twice or after nodding once in slumber.

161. Narrated ‘Aisha: Allāh’s Messenger said, “If anyone of you feels drowsy while offering Salāt (prayer) he should go to bed (sleep) till his slumber is over, because in praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself.” [1:211-O.B.]

162. Narrated Anas: The Prophet said, “If anyone of you feels drowsy while offering Salāt (prayer), he should sleep till he understands what he is saying (reciting).” [1:212-O.B.]
CHAPTER 42. To perform ablution even on having no Hadath.

163. (Narrated 'Amr bin 'Aamir): (Anas) said, “The Prophet used to perform ablution for every Salāt (prayer).” (I asked Anas, “What you used to do?”) (Anas replied), “We used to pray with the same ablution until we break it with Hadath.” [1:213-O.B.]

CHAPTER 43. One of the major sins is not to protect oneself (one’s clothes and body) from one’s urine (i.e. from being soiled with it).

164. Narrated Ibn ‘Abbâs: Once the Prophet, while passing through one of the Heytân (gardens or graveyards) of Al-Madîna or Makka heard the voices of two persons who were being tortured in their graves. The Prophet said, “These two persons are being tortured not for a major sin (to avoid).” He then added, “Yes! (There they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)”. The Prophet then asked for a green branch (of a date-palm tree), broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, “I hope that their torture might be lessened, till these get dried.”[1]. [1:215-O.B.]

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[1] This action was a kind of invocation on the part of the Prophet for the deceased persons (Fath Al-Bârî, Vol. 1, Page 232).
CHAPTER 44. What is said regarding washing out urine.

165. Narrated Anas (bin Mâlik) رضي الله عنه : Whenever the Prophet صلى الله عليه وسلم went to answer the call of nature, I used to bring water with which he used to wash his private parts.

[1:216-O.B.]

CHAPTER 45. The Prophet صلى الله عليه وسلم and the people left the bedouin undisturbed till he finished urinating in the mosque.

166. Narrated Abû Huraira رضي الله عنه : A bedouin stood up and started making water in the mosque. The people caught him but the Prophet صلى الله عليه وسلم ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet صلى الله عليه وسلم then said, “You have been sent to make things easy and not to make them difficult.”

[1:219-O.B.]

CHAPTER 46. The urine of children.

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

[1:223-O.B.]

CHAPTER 47. To pass urine while standing and sitting.

168. Narrated Hudhaifa رضي الله عنه : Once the Prophet صلى الله عليه وسلم went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution.

[1:224-O.B.]
CHAPTER 48. To make water beside one's companion while screened by a wall.

169. Narrated (Hudhaifa رضي الله عنه) : (The Prophet صلى الله عليه وسلم and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated). I went away, but he beckoned me (to come). So I approached him and stood near his back till he finished. [1:225-O.B.]

CHAPTER 49. The washing out of blood.

170. Narrated Asmâ’ رضي الله عنها : A woman came to the Prophet صلى الله عليه وسلم and said, “If anyone of us gets menses in her clothes then what should she do?” He replied, “She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can offer Salât (prayer) in it.” [1:227-O.B.]

171. Narrated ʿAisha رضي الله عنها : Fāṭima bint Abī Ḥabāsha came to the Prophet صلى الله عليه وسلم and said, “O Allâh’s Messenger! I get persistent bleeding (from the uterus) and do not become clean. Shall I give up my Salât (prayer)?)” Allâh’s Messenger صلى الله عليه وسلم replied, “No, because it is from a blood vessel and not the menses. So when your real menses begin give up your Salât (prayer) and when it has finished, wash off the blood (take a bath) and offer your Salât (prayer).” [Hishâm (the subnarrator) narrated that his father had also said, (the Prophet صلى الله عليه وسلم told her): “Perform ablution for every Salât (prayer) till the time of the next period comes.”] [1:228-O.B.]
CHAPTER 50. The washing out of semen with water and rubbing it off (when it is dry) [and the washing out of what comes out of women (i.e. discharge)].

172. Narrated `Aisha : I used to wash the traces of Janāba (semen) from the clothes of the Prophet صلى الله عليه وسلم and he used to go for Ṣalāt (prayers) while traces of water were still on it (water spots were still visible). [1:229-O.B.]

CHAPTER 51. (What is said) about the urine of camels, sheep and other animals and about their folds.

173. (Narrated Abū Qilāba): Anas رضي الله عنه said, "Some people of 'Ukal or 'Uraina tribe came to Al-Madina and its climate did not suit them. So the Prophet صلى الله عليه وسلم ordered them to go to the herd of (milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet صلى الله عليه وسلم and drove away all the camels. The news reached the Prophet صلى الله عليه وسلم early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al-Uarra and when they asked for water, no water was given to them." [Abū Qilāba added: These people committed murder, theft, became disbelievers after embracing Islam (MurtadIn) and fought against Allâh and His Messenger صلى الله عليه وسلم ]. [1:234-O.B.]

174. Narrated Anas : Prior to the construction of the mosque, the
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Prophet صلی الله عليه وسلم offered the Ṣalāt (prayers) at sheep-folds. [1:235-O.B.]

CHAPTER 52. (What is said about) An-Najāsāt[1] (impure and filthy things) which fall in cooking butter (Ghee — which is obtained by evaporating moisture from butter) and water.

175. Narrated Maimūna رضي الله عنها: Allāh’s Messenger صلی الله عليه وسلم was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, “Take out the mouse and throw away the ghee around it and use the rest.” [1:236-O.B.]

176. Narrated Abū Huraira رضي الله عنه: The Prophet صلی الله عليه وسلم said, “A wound which a Muslim receives in Allāh’s Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its colour will be that of the blood but will smell like musk (perfume).” [1:238-O.B.]

CHAPTER 53. Urinating in stagnant water.

177. Narrated (Abū Huraira) رضي الله عنه: Allāh’s Messenger صلی الله عليه وسلم said, “You should not pass urine in stagnant water which is not flowing then you may need to wash in it.” [1:239-O.B.]

CHAPTER 54. If a dead body or a polluted thing is put on the back of a person offering the Ṣalāt (prayer), his

1[1] An-Najāsāt is either: (a) physical or (b) spiritual. (a) Physical as regards urine, stools and sexual discharges; (b) Spiritual as regards not having belief in the Oneness of Allāh and His Messenger Muḥammad صلی الله عليه وسلم.
4. The Book of *Wudu*

*Salāt* (prayer) will not be annulled (rejected by Allāh).

178.Narrated ‘Abdullāh bin Mas‘ūd: Once the Prophet was offering *Salāt* (prayers) at the Ka’ba. Abū Jahl was sitting with some of his companions. One of them said to the others, “Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Banī so and so and put it on the back of Muhammad, when he prostrates?” The most unfortunate of them got up and brought it. He waited till the Prophet prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wished, I had some people with me to hold out against them. They started laughing and falling on one another. Allāh’s Messenger was in prostration and he did not lift his head up till Fāṭima (Prophet’s daughter) came and threw that (camel’s abdominal contents) away from his back. He raised his head and said thrice, “O Allāh! Punish Quraish”. So it was hard for Abū Jahl and his companions when the Prophet invoked Allāh against them as they had a conviction that the prayers and invocations were accepted in this city (Makka). The Prophet said, “O Allāh! Punish Abū Jahl, ‘Utba bin Rabi’ā, Shaibā bin Rabi’ā, Al-Walid bin ‘Utba, Umaiyya bin Khalaf, and ‘Uqba bin Abī Mu’āit (and he mentioned the seventh whose name I cannot recall). By Allāh in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allāh’s Messenger in the *Qalīb* (one of the wells) of Badr. [1:241-O.B.]
CHAPTER 55. Spitting or blowing out the nose or doing similar action in one’s (own) garment.

179. Narrated Anas \( \text{رضي الله عنه} \): The Prophet \( \text{صلى الله عليه وسلم} \) once spat in his clothes. [1:242-O.B.]

CHAPTER 56. Washing blood by a woman off her father’s face.

180. Narrated (Abu Hazim) : Sahl bin Sa’d As-Sa’idi \( \text{رضي الله عنه} \) was asked by the people, “With what was the wound of the Prophet \( \text{صلى الله عليه وسلم} \) treated?” Sahl replied, “None remains among the people living who knows that better than I. Ali used to bring water in his shield and Fatima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it, (i.e., its ashes).” [1:244-O.B.]

CHAPTER 57. Siwâk (to clean the teeth with Siwâk which is a tooth-brush in the form of a pencil from the roots of an Arâk tree).

181. Narrated Abû Mūsâ \( \text{رضي الله عنه} \) : “I came to the Prophet \( \text{صلى الله عليه وسلم} \) and saw him carrying a Siwâk in his hand and cleaning his teeth, saying, “U’ U’,” as if he was retching while the Siwâk was in his mouth.” [1:245-O.B.]

182. Narrated Hudhaifa \( \text{رضي الله عنه} \) : Whenever the Prophet \( \text{صلى الله عليه وسلم} \) got up at night, he used to clean his mouth with Siwâk. [1:246 (A)-O.B.]

CHAPTER 58. To give Siwâk to the oldest person of the group.

183. Narrated Ibn ‘Umar \( \text{رضي الله عنه} \) : The Prophet \( \text{صلى الله عليه وسلم} \) said, “I dreamt that I was cleaning my teeth with a Siwâk and two persons came to me.
One of them was older than the other and I gave the Siwāk to the younger. I was told that I should give it to the older and so I did." [1:246 (B)-O.B.]

CHAPTER 59. The superiority of a person who sleeps with ablation.

184. Narrated Al-Barā’ bin ‘Azib: The Prophet صلى الله عليه وسلم said to me, “Whenever you go to bed perform ablution like that for the Ṣalāt (prayer), lie on your right side and say: Allāhumma inni aslamtu wajhī ilaika, wa fauwādī ‘amri ilaika, wa aljī tu zahri ilaika raghbatan wa rahbatan ilaika. La maljī wa là manja minka illā ilaika. Allāhumma āmantu bikitābikal-ladhī anzalta wa bi na-biyikal-ladhī arsalta, [O Allāh! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allāh! I believe in Your Book (the Qur’ān) which You have revealed and in Your Prophet (Muḥammad صلى الله عليه وسلم whom you have sent). Then if you die on that very night, you will die with faith (i.e. on the religion of Islām). Let the aforesaid words be your last utterance (before sleep).” I repeated it before the Prophet صلى الله عليه وسلم and when I reached “Allāhumma āmantu bikitābikal-ladhī anzalta (O Allāh I believe in Your Book which You have revealed).” I said, “Wa Rasūlika (and Your Messenger).” The Prophet صلى الله عليه وسلم said, “No, (but say): Wa nabiyyikal-ladhī arsalta (Your Prophet whom You have sent), instead.” [1:247-O.B.]
CHAPTER 1. The performance of ablution before taking a bath.

185. Narrated ‘Āisha, the wife of the Prophet ﷺ: Whenever the Prophet ﷺ took a bath after Janāba[1] he started by washing his hands and then performed ablution like that for the Salāt (prayer). After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body. [1:248-0.B.]

186. Narrated Maimūna, the wife of the Prophet ﷺ: Allah’s Messenger ﷺ performed ablution like that for the Salāt (prayer) but did not wash his feet. He washed off the discharge from his private parts and then poured water over his (body). He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janāba. [1:249-0.B.]

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

187. Narrated ‘Āisha, the wife of the Prophet ﷺ and I used to take a bath from a single pot called Faraq. [1:250-0.B.]

CHAPTER 3. Taking a bath with a \( \mathbf{S} \mathbf{\text{\text{a}}} \) of water or so. (One \( \mathbf{S} \mathbf{\text{\text{a}}} \) = 3 kilograms approx.)

188. Narrated (‘\( \text{\text{Aisha}} \)) that she was asked about the bath of the Prophet صلى الله عليه وسلم. She brought a pot containing about a \( \mathbf{S} \mathbf{\text{\text{a}}} \) of water and took a bath and poured it over her head and at that time there was a screen between her and the questioner. [1:251-O.B.]

189. Narrated Jâbir bin ‘Abdullâh صلى الله عليه وسلم: A man asked him about taking a bath. He replied, “A \( \mathbf{S} \mathbf{\text{\text{a}}} \) of water is sufficient for you.” A man said, “A \( \mathbf{S} \mathbf{\text{\text{a}}} \) is not sufficient for me”. Jâbir said, “A \( \mathbf{S} \mathbf{\text{\text{a}}} \) was sufficient for one who had more hair than you and was better than you (meaning the Prophet صلى الله عليه وسلم)”. And then Jâbir (put on) his garment and led the \( \mathbf{S} \mathbf{\text{\text{a}}} \)lât (prayer). [1:252-O.B.]

CHAPTER 4. Pouring water thrice on one’s head.

190. Narrated Jubair bin Mut’im صلى الله عليه وسلم: “As for me, I pour water three times on my head.” And he pointed with both his hands. [1:254-O.B.]

CHAPTER 5. Starting one’s bath by scenting oneself with \( \text{\text{Hilâb}} \) or some other scent.

191. Narrated ‘\( \text{\text{Aisha}} \)): Whenever the Prophet صلى الله عليه وسلم took the bath of \( \text{\text{J} \text{n\text{a}b\text{a}}} \) (sexual relation or wet dream) he asked for the \( \text{\text{Hilâb}} \) or

[1] \( \text{\text{Hilâb}} \): See the glossary.
some (other scent). He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head (with both hands). [1:258-O.B.]

CHAPTER 6. Having sexual intercourse and repeating it.

192. Narrated ('Āisha) that she used to put scent on Allâh’s Messenger and he used to go round his wives, and in the morning he assumed the Ihrâm, and the fragrance of scent was still coming out (from his body.). [1:267-O.B.]

193. Narrated Anas (bin Mâlik) : He said, “The Prophet used to visit all his wives in a round, during the day and night and they were eleven (and in another quotation nine) in number.” I asked Anas, “Had the Prophet the strength for it?” Anas replied, “We used to say that the Prophet was given the strength of thirty (men).” [And Sa‘îd said on the authority of Qatâda that Anas had told him about nine wives only (not eleven)]. [1:268-O.B.]

CHAPTER 7. Whoever scented himself and then took a bath, while the effect of scent remained even after bathing.

194. Narrated ‘Āisha: It is as if I am just now looking at the glitter of scent in the parting of the Prophet’s head hair and while he was a Muḥrim. [1:271-O.B.]
CHAPTER 8. To rub the hair thoroughly while taking a bath.

195. Narrated (‘Āisha) : “Whenever Allāh’s Messenger took the bath of Ṣalāt, he cleaned his hands and performed ablution like that for Ṣalāt (prayer) and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body.” [1:272-O.B.]

CHAPTER 9. If someone while in the mosque remembers that he is Junub, he should leave (the mosque to take a bath) and should not perform Tayammum.

196. Narrated Abū Huraira : Once the call (Iqāma) for the Ṣalāt (prayer) was announced and the rows were straightened. Allāh’s Messenger came out; and when he stood up at his Muṣalla, he remembered that he was Junub. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, Allāhu-Akbar, and we all offered the Ṣalāt (prayer) with him. [1:274-O.B.]

CHAPTER 10. Whosoever took a bath alone (in seclusion) completely naked.

197. Narrated (Abū Huraira) : The Prophet said, “The (people of) Banī Isrāēl used to take bath naked (all together) looking at each other. Prophet Mūsā (Moses) used to take bath alone. They said, ‘By Allāh! Nothing prevents Mūsā (Moses) from taking a bath with us
except that he has a scrotal hernia’. So once Mûsa (Moses) went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Mûsa (Moses) followed that stone saying, ‘My clothes, O stone! My clothes, O stone!’ till the people of Banî Isrâîl saw him and said, ‘By Allâh, Mûsa (Moses) has got no defect in his body’. Mûsa (Moses) took his clothes and began to beat the stone.” Abû Huraira added, “By Allâh! There are still six or seven marks present on the stone from that excessive beating.”

198. Narrated (Abû Huraira) The Prophet said, “When Prophet Ayyûb (Job) was taking a bath naked, golden locusts began to fall on him. Ayyûb (Job) started collecting them in his clothes. His Lord addressed him, ‘O Ayyûb (Job)! Haven’t I given you enough so that you are not in need of them.’ Ayyûb (Job) replied, ‘Yes! By Your Honour (Power)! But I cannot dispense with Your Blessings.’”

CHAPTER 11. To screen oneself from the people while taking a bath.

199. Narrated Umm Hânî bint Abî Tâlib: I went to Allâh’s Messenger in the year of the conquest of Makka and found him taking a bath while Fâtîma was screening him. The Prophet asked, “Who is it?” I replied, “I am Umm Hânî.”

CHAPTER 12. (What is said regarding) the sweat of Junub. And a believer does not become impure.

200. Narrated Abû Huraira: The Prophet came across
me in one of the streets of Al-Madina and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet said, “O Abû Huraira! Where have you been?” I replied, “I was Junub, so I disliked to sit in your company.” The Prophet said, “Subhân Allah! A believer never becomes Najas (impure).” (See V.9:28, the Qur’ân) [1:281-O.B.]

CHAPTER 13. A Junub can sleep without taking a bath but with ablution.

201. Narrated ‘Umar bin Al-Khaṭṭāb: I asked Allah’s Messenger, “Can any one of us sleep while he is Junub?” He replied, “Yes, if he performs ablution, he can sleep while he is Junub.” [1:285-O.B.]

CHAPTER 14. When male and female organs come in close contact (bath becomes compulsory).


[1] Subhân Allah. See the glossary.

CHAPTER 1. Menses (a thing) ordained (by Allâh, and instructions) for women.

203. Narrated `Aisha رضي الله عنها: We set out with the sole intention of performing ʕajj and when we reached Sarif, (a place 11 k.m. from Makka) I got my menses. Allâh’s Messenger صلى الله عليه وسلم came to me while I was weeping. He said “What is the matter with you? Have you got your menses?” I replied, “Yes.” He said, “This is a thing which Allâh has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Tawâf (Circumambulation) round the Ka’ba.” ‘Aisha رضي الله عنها added, “Allâh’s Messenger صلى الله عليه وسلم sacrificed cows on behalf of his wives.” [1:293-O.B.]

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

204. Narrated (`Aisha رضي الله عنها): While in menses, I used to comb the hair of Allâh’s Messenger صلى الله عليه وسلم. [1:294-O.B.]

205. Narrated (`Aisha رضي الله عنها): “When the Prophet صلى الله عليه وسلم was in the mosque (in the state of `itikâf) he would bring his head near her in her room and she would comb his hair, while she used to be in her menses.” [1:295-O.B.]
CHAPTER 3. To recite the Qur’ân while lying in the lap of one’s own menstruating wife.

206. Narrated (‘Aisha): The Prophet used to lean on my lap and recite the Qur’ân while I was in menses. [1:296-O.B.]

CHAPTER 4. Using the word Nifâs for menses.

207. Narrated Umm Salama: While I was lying with the Prophet under a single woollen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, “Have you got Nifâs, (menses)?” I replied, “Yes.” He then called me and made me lie with him under the same sheet. [1:297-O.B.]

CHAPTER 5. Fondling a menstruating wife.

208. Narrated ‘Aisha: The Prophet and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izâr (dress worn below the waist) and used to fondle me. While in I’tikâf, he used to bring his head near me and I would wash it while I used to be in my periods (menses). [1:298-O.B.]

209. (Narrated ‘Abdur Rahmân bin Al-Aswad on the authority of his father): ‘Aisha said: “Whenever Allâh’s Messenger wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izâr and start fondling her.” ‘Aisha added, “None of you could control his sexual
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CHAPTER 6. A menstruating woman should leave observing *Saum* (fast).

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

CHAPTER 7. The *I’tikāf* of a woman who is bleeding (in between her periods).

211. Narrated ‘Āisha: Once one of the wives of the Prophet did *I’tikāf* along with him and she was getting bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood.
CHAPTER 8. Putting perfume by women at the time of taking a bath after finishing from the menses.

212. Narrated Umm `Atiya رضي الله عنها : We were forbidden to mourn for a dead person for more than three days except in case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put Kohl (antimony/eye powder) in our eyes or to use perfumes or to put on coloured clothes except a dress made of `Asb (a kind of Yemen cloth, very coarse and rough). We were allowed to use Kust Azfâr[1] (very light perfumes) at the time of taking a bath after menses and also we were forbidden to go with the funeral procession. [1:310-0.B.]

CHAPTER 9. A woman should rub her own body thoroughly during a bath after the menses.

213. Narrated `Aisha رضي الله عنها : A woman asked the Prophet صلى الله عليه وسلم about the bath which is taken after finishing from the menses. The Prophet صلى الله عليه وسلم told her what to do and said, “Purify yourself with a piece of cloth scented with musk.” The woman asked, “How shall I purify myself with it?” He said, “Subhân Allâh[2] purify yourself (with it).” I pulled her to myself and said, “Rub the place soiled with blood with it.” [1:311-O.B.]

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CHAPTER 10. The combing of head-hair by a woman on taking a bath after finishing from the menses.

214. Narrated (Aisha): In the last Hajj of Allah’s Messenger I assumed the Ihram for Hajj along with Allah’s Messenger. I was one of those who intended Tamattu’ (to perform Hajj and ‘Umra together with breaking) and did not take the Hady (animal for sacrifice) with me. I got my menses and was not clean till the night of ‘Arafat. I said, “O Allah’s Messenger! It is the night of the day of ‘Arafat and I intended to perform the Hajj Tamattu’ with ‘Umra.” Allah’s Messenger told me to undo my head-hair and comb it and to postpone the ‘Umra. I did the same and completed the Hajj. On the night of Al-Hasba (i.e. a place outside Makka where the pilgrims go after finishing all the ceremonies of Hajj at Mina) he (the Prophet) ordered ‘Abdur Rahman (Aisha’s brother) to take me to At-Tan’im to assume the Ihram for ‘Umra in lieu of that of Hajj-at-Tamattu’ which I had intended to perform. [1:313-O.B.]

CHAPTER 11. A woman should undo her head-hair while taking the bath after finishing from her menses.

215. Narrated (Aisha): On the 1st of Dhul-Hijja we set out with the intention of performing Hajj. Allah’s Messenger said, “Anyone who likes to assume the Ihram for ‘Umra he can do so. Had I not brought the Hady with me, I would have also assumed the Ihram for ‘Umra”. Some of us assumed the Ihram
for 'Umra while the others assumed the Iḥrām for Hajj. I was one of those who assumed the Iḥrām for 'Umra. I got menses and kept on menstruating until the day of ‘Arafāt and complained of that to the Prophet صل الله عليه وسلم. He told me to postpone my 'Umra, undo and comb my head-hair, and to assume the Iḥrām for Hajj and I did so. On the night of Ḥaṣba, he sent my brother 'Abdur Raḥmān bin Abī Bakr with me to At-Tan‘īm, where I assumed the Iḥrām for 'Umra in lieu of the previous one. (Hīshām said), “For that ('Umra) no Hady, fasting or alms were required” [1:314-O.B.]

CHAPTER 12. There is no Ṣalāt (prayer) to be offered by a menstruating woman in lieu of the missed Ṣalāt (prayers) during her menses.

216. (Narrated Mu‘ādha) : A woman asked 'Aisha بنت عائشة, “Should I offer the Ṣalāt (prayers) that which I did not offer because of menses.” 'Aisha بنت عائشة said, “Are you from the Hāraurā‘ (a town in Iraq)? We were with the Prophet ﷺ and used to get our periods but he never ordered us to offer them [the Ṣalāt (prayers) missed during menses],” or ‘Aisha بنت عائشة said, “We did not offer them.” [1:318-O.B.]

CHAPTER 13. Sleeping with a menstruating woman (one’s wife) while she is wearing her clothes (that are worn during menses).

217. Narrated Umm Salama بنت سلمان: “I was lying with the Prophet صل الله عليه وسلم in the night and one of your heads fell on the bed. We disliked that so I said ‘Abū Salama, ‘Would you like to sleep with her again? She is menstruating and I don’t like it.” He replied, “I wish I could have such a wife.””

[1] Hāraurā‘ was a village near Kūfah in Iraq where the Kharijites assembled for the first time and a sect of those Kharijites regarded it compulsory for a menstruating women to offer Ṣalāt (prayer) in lieu of the Ṣalāt (prayers) missed because of menses.
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...under a woollen sheet when I got my menses,” (see Hadith No. 207) and added in this quotation that “the Prophet used to kiss me while he was observing Saum (fast)”. [1:319-O.B.]

CHAPTER 14. The participation of menstruating women in the two ‘Eid festivals.

218. Narrated Umm ‘Atiya: I heard Allah’s Messenger that the unmarried virgins and the mature girls and the menstruating women should come out and participate in the good deeds as well as invocations of faithful believers but the menstruating women should keep away from the Musalla — praying place [Salát (prayers)]. Someone asked (Umm ‘Atiya) (surprisingly), “Do you say the menstruating women?” She replied, “Doesn’t a menstruating woman attend ‘Arafat (Hajj) and such and such (other deeds)?” [1:321-O.B.]

CHAPTER 15. Yellowish discharge is not important during the menses.


CHAPTER 16. If a woman gets her menses after Tawaf Al-Ifâda[1].

220. Narrated ‘Aisha, the wife of the Prophet: I told Allah’s Messenger that Safiya (bint Huyai) had got her menses.

He said, “She will probably delay us. Did she perform ِTawāf (Al-İfāda) with you?” We replied, “Yes.” On that the Prophet صلى الله عليه وسلم told her to depart. [1:325-O.B.]

CHAPTER 17. The offering of a funeral prayer for a woman dying during (or after) delivery and its legal way.

221. Narrated Samura bin Jundab صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e. childbirth) and he stood by the middle of her body. [1:328-O.B.]

CHAPTER 18.

222. Narrated Maimūna رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: During my menses, I never offered Salāt (prayer), but used to sit on the mat beside the mosque of Allāh’s Messenger صلى الله عليه وسلم. He used to offer the Salāt (prayer) on his sheet and in prostration some of his clothes used to touch me. [1:329-O.B.]
7. THE BOOK OF TAYAMMUM

(Rubbing of hands and face with clean earth in absence of water)

{CHAPTER 1. “And you find no water ....” (V.5:6).}

223. Narrated ‘Aisha, the wife of the Prophet: We set out with the Prophet on one of his journeys till we reached Al-Baidā’ or Dhâtul-Jaish, a necklace of mine was broken (and lost). Allâh’s Messenger stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu Bakr and said, “Don’t you see what ‘Aisha has done? She has made Allâh’s Messenger and the people stay where there is no water and they have no water with them.” Abu Bakr came while Allâh’s Messenger was sleeping with his head on my thigh, he said to me: “You have detained Allâh’s Messenger and the people where there is no water and they have no water with them.” So he admonished me and said what Allâh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allâh’s Messenger on my thigh. Allâh’s Messenger got up when dawn broke and there was no water. So Allâh revealed the Divine Verses of Tayammum. So they all performed Tayammum. Usaid bin Hudair said, “O the family of Abu Bakr! This is not the

[1] Tayammum: To strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wuḍū’) and Ghusl (in case of Janaba etc.) when water is not available (or under other circumstances etc.). See Hadîth No. 226 and 227.
first blessing of yours.” Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it. [1:330-O.B.]

224. Narrated Jâbir bin ‘Abdullâh

The Prophet said, “I have been given five things which were not given to anyone else before me:

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

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

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

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

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.” [1:331-O.B.]

CHAPTER 2. The performance of Tayammum by a non-traveller (is permissible) when water is not available and when one is afraid that the time of Salât (prayer) may elapse.

225. Narrated Abû Juhaim Al-Ansâri

The Prophet came from the direction of Bi’r Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and rubbed his hands
CHAPTER 3. Can a person blow off the dust from his hands in performing Tayammum (before passing them over his face).

226. Narrated ‘Ammâr bin Yâsir: I said to ‘Umar bin Al-Khattâb, “Remember that you and I (became Junub while both of us) were together on a journey and you didn’t offer Šalât (prayer) but I rolled myself on the ground and offered Šalât (prayer)? I informed the Prophet صلى الله عليه وسلم about it and he said, ‘It would have been sufficient for you to do like this.’ The Prophet صلى الله عليه وسلم then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands.” [1:334-O.B.]

CHAPTER 4. Clean soil is sufficient for a Muslim as a substitute for water for ablution (if he does not find water).

227. Narrated ‘Imrân bin Ḥuṣain Al-Khozâ‘î: Once we were travelling with the Prophet صلى الله عليه وسلم and we carried on travelling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so then so and so and then so and so (the narrator ‘Auf

and his face with its dust (performed Tayammum) and then returned back the greeting. [1:333-O.B.]
said that Abū Rajā' had told him their names but he had forgotten them) and the fourth person to wake up was 'Umar bin Al-Khattāb. And whenever the Prophet used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar got up and saw the condition of the people, and he was a strict man, so he said, "Allāhu Akbar" and raised his voice with Takbīr, and kept on saying loudly till the Prophet got up because of it. When he got up, the people informed him about what had happened to them. He said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the Sālāt (prayer) was pronounced and he led the people in Sālāt (prayer). After he finished from the Sālāt (prayer), he saw a man sitting aloof who had not offered Sālāt (prayer) with the people. He asked, "O so-and-so! What has prevented you from offering Sālāt (prayer) with us?" He replied, "I am Junub and there is no water." The Prophet said, "Perform Tayammum with (clean) earth and that is sufficient for you". Then the Prophet proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Auf added that Abū Rajā' had named him but he had
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forgotten) and ‘Ali, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, “Where can we find water?” She replied, “I was there (at the place of water) this hour yesterday and my people are behind me.” They requested her to accompany them. She asked, “Where?” They said, “To Allah’s Messenger صلى الله عليه وسلم.” She said, “Do you mean the man who is called the Ṣābi’ (with a new religion)?” They replied, “Yes, the same person. So come along.” They brought her to the Allah’s Messenger صلى الله عليه وسلم and narrated the whole story. He said, “Help her to dismount.” The Prophet صلى الله عليه وسلم asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet صلى الله عليه وسلم gave a pot full of water to the person who was Junub and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned they looked like as if they were more full (of water) than they had been before. Then the Prophet صلى الله عليه وسلم ordered us to collect something for her; so dates, flour and Sawiğ were collected which amounted to a good meal that was put in a piece
of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet said to her, "We have not taken your water but Allâh has given water to us." She returned home late. Her relatives asked her: "O so-and-so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the Sâbi' and he did such and such a thing. By Allâh, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allâh's true Messenger." Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islâm?" They obeyed her and all of them embraced Islâm. [1:340-O.B.]
CHAPTER 1. How As-Salāt (prayer) was prescribed on the night of Al-Isrā' (miraculous night journey) of the Prophet صلى الله عليه وسلم to Jerusalem (and then to the heavens).

228. Anas bin Mālik رضي الله عنه said that Abū Dhar رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم said, “While I was at Makka, the roof of my house was opened and Jibra’il (Gabriel) descended, opened my chest, and washed it with Zam-zam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Jibra’il (Gabriel) said to the gatekeeper of the heaven, ‘Open (the gate).’ The gatekeeper asked, ‘Who is it?’ Jibra’il (Gabriel) answered: ‘Jibra’il (Gabriel).’ He asked, ‘Is there anyone with you?’ Jibra’il (Gabriel) replied, ‘Yes, Muhammad صلى الله عليه وسلم is with me’. He asked, ‘Has he been called?’ Jibra’il (Gabriel) said, ‘Yes.’ So the gate was opened and we went over the nearest heaven and there we saw a man sitting with Aswīda (a large number of people) on his right and Aswīda (a large number of people) on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, ‘Welcome! O pious Prophet and pious son.’ I asked Jibra’il (Gabriel), ‘Who is he?’ He replied, ‘He is Ādām and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looked towards his right he laughed and
when he looked towards his left he wept.’ Then he ascended with me till he reached the second heaven and he [Jibrael (Gabriel)] said to its gatekeeper, ‘Open (the gate).’ The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate’. Anas said: “Abû Dhar added that the Prophet صلى الله عليه وسلم met Ādam, Idrîs (Enoch), Mûsa (Moses), ‘Iesa (Jesus) and Ibrâhim (Abraham) صلى الله عليه وسلم, he (Abû Dhar) did not mention on which heaven they were, but he mentioned that he (the Prophet صلى الله عليه وسلم) met Ādam on the nearest heaven and Ibrâhim (Abraham) on the sixth heaven”. Anas said, “When Jibrael (Gabriel) along with the Prophet صلى الله عليه وسلم passed by Idrîs (Enoch), the latter said, ‘Welcome! O pious Prophet and pious brother.’ The Prophet صلى الله عليه وسلم asked, ‘Who is he?’ Jibrael (Gabriel) replied, ‘He is Idrîs (Enoch).’” The Prophet صلى الله عليه وسلم added, “I passed by Mûsa (Moses) and he said, ‘Welcome! O pious Prophet and pious brother.’ I asked Jibrael (Gabriel), ‘Who is he?’ Jibrael (Gabriel) replied, ‘He is Mûsa (Moses).’ Then I passed by ‘Iesa (Jesus) and he said, ‘Welcome! O pious brother and pious Prophet.’ I asked, ‘Who is he?’ Jibrael (Gabriel) replied, ‘He is ‘Iesa (Jesus).’ Then I passed by Ibrâhim (Abraham) and he said, ‘Welcome! O pious Prophet and pious son.’ I asked Jibrael (Gabriel), ‘Who is he?’ Jibrael (Gabriel) replied, ‘He is Ibrâhim (Abraham).’

Ibn ‘Abbâs ﷺ and Abû Ḥabba Al-Anṣârî said: The Prophet صلى الله عليه وسلم added, “Then Jibrael (Gabriel) ascended with me to a place where I heard the creaking of the pens.” Anas bin Mâlik said: The Prophet صلى الله عليه وسلم
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Enjoined fifty Salât (prayers) on my followers, when I returned with this order of Allâh, I passed by Mûsa (Moses) who asked me, ‘What has Allâh enjoined on your followers?’ I replied, ‘He has enjoined fifty Salât (prayers) on them.’ Mûsa (Moses) said, ‘Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.’ (So, I went back to Allâh and requested for reduction) and He reduced it to half. When I passed by Mûsa (Moses) again and informed him about it, he said, ‘Go back to your Lord as your followers will not be able to bear it.’ So I returned to Allâh and requested for further reduction and half of it was reduced. I again passed by Mûsa (Moses) and he said to me: ‘Return to your Lord, for your followers will not be able to bear it.’ So I returned to Allâh and He said, ‘These are five Salât (prayers) and they are all (equal to) fifty (in reward) for My Word does not change.’ I returned to Mûsa (Moses) and he told me to go back once again. I replied, ‘Now I feel shy of asking my Lord again.’ Then Jibrael (Gabriel) took me till we reached Sidrat-ul-Muntaha (lote tree of the utmost boundary) which was shrouded in colours, indescribable. Then I was admitted into Paradise where I found small walls (made) of pearls and its earth was of musk. (a kind of perfume).’ [1:345-O.B.]

229. Narrated ‘Aisha, the mother of the believers: Allâh ﷺ enjoined the As-Salât (the prayer) when He enjoined it, it was two Rak‘at only.
[in every ʾṢalāt (prayer)] both when in residence or on journey. Then the ʾṢalāt (prayers) offered on journey remained the same, but (the Rakʿat of) the ʾṢalāt (prayers) for non-travellers were increased. [1:346-O.B.]

CHAPTER 2. It is obligatory to wear the clothes while offering ʾAṣ-Ṣalāt (the prayer).


CHAPTER 3. To offer ʾAṣ-Ṣalāt (the prayers) with a single garment wrapped round the body.

231. Narrated Umm Hāni bint Abī Tālib (see Ḥadīth No. 199) about the ʾṢalāt (prayer) of the Prophet صلى الله عليه وسلم on the day of conquest of Makka. [1:353(A)-O.B.]

232. Narrated (Umm Hāni صلى الله عليها وسلم) that the Prophet صلى الله عليه وسلم asked eight Rakʿat while wearing single garment and when he finished I said, “O Allāh’s Messenger! My brother has told me that he will kill a person whom I gave shelter and that person is so-and-so the son of Hubaira.” The Prophet صلى الله عليه وسلم said, “We shelter the person whom you have sheltered.” Umm Hāni added, “And that was before noon (Duḥa).” [1:353(B)-O.B.]

CHAPTER 4. If someone offers Ṣalāt (prayers) wrapped in a single garment he should cross its corners round his shoulders.

234. Narrated (Abū Huraira) رضي الله عنـه: The Prophet صلى الله عليه وسلم said, “None of you should offer Ṣalāt (prayer) in a single garment that does not cover one’s shoulders.” [1:355-O.B.]


CHAPTER 5. If the garment is tight (over the body).

236. (Narrated Sa‘īd bin Al-Ḥarîth) جابر رضي الله عنه said, “I travelled with the Prophet صلى الله عليه وسلم during some of his journeys, and I came to him at night for some purpose and I found him offering Ṣalāt (prayer). At that time, I was wearing a single garment with which I covered my (shoulders) and offered Ṣalāt (prayer) by his side. When he finished the Ṣalāt (prayer), he asked, ‘O Jâbir! What brought you here?’ I told him what I wanted. When I finished, he asked ‘O Jâbir what is this garment which I have seen and with which you covered your shoulders?’ I replied, ‘It is a (tight) garment.’ He said, ‘If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an Izâr (tie it around your waist only.)’” [1:357-O.B.]

237. Narrated Sahl رضي الله عنه: The men used to offer Ṣalāt (prayer) with the Prophet صلى الله عليه وسلم with their Izâr tied around their necks as boys used to do;
therefore the Prophet told the women not to raise their heads (from prostration) till the men sat down straight (while praying). [1:358-O.B.]

CHAPTER 6. To offer Ṣalāt (the prayer) in a Syrian cloak (made by infidels).

238. Narrated Mughira bin Shu‘ba: Once I was travelling with the Prophet and he said, “O Mughira! Take this container of water.” I took it and Allâh’s Messenger went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeves but it was very tight so he took out his hands from under it. I poured water and he performed ablution like that for Ṣalāt (prayers) and passed his wet hands over his Kūff (leather socks) and then offered Ṣalāt (prayer). [1:359-O.B.]

CHAPTER 7. It is disliked to be naked during Ṣalāt (the prayers).

239. Narrated Jâbir bin Abdullâh: While Allâh’s Messenger was carrying stones (along) with the people of Makka for (the repairing of) the Ka‘ba wearing an Izaar (waist-sheet cover), his uncle Al-‘Abbâs said to him, “O my nephew! (It would be better) if you take off your Izaar and put it over your shoulders underneath the stones.” So he took off his Izaar and put it over his shoulders, but he fell unconscious and since then he had never been seen naked. [1:360-O.B.]

CHAPTER 8. Covering the private parts.

240. Narrated Abû Sa‘îd Al-Khudrî: Allâh’s Messenger said: It is disliked to be naked during Ṣalāt (the prayers).
241. Narrated Abū Huraira: The Prophet forbade two kinds of sales i.e. Al-Limás and An-Nibāḍh (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly and the latter is a kind of a sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it) and (the Prophet forbade) also Ishtimal-as-Sammâ’ and Al-Iḥtiba in a single garment. [1:363-O.B.]

242. Narrated (Abū Huraira): On the Day of Nahr (10th of Dḥul-Ḥijja, in the year prior to the last Hajj of the Prophet when Abū Bakr was the leader of the pilgrims in that Hajj) Abū Bakr sent me along with other announcers to Mina to make a public announcement (proclaiming): “No Mushrik: (polytheist, pagan, idolater, disbeliever in the Oneness of Allâh, and in His Messenger Muḥammad , etc.), is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawâf around the Ka’ba. Then Allâh’s Messenger sent ‘Alî to read out the Sûrat Barâ’a (At-Tauba) to the people; so he made the announcement along with us on the day of Nahr in Mina: “No Mushrik: (polytheist, pagan,
idoler, disbeliever in the Oneness of Allâh and in His Messenger Muḥammad (صلى الله عليه وسلم), etc.), is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawâf around the Ka'ba."

[1:365-O.B.]

CHAPTER 9. What is said about the thigh.

243. (Narrated ‘Abdul ‘Azîz) Anas said: When Allâh’s Messenger (صلى الله عليه وسلم) invaded Khaibar, we offered the Fajr prayer there (early in the morning) when it was still dark. Allâh’s Prophet (صلى الله عليه وسلم) rode and Abû Ṭalha rode too and I was riding behind Abû Ṭalha. Allâh’s Prophet (صلى الله عليه وسلم) passed through the lane of Khaibar quickly and my knee was touching the thigh of Allâh’s Prophet (صلى الله عليه وسلم). Then his thigh was uncovered by the shift of his Ĩzâr (waist-sheet) and I saw the whiteness of the thigh of Allâh’s Prophet (صلى الله عليه وسلم). When he entered the town, he said, “Allâhu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.” He repeated this thrice. The people came out for their jobs and some of them said, “Muḥammad (has come) along with his army.” (Anas) said, “We conquered Khaibar, captives and the booty were collected. Dihya came and said, ‘O Allâh’s Prophet! Give me a slave-girl from the captives.’ The Prophet (صلى الله عليه وسلم) said, ‘Go and take any slave girl.’ He took Ṣafiya bint Ḥuyai. A man came to the Prophet (صلى الله عليه وسلم) and said, ‘O Allâh’s Messenger! You gave Ṣafiya bint Ḥuyai to Dihya and she is the chief mistress of the tribes of Quraiza and An-Naḍîr and she befits none but you.’ So the Prophet (صلى الله عليه وسلم) said, ‘Bring
him along with her.' So Diya came with her and when the Prophet saw her, he said to Diya, 'Take any slave-girl other than her from the captives.' (Anas) added: "The Prophet then manumitted her and married her." (Thabit asked Anas, "O Abu Hamza! What did the Prophet pay her (as Mahr)?" He said,) "Herself was her Mahr for he manumitted her and then married her." (Anas added) "While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet. So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. [I think he (Anas) mentioned As-Sawiq]. So they prepared a dish of Hais (a kind of meal). And that was Walima (the marriage banquet) of Allah's Messenger."

CHAPTER 10. In how many (what sort of) clothes a woman should offer Salât (prayer)? (‘Ikrima said, "If she can cover all her body with one garment, it is sufficient").

244. Narrated ‘Aisha: Allah’s Messenger used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized.

[1:368-O.B.]

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[1] It is agreed by the majority of the religious scholars that a woman while offering Salât (prayer) should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth etc., but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet’s statement (Abu Da’ud).
CHAPTER 11. If a person offered Salât (prayer) in a dress with marks.

245. Narrated (‘Aisha) : The Prophet offered Salât (prayer) in a Khamisa (a square garment) having marks. During the Salât (prayer), he looked at its marks. So when he finished the Salât (prayer) he said, “Take this Khamisa of mine to Abû Jahm and get me his Anbijâniya (a woollen garment without marks) as it (the Khamisa) has diverted my attention from the Salât (prayer).” [1:369-O.B.]

CHAPTER 12. If someone offers Salât (prayer) in a garment bearing marks of a cross or pictures, will the Salât (prayer) be annulled?

246. Narrated Anas : ‘Aisha had a Qirâm (a thin marked woollen curtain) with which he had screened one side of her home. The Prophet , said, “Take away this Qirâm of yours, as its pictures are still displayed in front of me during my alât (prayer) (i.e.they divert my Salât (prayer) attention from the prayer).” [1:371-O.B.]

CHAPTER 13. Whoever offered Salât (prayer) in a silk Farrûj (an outer garment opened at the back) and then took it off.

247. Narrated ‘Uqba bin ‘Aamir : The Prophet was given a silken Farrûj as a present. He wore it while offering the Salât (prayer). When he had finished his Salât (prayer), he took it off violently as if with a strong aversion to it and said, “It is not the dress of Al-Muttaqûn. [Al-Muttaqûn: means pious and righteous persons who fear Allâh much (abstain from all
kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained]).”

[1:372-O.B.]

CHAPTER 14. (It is permissible) to offer As-Salât (the prayer) in a red garment.

248. Narrated Abû Ju'haifa: I saw Allâh's Messenger in a red leather tent and I saw Bilâl taking the remaining water with which the Prophet had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it rubbed it on his body and those who could not get any, took the moisture from the other's hands. Then I saw Bilâl carrying an 'An'aza (a spear-headed stick) which he planted in the ground. The Prophet came out tucking up his red cloak, and led the people in Salah (prayer) and offered two Rak'at (facing the Ka'ba) taking 'Anaza as a Sutra for his Salah (prayer). I saw the people and animals passing in front of him beyond the 'Anaza.[1:373-O.B.]

CHAPTER 15. (It is permissible) to offer As-Salât (the prayer) on roofs, a pulpit or wood.

249. (Narrated Abû Hâzim): Sahl bin Sa'd was asked about the (Prophet's) pulpit as to what thing it was made of? Sahl replied: "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So-and-so, the slave of so-and-so prepared it for Allâh's Messenger when it was constructed and placed (in the mosque), Allâh's Messenger stood on it facing the Qiblah and said Allâhu
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\textit{Akbar, and the people stood behind him [and led the people in \textit{Ṣalāt} (prayer)]. He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrated on the ground. So, this is what I know about the pulpit.” [1:374-O.B.]

CHAPTER 16. To offer \textit{Aṣ-Ṣalāt} (the prayer) on the \textit{Hasīr} (a mat that is made of the leaves of date-palm trees and is as long as or longer than a man’s stature).

250. (Narrated Isbāq): Anas bin Mālik said, “My grand-mother Mulaika invited Allāh’s Messenger for a meal which she herself had prepared. He ate from it and said, ‘Get up! I will lead you in the \textit{Ṣalāt} (prayer).’” Anas (added), “I took my \textit{Hasīr}, washed it with water as it had become dark because of long use and Allāh’s Messenger stood on it. The orphan and I aligned behind him and the old lady (Mulaika) stood behind us. Allāh’s Messenger led us in the \textit{Ṣalāt} (prayer) and offered two \textit{Rak‘at} and then left.” [1:377-O.B.]

CHAPTER 17. To offer \textit{Aṣ-Ṣalāt} (the prayer) on the bed.

251. (Narrated Abū Salama): ‘Āisha, the wife of the Prophet, said, “I used to sleep in front of Allāh’s Messenger and my legs were towards his \textit{Qiblah} and in prostration he pushed my legs and I withdrew them...”
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and when he stood, I stretched them.” ‘Aīsah添加了，“In those days the houses were without lights.” [1:379-O.B.]

252. Narrated (‘Aīsah ) ullah’s Messenger : Allāh’s Messenger ullah عليه وسلم offered the Ṣalāt (prayer) while I was lying like a dead body on his family bed between him and his Qiblah. [1:380-O.B.]

CHAPTER 18. To prostrate on a garment in scorching heat.

253. Narrated (‘Aīsah ) ullah’s Messenger : We used to offer Šalāt (prayer) with the Prophet ullah عليه وسلم and some of us used to place the ends of their clothes at the place of prostration because of scorching heat. [1:382-O.B.]

CHAPTER 19. To offer Aṣ-Ṣalāt (the prayer) with the shoes on.

254. (Narrated Abû Maslama, Sa’îd bin Yazîd Al-Azdi said) I asked Anas bin Mâlik whether the Prophet ullah عليه وسلم had ever offered the Ṣalāt (prayer) with his shoes on. He replied, “Yes.” [1:383-O.B.]

CHAPTER 20. To offer Aṣ-Ṣalāt (the prayer) wearing Khûff (leather socks).

255. (Narrated Ibrâhîm: Hammâm bin Al-Hârîth said) “I saw Jarîr bin ‘Abdullâh passing urine and then he performed ablution and passed his (wet) hands over his Khûff, stood up and offered the Ṣalāt (prayer). He was asked about it. He replied that he had seen the Prophet ullah عليه وسلم doing the same.” They approved of this narration as Jarîr was one of those who embraced Islâm very late. [1:384-O.B.]
CHAPTER 21. During prostrations one should show his armpits and separate his forearms from his body.

256. Narrated ‘Abdullâh bin Mâlik Ibn Buhaina, when the Prophet offered the Salât (prayer), he used to separate his arms from his body (so widely) that whiteness of his armpits was visible. [1:385 (B)-O.B.]

CHAPTER 22. Superiority of (praying) facing the Qiblah [Ka‘ba at Makka during the Salât (prayer)].

257. Narrated Anas bin Mâlik : Allâh’s Messenger said, “Whoever offers the Salât (prayer) like us and faces our Qiblah [Ka‘ba at Makka during Salât (prayer)] and eats our slaughtered animals, is a Muslim and is under Allâh’s and His Messenger’s Protection. So do not betray Allâh by betraying those who are in His Protection.” [1:386-O.B.]

CHAPTER 23. The Statement of Allâh j.: “And take you (people) the Maqâm (place) of Ibrâhim (Abraham) [the stone on which Ibrâhim (Abraham) stood while he was building the Ka‘ba] as a place of Salât (prayer) [for some of your Salât (prayers), e.g. two Rak‘at after the Tawâf of the Ka‘ba at Makka].” (V.2:125).

258. (Narrated ‘Amr bin Dînâr): I asked Ibn ‘Umar , “Can a person who has performed the Tawâf around the Ka‘ba for ‘Umra but has not performed the (Sa’i) Tawâf of Aş-Şafa and Al-Marwa, have a sexual relation with his wife?” (Ibn ‘Umar) replied, “When the Prophet reached Makka, he performed the Tawâf around the Ka‘ba (circumambulated it seven
times) and offered a two-Rak‘at Salāt (prayer) (at the place) behind the Maqām [place of Ibrāhīm (Abraham)] and then performed the Tawāf (Sa‘y) of Aṣ–Ṣafā and Al–Marwā, and verily in Allāh’s Messenger صلى الله عليه وسلم you have a good example to follow......” (Then we put the same question to Jābir bin ‘Abdullāh and he too replied, “He should not go near his wife (for sexual relation) till he has finished the Tawāf (Sa‘y) of Aṣ–Ṣafā and Al–Marwā.”).

[1:389-O.B.]

259. Narrated Ibn ‘Abbās ﷺ: When the Prophet ﷺ entered the Ka‘ba, he invoked Allāh in each and every side of it and did not offer the Salāt (prayer) till he came out of it, and offered a two-Rak‘at prayer facing the Ka‘ba and said, “This is the Qiblah.”[1] [1:391-O.B.]

CHAPTER 24. [During the obligatory Salāt (prayers)] one should face the Qiblah (Ka‘ba at Makka) wherever one may be.

260. Narrated Barā’ (bin ‘Āzib) ﷺ: Allāh’s Messenger صلى الله عليه وسلم offered the Salāt (prayer) facing Bait-ul-Maqdis for sixteen or seventeen months but he loved to face the Ka‘ba (at Makka). So Allāh revealed [the Qur‘ān (V.2: 142-144)] (then) he turned [towards Qiblah (Ka‘ba at Makka)]. [1:392-O.B.]

261. Narrated Jābir ﷺ: The Prophet ﷺ used to offer Salāt (optional, non-obligatory prayers) while riding on his mount (Rāhila) wherever it turned, and whenever he wanted to pray the compulsory Salāt

[1] The narration of Bilāl is more authentic (see Ḥadīth No. 296) as Ibn ‘Abbās did not enter the Ka‘ba with the Prophet صلى الله عليه وسلم but narrates the episode from another companion.
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(prayer) he dismounted and prayed facing the Qiblah (Ka’ba at Makka).
[1:393-O.B.]

262. Narrated ‘Abdullâh bin Mas‘ûd: The Prophet offered the Salât (prayer) and the subnarrator Ibrâhîm said, “I do not know whether he prayed more or less than usual”), and when he had finished the Salât (prayers) he was asked, “O Allâh’s Messenger! Has there been any change in As-Salât (the prayers)?” He said, “What is it?” The people said, “You prayed so much and so much.” So the Prophet bent his legs, faced the Qiblah (Ka’ba at Makka) and performed two prostrations (of Sahw) and finished his Salât (prayers) with Taslîm (by turning his face to right and left saying: ‘As-Salâmu ‘Alaikum wa Rahmat-ullâh’). When he turned his face to us he said, “If there had been anything changed in As-Salât (the prayers), surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget, remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his As-Salât (the prayer) accordingly and finish it and perform two prostrations (of Sahw).” [1:394-O.B.]

CHAPTER 25. What has been said about (facing) the Qiblah (Ka’ba at Makka) and whoever considered that there was no need to repeat the Salât (prayer) if someone prayed by mistake facing a direction other than that of the Qiblah (Ka’ba at Makka).

263. Narrated ‘Umar (bin Al-Khattâb): My Lord agreed (accepted my invocations) with me in three things:

1. I said, “O Allâh’s Messenger, I wish we took the Maqâm (place) of Ibrâhîm (Abraham) as our praying
place [for some of our Salât (prayers)]. So came the Divine Inspiration: And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) as a place of Salât (prayer) (for some of your prayers e.g. two Rakû and Tawâf of Ka’ba)”. (V.2:125)

2. And as regards the (Verse of) the veiling of the women, I said, “O Allah’s Messenger! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.” So the Verse of the veiling of the women was revealed.

3. Once the wives of the Prophet made a united front against the Prophet and I said to them, “It may be if he (the Prophet ) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.” So this Verse [(V.66:5) the same as I had said] was revealed. [1:395-6.B.]

CHAPTER 26. To scrape off the sputum from the mosque with the hand (using some tool or other, or using no tool).

264. Narrated Anas (bin Mâlik):

The Prophet saw some sputum in the direction of the Qiblah (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said, “Whenever anyone of you stands for the Salât (prayer), he is speaking in private to his Lord or his Lord is between him and his Qiblah. So, none of you should spit in the direction of the Qiblah but one can spit to the left or under his foot.” The Prophet
then took the corner of his sheet and spat in it and folded it and said, "Or you can do like this." [1:399-O.B.]

CHAPTER 27. It is forbidden to spit on the right side while offering Šalât (prayer).


CHAPTER 28. The expiation for spitting in the mosque.

266. Narrated Anas (bin Mâlik): The Prophet said, "Spitting in the mosque is a sin and its expiation is to bury it". [1:407-O.B.]

CHAPTER 29. Preaching of the Imâm to the people regarding the proper offering of Aṣ-Ṣalât (the prayer) and the mention of the Qiblah (Ka‘ba at Makka).

267. Narrated Abû Huraira: Allah’s Messenger said, "Do you consider or see that my face is towards the Qiblah (Ka‘ba at Makka)? By Allah, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back." [1:410-O.B.]

CHAPTER 30. Is it permissible to say, "Masjid (mosque) of Banî so-and-so?"

268. Narrated ‘Abdullâh bin ‘Umar: Allah’s Messenger ordered for a horse race; the trained horses were to run from a place called Al-Ḥafyâ’ to Thanîyat-ul-Wadâ’ and the horses which were not trained were ordered for a horse race; the trained horses were to run from a place called Al-Ḥafyâ’ to Thanîyat-ul-Wadâ’ and the horses which were not trained were...
to run from Al-Thaniya to the Masjid (mosque) of Bani Zuraiq. (The subnarrator added): ‘Abdullâh was one of those who took part in the race.

[1:412-O.B.]

CHAPTER 31. The distribution (of goods or wealth) and the hanging of a cluster of dates in the mosque.

269. Narrated Anas  "Some goods (or wealth) came to Allah’s Messenger from Bahrain. The Prophet ordered the people to spread them in the mosque — it was the biggest amount of goods (or wealth) Allah’s Messenger had ever received. He left for As-Salât (the prayer) and did not even look at it. After finishing As-Salât (the prayer), he sat by those goods (or wealth) and gave from those to everybody he saw. Al-‘Abbâs came to him and said, “O Allah’s Messenger! Give me (something) too, because I gave ransom for myself and ‘Aqil.” Allah’s Messenger told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, “O Allah’s Messenger! Order someone to help me in lifting it.” The Prophet refused. He then said to the Prophet, “Will you please help me to lift it?” Allah’s Messenger refused. Then Al-‘Abbâs threw some of it and tried to lift it (but failed). Then (Al-‘Abbâs) lifted it on his shoulders and went away. Allah’s Messenger kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah’s Messenger did not get up till the last coin was distributed.

[1:413-O.B.]
CHAPTER 32. About (taking) the mosques in the houses.

270. Narrated Mahmood bin Rabî': 'Ibtân bin Mâlik, who was one of the companions of Allah’s Messenger and one of the Ansâr who took part in the battle of Badr said: I came to Allah’s Messenger and said: “I have weak eyesight and I lead my people in Salah (prayers). When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in Salah (prayer). O Allah’s Messenger! I wish you would come to my house and offer Salah (prayer) in it so that I could take that place as a Musalla [appointed place for Salah (prayers)].” Allah’s Messenger said, “If Allah will, I will do so.” ‘Ibtân said: Next day after the sun rose high, Allah’s Messenger and Abû Bakr came and Allah’s Messenger asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, “Where do you like me to offer Salah (prayer)?” I pointed to a place in my house. So Allah’s Messenger stood there and said, “Allâhu Akbar,” and we all got up and aligned behind him and offered a two-Rak’at prayer and ended it with Taslim. We requested him to stay for a meal called Khazîra which we had prepared for him. Many members of our family gathered in the house and one of them said, “Where is Mâlik bin Ad-Dukhaishin or Ibn Ad-Dhuksun?” One of them replied, “He is a hypocrite and does not love Allah and His Messenger.” Hearing that, Allah’s Messenger said, “Do not say so. Haven’t you seen that he said, Lâ ilâha ill-Allâh (none...
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has the right to be worshipped but Allāh) for Allāh’s sake only?” He said, “Allāh and His Messenger know better. We have seen him helping and advising hypocrites.” Allāh’s Messenger صلى الله عليه وسلم said, “Allāh has forbidden the (Hell) Fire for those who say, Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh) for Allāh’s sake only.” [1:417-O.B.]

CHAPTER 33. Is it permissible to dig the graves of pagans of the Period of Ignorance, and to use that place as a mosque?

271. Narrated ‘Āisha رضي الله عنها : Umm Ḥabiba and Umm Salama رضي الله عنهما mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet صلى الله عليه وسلم about it, on which he said “If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature with Allāh on the Day of Resurrection.” [1:419-O.B.]

272. Narrated Anas رضي الله عنه : When the Prophet صلى الله عليه وسلم arrived at Al-Madīnah, he dismounted at the upper side of Al-Madīnah amongst the tribe called Banū ‘Amr bin ‘Auf. He stayed there for fourteen nights. Then he sent for Banū An-Najjār and they came armed with their swords. As if I am looking (just now) as the Prophet صلى الله عليه وسلم was sitting over his Rāhila (mount) with Abū Bakr riding behind him and all Banū An-Najjār around him till he dismounted at the courtyard of Abū Ayūb’s house. The Prophet صلى الله عليه وسلم said, “Allāh says: ‘If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature with Allāh on the Day of Resurrection.’” [1:417-O.B.]
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loved to offer Ṣalāt (prayer) whenever the time for Aṣ-Ṣalāt (the prayer) was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banū An-Najjār and said, “O Banū An-Najjār! Suggest to me the price of this (walled) piece of land of yours.” They replied, “No! By Allāh! We do not demand its price except from Allāh.” Anas added: There were graves of pagans in it and some of it were unlevelled and there were some date-palm trees in it. The Prophet ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all that was done). They aligned these cut date-palm trees towards the Qiblah of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet was with them and he kept on saying, “There is no goodness except that of the Hereafter, 0 Allah! So please forgive the Anšār (helpers) and Al-Muhājir (the emigrants).” [1:420-O.B.]

CHAPTER 34. To offer Aṣ-Ṣalāt (the prayer) in the camel-yards (the places where the camels are stationed).

273. (Narrated Nāfi‘): “I saw Ibn ‘Umar offering Salāt (prayer) while taking his camel (as a Sutra) in front of him and he said, “I saw the Prophet doing the same.” [1:422-O.B.]

CHAPTER 35. Whoever offered the Ṣalāt (prayer) with furnace or fire or any other worshipable thing in front
of him but he intended the \textit{Salát} (prayers) solely for Allâh.

274. Narrated Anas: The Prophet, upon him be peace and salutations, said, “While I was offering \textit{Salát} (prayer) the (Hell) Fire was displayed in front of me.” [\textit{1: Ch. 51, The Book of \textit{Salát}-O.B.}]

\textbf{CHAPTER 36.} The dislikeness of offering \textit{Aṣ-\textit{Salát}} (the prayer) in grave-yards.


\textbf{CHAPTER 37.}

276. Narrated ‘Āisha and ‘Abdullâh bin ‘Abbâs: When the last moment of the life of Allâh’s Messenger came, he started putting his \textit{Khamisa} (a woolen blanket) on his face and when he felt hot and short of breath he took it off his face and said, “May Allâh curse the Jews and Christians, for they build the places of worship at the graves of their Prophets.” [\textit{The Prophet was warning (Muslims) of what those had done}.] [\textit{1:427-O.B.}]

\textbf{CHAPTER 38.} Sleeping of a woman in the mosque (and residing in it).

277. Narrated ‘Āisha: There was a black slave-girl belonging to an ‘Arab tribe and they manumitted her but she remained with them. The slave-girl said, “Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with
it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts.” The slave-girl (further) said, “By Allâh! while I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, ‘This is what you accused me of and I was innocent and now this is it.’” (‘Aisha) added: That slave-girl came to Allâh’s Messenger صلى الله عليه وسلم and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: “The day of the scarf (band) was one of the wonders of our Lord, verily He rescued me from the disbelievers’ town”. ‘Aisha added: Once I asked her, “What is the matter with you? Whenever you sit with me, you always recite these poetic verses.” On that she told me the whole story. [1:430-O.B.]


278. Narrated Sahl bin Sa’d رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم went to Fátîma’s house but did not find ‘Alî there. So he asked, “Where is your cousin?” She replied, “There was something between us and he got angry with me and went out. He did not sleep (mid-day nap) in the house.” Allâh’s Messenger صلى الله عليه وسلم asked a person to look for him. That person came and said, “O Allâh’s Messenger! He (‘Alî) is sleeping in the mosque.” Allâh’s Messenger صلى الله عليه وسلم went there and
‘Alī was lying. His Ridâ’ (upper body sheet-cover) had fallen down to one side of his body and he was covered with dust. Allah’s Messenger started cleaning the dust from him saying: “Get up! O Abu Turâb. Get up! O Abu Turâb” (literally means: O father of dust).

**CHAPTER 40. If one entered a mosque, one should pray two Rak‘at before sitting.**


**CHAPTER 41. The construction of the (Prophet’s) mosque.**

280. Narrated ‘Abdullâh bin ‘Umar: In the lifetime of Allah’s Messenger the (Prophet’s) mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms. Abû Bakr did not alter it. ‘Umar expanded it on the same pattern as it was in the lifetime of Allah’s Messenger by using adobes, leaves of date-palms and changing the pillars into wooden ones. ‘Uthmân changed it by expanding it to a great extent and built its walls with engraved stones and lime and made its pillars of engraved stones and its roof of teak wood. [1:437-O.B.]

**CHAPTER 42. To cooperate in building a mosque.**

281. Narrated Abû Sa‘îd Al-Khudrî: that one day he preached and...
then mentioned about the construction of mosque and said, “We were carrying one adobe at a time while ‘Ammâr was carrying two. The Prophet saw him and started removing the dust from his body and said, “May Allah be Merciful to ‘Ammâr, a rebellious group will kill him. He will be inviting them (his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire.” ‘Ammâr said, “I seek refuge with Allah from Al-Fitan (trials and afflictions etc.).” [1:438-O.B.]

CHAPTER 43. (The superiority of) whoever built a mosque.

282. (Narrated ‘Ubaidullâh Al-Khaulânî) : I heard ‘Uthmân bin ‘Affân saying, when people argued too much about his intention to reconstruct the mosque of Allah’s Messenger, “You have talked too much. I heard the Prophet saying, ‘Whoever built a mosque, with the intention of seeking Allah’s Pleasure, Allah will build for him a similar place in Paradise.” [1:441-O.B.]

CHAPTER 44. While passing through a mosque, (one had better) hold one’s arrowheads (with one’s hand).

283. Narrated Jâbir bin ‘Abdullâh : “A man passed through the mosque carrying arrows. Allah’s Messenger said to him, ‘Hold them (the arrows) by their heads.’” [1:442-O.B.]

CHAPTER 45. Passing through a mosque (is permissible).

passes through our mosques or markets with arrows should hold them (the arrows) by their heads lest he should injure a Muslim.” [1:443-O.B.]

CHAPTER 46. (What is said about) reciting poetry in the mosque?


CHAPTER 47. The presence of spearmen (with their spears) in the mosque (is permissible).

286. Narrated ‘Āisha رضي الله عنها: Once I saw Allāh’s Messenger صلى الله عليه وسلم at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears) صلى الله عليه وسلم was screening me with his Rīḍā’ (upper body sheet-cover) so as to enable me to see their display. In another quotation it is mentioned, “playing with their spears”. [1:445-O.B.]

CHAPTER 48. Asking a debtor to repay what he owes, and catching the debtor in the mosque.

287. Narrated Ka’b bin Mālik رضي الله عنه: In the mosque I asked Ibn Abī Ḥadrād to pay the debts which he owed to me صلى الله عليه وسلم and our voices grew louder. Allāh’s رضي الله عنه.
Messer. heard that while
he was in his house. So he came to us
raising the curtain of his room and said,
"O Ka‘b!" I replied, "Labbaik, O’
Allah’s Messenger!" He said, "O Ka‘b!
Reduce your debt (to one half gesturing
with his hand.) I said, “O Allah’s
Messenger I have done so.” Then
Allah’s Messenger said (to Ibn Abī Ḥadrad), “Get up and pay the
debt to him.” [1:447-O.B.]

CHAPTER 49. Sweeping (cleaning)
of the mosque and removing rags,
dirt and sticks from it.

288. Narrated Abū Huraira : A
black man or a black woman used to
clean (sweep) the mosque and he or she
died. The Prophet asked about her (or him). He was told that she
(or he) had died. He said, “Why did
you not inform me? Show me his grave
(or her grave).” So he went to her (his)
grave and offered her (his) funeral
prayer.” [1:448-O.B.]

CHAPTER 50. The order of banning
the trade of alcoholic drinks was
issued in the mosque.

289. Narrated 'Āisha : When
the Verses of Sūrat Al-Baqarah about
the Riba[1] (usury) were revealed, the
Prophet went to the mosque
and recited them in front of the people
and then banned the trade of alcoholic
drinks. [1:449-O.B.]

CHAPTER 51. To fasten a prisoner
or the debtor in the mosque.

[1] Riba: See the glossary.
290. Narrated Abû Huraira

The Prophet ﷺ said, “Last night a big ‘A‘freet (demon) from the jinn came to me and wanted to interrupt my As-Salât (the prayers) (or said something similar) but Allâh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Sulaimân (Solomon) (as stated in the Qur’an): My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me (V.38:35)”. [1:450 (B)-O.B.]

CHAPTER 52. To pitch a tent in the mosque for patients, etc.

291. Narrated ʻÂisha رضي الله عنها: On the day of Al-Khandaq (battle of the Trench), the medial arm artery or vein of Sa’d (bin Mu‘âdh) was injured and the Prophet ﷺ pitched a tent in the mosque to look after him. There was another tent for Bâni Ghifâr in the mosque and the blood started flowing from Sa’d’s tent to the tent of Bâni Ghifâr. They shouted, “O occupants of the tent! What is coming from you to us?” They found that Sa’d’s wound was bleeding profusely and Sa’d died in his tent. [1:452-O.B.]

CHAPTER 53. To take the camel inside the mosque if necessary.

292. Narrated Umm Salama رضي الله عنها: I complained to Allâh’s Messenger ﷺ that I was sick. He told me to perform the Tawâf behind the people while riding. So I did so and Allâh’s
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The Messenger was offering the Salât (prayer) beside the Ka'ba and reciting the Sûrah starting with Waṭ-Tûr wa-Kitâbîn-maṣtûr... Sûrat At-Tûr No. 52). [1:453-O.B.]

CHAPTER 54.

293. Narrated Anas (bin Mâlik): Two of the companions of the Prophet departed from him on a dark night and were led by two lights like lamps (going in front of them, from Allâh as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till they reached their (respective) houses. [1:454-O.B.]

CHAPTER 55. Al-Khaukhah (a small door) and a path in the mosque.

294. Narrated Abû Sa‘íd Al-Khadrî: The Prophet delivered a religious talk and said, “Allâh gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter.” Abû Bakr wept. I said to myself, “Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?” And that slave was Allâh’s Messenger himself. Abû Bakr knew more than us. The Prophet added: “Abû Bakr has favoured me much with his property and company. If I were to take a Khalîl[1] from mankind, I would certainly have taken Abû Bakr but the Islamic brotherhood and friendship is

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sufficient. Close all the gates in the mosque except that of Ābū Bakr”.

[1:455-O.B.]

295. Narrated Ibn ‘Abbās رضي الله عنهما:
“Allah’s Messenger ﷺ in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allāh he said, “There is no one who had done more favour to me with life and property than Ābū Bakr bin Ābī Quhāfā. If I were to take a Khalīl, I would certainly have taken Ābū Bakr but the Islamic brotherhood is better. Close all the Khaukhah (small doors) in this mosque except that of Ābū Bakr.”

[1:456-O.B.]

CHAPTER 56. The doors and locks of the Ka'ba and the mosques.

296. (Narrated Nāfi'): Ibn ‘Umar صلى الله عليه وسلم said: “The Prophet ﷺ arrived at Makka and sent for ‘Uthmān bin Ṭalḥa. He opened the gate of the Ka’ba and the Prophet ﷺ, Bilāl, Usâma bin Zaid and ‘Uthmān bin Ṭalḥa entered the Ka’ba and then they closed its door (from inside). They stayed there for an hour, and then came out.” Ibn ‘Umar added, “I quickly went to Bilāl and asked him [whether the Prophet ﷺ had offered the Salāt (prayer)]. Bilāl replied, ‘He offered Salāt (prayer) in it.’ I asked, ‘Where?’ He replied, ‘Between the two pillars.’” Ibn ‘Umar added, “I forgot to ask how many Rak‘at he (the Prophet ﷺ offered it).”
CHAPTER 57. The religious gatherings in circles and sitting in the mosque.

297. (Narrated Nâfi‘): Ibn ‘Umar said: “While the Prophet was on the pulpit, a man asked him how to offer the night Salât (prayers). He replied, ‘Pray two Rak’at at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak’a and that will be the Witr for all the Rak’at which you have offered.’ Ibn ‘Umar said, “Make an end of your (Tahajjud) night Salát (prayer) with an odd Rak’a, for the Prophet ordered it to be so.” [1:461-O.B.]

CHAPTER 58. To lie flat (on the back) in the mosque.

298. Narrated ‘Abdullâh bin Zaid Al-Ansârî that he has seen the Prophet lying flat (on his back) in the mosque, putting one of his legs over the other. [1:464-O.B.]

CHAPTER 59. To offer Aṣ-Ṣalât (the prayer) in a mosque situated in a market.

299. Narrated Abü Huraira: The Prophet said, “The Salât (prayer) offered in congregation is twenty five times more superior (in reward) to the Salât (prayer) offered alone in one’s house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering Aṣ-Ṣalât (the
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prayer), then for each step which he takes towards the mosque, Allāh upgrades him a degree in reward and (forgives) crosses out one sin (at each step) till he enters the mosque. When he enters the mosque he is considered in Salāt (prayer) as long as he is waiting for the Salāt (prayer) and the angels keep on asking for Allāh’s Forgiveness for him and they keep on saying: ‘O Allāh! Be Merciful to him, O Allāh! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind’. [1:466-O.B.]

CHAPTER 60. To clasp one’s hands by interlocking the fingers in the mosque or outside the mosque.

300. Narrated Abū Mūsa: The Prophet said, “A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other.” While (saying that) the Prophet clasped his hands, by interlocking his fingers. [1:468-O.B.]

301. (Narrated Ibn Sīrīn): Abū Huraira said, “Allāh’s Messenger led us in one of the two ‘Ishā’ prayers”. (Abū Huraira added), “He prayed two Rak’at and then finished the Salāt (prayer) with Taslīm. He stood up near a piece of wood lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left and clasped his hands by interlocking his fingers and then put his right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether Aṣ-Ṣalāt (the prayer) was reduced. And amongst them were Abū Bakr and ‘Umar, but they hesitated to ask the Prophet. A long-handed man called Dhul-Yadain...
ascribed to the Prophet, 'O Allah’s Messenger! Have you forgotten or has Aṣ-Ṣalāt (the prayer) been reduced?' The Prophet replied, ‘I have neither forgotten nor has the Salāt (prayer) been reduced’. The Prophet added, ‘Is what Dhul Yaldān has said true?’ They (the people) said, ‘Yes, it is true.’ The Prophet stood up again and led the Salāt (prayer) completing the remaining Salāt (prayer), forgotten by him, and performed Taslim, and then said ‘Allāhu Akbar.’ And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying, ‘Allāhu Akbar’; he then again said, ‘Allāhu Akbar’, and prostrated (a second time) as he used to prostrate or longer than that. Then he raised his head and said, ‘Allāhu Akbar.’ Then he (did) Taslim.’ [1:469-O.B.]

CHAPTER 61. The mosques which are on the way to Al-Madina, and the places where the Prophet had offered Salāt (prayers).

302. Narrated ‘Abdullāh bin ‘Umar ra that he had offered Salāt (prayers) at places on the ways and said, “That he had seen the Prophet offering Salāt (prayers) on these places.” [1:470-O.B.]

303. This Ḥadīth narrated by ‘Abdullāh bin ‘Umar ra is about the various places and their locations on the way from Al-Madina to Makka where the Prophet offered Salāt (prayers) but which are not possible to translate. [1:471-O.B.]
304. These are also the names of locations and places.

305. These are also the names of locations and places.
306. These are also the names of locations and places.

307. These are also the names of locations and places.

308. These are also the names of locations and places.
309. These are also the names of locations and places.

310. Narrated ʿAbdullāh bin ʿUmar رضي الله عنه: The Prophet صلى الله عليه وسلم while approaching Makka used to dismount at Dhi-Ṭuwa[1] (near Makka) and used to stay the night there. The praying place of Allâh’s Messenger صلى الله عليه وسلم was over the big hillock, and not at the mosque which was built later, but at the place lower than that, over the big hillock.

311. These are also the names of locations and places. [1:471-O.B.]

[1] Dhi Ṭuwa: See the glossary.
CHAPTER 1. The *Sutra* of the *Imâm* is also a *Sutra* for those who are behind him.

312. Narrated Ibn ‘Umar:
Whenever Allah's Messenger came out on ‘Eid day, he used to order that a *Harba* (a short spear) to be planted in front of him as a *Sutra* for his *Ṣalāt* (prayer) and then he used to offer *Ṣalāt* (prayer) facing it with the people behind him, and used to do the same while on a journey. After the Prophet , this practice was adopted by the Muslim rulers (who followed his legal ways). [1:473-O.B.]

313. Narrated Abû Juhaifa: “The Prophet led us, and prayed a two-Rak'at *Zuhr* prayer and then a two-Rak’at *‘Aṣr* prayer at Al-Batbâ’ with an ‘Anaza (planted) in front of him (as a *Sutra*) while women and donkeys were passing in front of him (beyond that ‘Anaza).” [See Fath Al-Bârî, Vol. 2, Page 120] [1:474-O.B.]

CHAPTER 2. What should be the distance between the person offering *Ṣalāt* (prayer) and the *Sutra*?

314. Narrated Sahl (bin Sa’d):
The distance between the *Musalla* (praying place) of Allah's Messenger and the wall was just sufficient for a sheep to pass through. [1:475-O.B.]

CHAPTER 3. To offer *Aṣ-Ṣalāt* (the prayer) using an ‘Anaza (a spear-headed stick) (as a *Sutra*).

315. Narrated Anas (bin Mâlik):
Whenever the Prophet

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[1] *Sutra*: See the glossary.
Chapters about the *Sutra of Musalli*

went for answering the call of nature, I and another boy used to go after him with a staff, a stick or an *Anaza* and a tumbler of water and when he finished from answering the call of nature we would hand that tumbler of water to him. [1:479-O.B.]

CHAPTER 4. To offer *Aṣ-Ṣalāt* (the prayer) facing a pillar.

316. Narrated Salama bin Al-Akwa': I used to offer the *Ṣalāt* (prayer) behind the pillar which was near the place where the Qur'āns were kept. (Yazīd, the subnarrator) said, “O Abū Muslim! I see you always seeking to offer *Aṣ-Ṣalāt* (the prayer) behind this pillar.” He replied, “I saw Allah’s Messenger always seeking to offer *Aṣ-Ṣalāt* (the prayer) near that pillar.” [1:481-O.B.]

CHAPTER 5. To offer non-congregational *Aṣ-Ṣalāt* (the prayers) between the pillars.

317. Narrated (Nāfi‘): Ibn ‘Umar said, “Allah’s Messenger entered the Ka’ba. I asked (Bilāl, when he came out), ‘What did the Prophet do?’ He replied, ‘He offered *Ṣalāt* (prayer) with one pillar to his left and one to his right and three behind.’ In those days the Ka’ba was supported by six pillars.” In another quotation, (Mālik said) “There were two pillars on his (the Prophet’s) right side.” [1:484-O.B.]

CHAPTER 6. To offer *Aṣ-Ṣalāt* (the prayer) facing a *Rāḥila* (mount) a camel, a tree or a camel-saddle (etc. as a *Sutra*).
318. (Narrated Nāfi‘): Ibn ‘Umar said, “The Prophet used to make his she-camel sit across and he would offer Salât (prayer) facing it (as a Sutra). I asked, “What would the Prophet do if the she-camel was provoked and moved?” He said, “He would take its camel-saddle and put it in front of him and offer Salât (prayer) facing its back part (as a Sutra). And Ibn ‘Umar used to do the same.” [This indicates that one should not offer Salât (prayer) except behind a Sutra]. [1:485-O.B.]

CHAPTER 7. To offer As-Salât (the prayer) facing a bed.

319. Narrated ‘Āisha: Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet would come and offer Salât (prayer) facing the middle of the bed. I used to consider it not good to be in front of him in his Salât (prayers). So I used to slip away slowly and quietly from the foot of the bed till I got out of my blanket. [1:486-O.B.]

CHAPTER 8. The person offering Salât (prayer) should repulse that person who tries to pass in front of him.

320. (Narrated Abū Sāliḥ): I saw Abū Sa‘īd Al-Khudrī offering Salât (prayer) on a Friday, behind something which acted as a Sutra. A young man from Banī Abī Mu‘āt wanted to pass in front of him (between him and his Sutra), but Abū Sa‘īd repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abū Sa‘īd pushed him with a greater force. The young man abused Abū Sa‘īd and went to Marwān and lodged a complaint against Abū Sa‘īd and Abū
Sa‘îd followed the young man to Marwân who asked him, “O Abû Sa‘îd! What has happened between you and the son of your brother?” Abû Sa‘îd said to him, “I heard the Prophet saying, ‘If anybody amongst you is offering Salât (prayer) behind something as a Sutra and somebody tries to pass in front of him (between him and his Sutra), then he should repulse him and if he refuses, he should use force against him for he is a Satan.’” [1:488-O.B.]

CHAPTER 9. The sin of a person who passes in front of a person offering the Salât (prayer).

321. Narrated Abû Juhaim: “Allâh’s Messenger said, ‘If the person who passes in front of another person in Salât (prayer) knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.’” (Abû An-Nâdr) said, “I do not remember exactly whether he said 40 days, months or years.” [1:489-O.B.]

CHAPTER 10. To offer As-Salât (the prayer) behind a sleeping person.

322. Narrated ’Aisha: “The Prophet used to offer Salât (prayer) while I used to sleep across in his bed in front of him, and then, when he wanted to pray Witr, he would wake me up and I would pray Witr.” [1:491-O.B.]

CHAPTER 11. If a small girl is carried on one’s neck during As-Salât (the prayer).

323. Narrated Abû Qatâda Al-Ansârî: Allâh’s Messenger was offering Salât (prayer) and he was
carrying Umâma, the daughter of Zainab, the daughter of Allâh’s Messenger and she was the daughter of ‘Aas bin Rabî‘ bin ‘Abd-Shams. When he prostrated, he put her down when he stood, he carried her (on his neck). [1:495-O.B.]

CHAPTER 12. A woman can remove troublesome or offensive things from a person in the Salât (prayer).

324. Hadîth of Ibn Mas‘ûd about Prophet’s invocation against Quraish on the day (when they) put abdominal contents [see Hadîth No. 178]. (Ibn Mas‘ûd said,) Their bodies were dragged and thrown in the Qalîb (well) and then Allâh’s Messenger said: “Allah’s Curse has descended upon the people of the Qalîb (well).” [1:499-O.B.]
9. THE BOOK OF THE TIMES OF AŠ-ŠALĀT (THE PRAYERS)

CHAPTER 1. {The times of Aš-Šalāt (the prayers) and the superiority of offering Šalāt (prayers) in time}.

325. Narrated Ibn Mas‘ūd Al-Anṣārī: Once in Iraq, Al-Mughīra bin Shu‘ba delayed his Aš-Šalāt (the prayers) and I went to him and said, ‘O Mughīra! What is this? Don’t you know that once Jibrael (Gabriel) came and offered the Šalāt (prayer) (Fajr prayer) and Allāh’s Messenger offered the Šalāt (prayer) too, then he offered the Šalāt (prayer) again (Zuhr prayer) and so did Allāh’s Messenger and again he offered the Šalāt (prayer) (‘Aṣr prayer) and Allāh’s Messenger did the same; again he offered the Šalāt (prayer) (‘Ishā’ prayer) and so did Allāh’s Messenger said, ‘I was ordered to do so [to demonstrate the Šalāt (prayers) prescribed to you]’ [1:500 (A)-O.B.]

CHAPTER 2. Aš-Šalāt (the prayer) is expiation (of sins).

326. Narrated Ḥudhaifa: Once we were sitting with ‘Umar and he said, “Who amongst you remembers the statement of Allāh’s Messenger about the Al-Fitnah (trial or affliction etc.)?” I said, “I know it as the Prophet had said it.” ‘Umar said, “No doubt you are bold.” I said, “The Al-Fitnah (trial or afflictions etc.) caused for a man by his wife, money, children and neighbour is expiated by his Aš-Šalāt (the prayers), Aš-Šaum (the fasts), charity and by enjoining Al-Ma’ruf (Islāmic Monotheism and all...}
that Allâh has ordained) and forbidding Al-Munkar (disbelief, polytheism, and all that Allâh has forbidden)."

oles aated, "I did not mean that but I asked about Al-Fitnah (trial or affliction etc.) which will spread like the waves of the sea." I (Hudhaifa) said, "O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it." ‘Umar asked, "Will the door be broken or opened?"

I replied, "It will be broken." ‘Umar said, "Then it will never be closed again." I was asked whether ‘Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I have narrated a Hadith that was free from any mis-statement." (The subnarrator added that they deputed Masрук to ask Hudhaifa) about the door. Hudhaifa said, "The door was ‘Umar himself."

1:503-O.B.

327. Narrated Ibn Mas’ûd: A man kissed a woman (unlawfully) and then went to the Prophet and informed him. So Allâh revealed: "And perform Iqamat-as-Salât, at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)"

(V.11:114). The man asked Allâh’s Messenger, "Is this instruction for me only?" He said, "It is for all those of my followers (who encounter a similar situation)."

1:504-O.B.

328. In another narration ‘Abdullâh bin Mas’ûd said: "It is for all those of my followers who committed the above

[1] Iqamat-as-Salât: See the glossary.
mentioned sin (unlawful kissing).” [1:504-O.B.]

CHAPTER 3. Superiority of offering Aṣ-Ṣalāt (the prayers) at the stated times.

329. Narrated (‘Abdullâh bin Mas‘ûd): I asked the Prophet, “Which deed is the dearest to Allâh?” He replied, “To offer Aṣ-Ṣalāt (the prayers) at their early stated fixed times.” I asked, “What is the next (in goodness)?” He replied, “To be good and dutiful to your parents.” I again asked, “What is the next (in goodness)?” He replied, “To participate in Jihâd (religious fighting) in Allâh’s Cause.” (‘Abdullâh) added, “These were told by the Allâh’s Messenger صلى الله عليه وسلم and if I had asked more, he would have told me more.” [1:505-O.B.]

CHAPTER 4. The five Šalât (prayers) are expiations (of sins).

330. Narrated Abû Huraira : I heard Prophet صلى الله عليه وسلم saying, “If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?” They said, “Not a trace of dirt would be left.” The Prophet صلى الله عليه وسلم added, “That is the example of the five Šalât (prayers) with which Allâh blots out (annuls) evil deeds.” [1:506-O.B.]

CHAPTER 5. A person in Šalât (prayer) is speaking in private to his Lord عز وجل.

331. Narrated Anas : The Prophet صلى الله عليه وسلم said, “Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if
9. The Book of the times of Aṣ-Ṣalāt

you want to spit, do not spit in front, nor on the right for the person in Ṣalāt (prayer) is speaking in private to his Lord.” [1:509-O.B.]

CHAPTER 6. In severe heat, pray Zuhr (noon prayer) when it becomes (a bit) cooler.

332. Narrated Abū Huraira : The Prophet said, “In very hot weather delay the Zuhr prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire. The fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allāh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold.” [1:512-O.B.]

333. Narrated Abū Dhar Al-Ghifârî : We were with the Prophet on a journey and the Muʿadhdhin [call-maker for the Ṣalāt (prayer)] wanted to pronounce the Adhān (call) for the Zuhr prayer. The Prophet said, “Let it become cooler.” He again (after a while) wanted to pronounce the Adhān but the Prophet said to him, “Let it become cooler till we see the shadows of hillocks.” The Prophet added, “The severity of heat is from the raging of the Hell-fire, and in very hot weather, pray (Zuhr) when it becomes cooler.” [1:514-O.B.]

CHAPTER 7. The time of Zuhr prayer is when the sun declines (just after mid-day).

334. Narrated Anas (bin Mālik) : Allāh’s Messenger came out as the sun declined at
mid-day and offered the Zuhr prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgment) and mentioned great events and matters therein. He then said, “Whoever likes to ask me about anything, he can do so and I shall reply as long as I am at this place of mine. Most of the people wept and the Prophet said repeatedly, “Ask me.” ‘Abdullâh bin Hudhâfa As-Sahmî stood up and said, “Who is my father?” The Prophet said, “Your father is Hudhâfa.” The Prophet repeatedly said, “Ask me.” Then ‘Umar knelt before him and said, “We are pleased with Allâh as our Lord, Islâm as our religion, and Muḥammad as our Prophet.” The Prophet then became quiet and said, “Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the former) and a worse thing (than the latter.)” Some part of this Hadîth has been put in the “Book of Knowledge” (Hadîth No. 81), narrated by Abû Müsa, but in this Hadîth there is addition and wording is different. [1:515-O.B.]

335. (Narrated Abû Al-Minhâl) Abû Barza said, “The Prophet used to offer the Fajr (early morning prayer) when one could recognize the person sitting by him [after the Salât (prayer)], and he used to recite between 60 to 100 Ayât (Verses) of the Qur’ân. He used to offer the Zuhr prayer as soon as the sun declined (at noon) and the ‘Asr at a time when a man might go and return from the farthest place in Al-Madîna and find the sun still hot. (The subnarrator forgot what was said about the Maghrib). He did not mind delaying the ‘Ishâ’ prayer to one-third of the
CHAPTER 8. To delay the Zuhr prayer up to the ‘Asr time.


337. The Ḥadīth of Abī Barza (No. 335), there has been a statement about the time of Ẓalāt (prayers) but in this Ḥadīth while mentioning about ‘Ishā’ prayer it is (said): that the Prophet disliked sleeping before it and speaking after it. [1:522-O.B.]

338. Narrated Anas (bin Mālik): We used to pray the ‘Asr prayer and after that if someone happened to go to the tribe of Bānī ‘Amr bin ‘Auf, he would find them praying the ‘Aṣr (prayer). [1:523-O.B.]

339. Narrated (Anas bin Mālik): Allah’s Messenger used to offer the ‘Aṣr prayer at a time when the sun was still hot and high and if a person went to Al-‘Awālī of Al-Madīna, he would reach there when the sun was still high. Some of Al-‘Awālī of Al-Madīna were about four miles or so from the town. [1:525-O.B.]

CHAPTER 10. One who misses the ‘Aṣr prayer (intentionally).

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(intentionally) then it is as if he lost his family and property.” [1:527-O.B.]

CHAPTER 11. One who omits (does not offer) the 'Asr prayers (intentionally)\[1\]

341. Narrated Buraida رضي الله عنه : On a cloudy day offer the 'Asr prayer early as the Prophet صلى الله عليه وسلم said, “Whoever omits the 'Asr prayer, all his (good) deeds will be lost.” [1:528-O.B.]

(CHAPTER 12. Superiority of the 'Asr prayer.)

342. Narrated Jarîr رضي الله عنه : We were with the Prophet صلى الله عليه وسلم and he looked at the moon on a full-moon night and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a Salât (prayer) before the sunrise (Fajr) and a Salât (prayer) before sunset ('Asr), you must do so.' He then recited Allâh's Statement: “And glorify the Praises of your Lord before the rising of the sun and before (its) setting.” (V.50:39) [1:529-O.B.]

343. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Angels come to you in succession by night and day and all of them get together at the time of the Fajr and 'Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the heaven) and Allâh asks them, though He knows everything

11 - باب : من ترك العصر

341 : عن بُرَائِد الرضيِّ الله عَنْهُ قال : قال في يومٍ عَظِيمٍ مَّرِيضٍ صلى الله عليه وسلم قال : من ترك صلاة العصر فقد حَيَّط عملهُ.

12 - باب : فضل صلاة العصر

342 : عن جَارِر الرضيِّ الله عَنْهُ قال : قال : كما مع النبي ﷺ ، فنظر إلى الفجر ليلاً فقال : إنكم ستردون رجعتكم ، كما تُزِرون هذَا الفجْرَ ، لا تضامون في رؤيته فَإِن استطعتم أن لا تستلتو على صلاة فجر طلوع الشمس وقيل غروبهما فاقاموا . فَعَمِر قَرأ : وَسُؤْدَ بِحَمَد رَبِّكَ بَلْ طَلَوعَ الشَّمْس وَقَبْلَ الدُّرُوبِ.

343 : عن أبي هِرَبَرَة الرضيِّ الله عَنْهُ : قال : رَسُولُ اللَّه صلى الله عليه وسلم قال : تَبَاهَقُوْنُ فِي كُلِّ مَلَائِكَةٍ باللِّيْلِ ومَلَائِكَةٍ بالنهارِ ، ويَجْمَعُونُ في صلاة الفجْر وصلاة العصر ، ثم يَغْرُجُ الأَرْض بِالْجَمِيعِ.

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[1] i.e. the one who does not offer the 'Asr prayer intentionally until its stated time is over and if he prays after that time, then it is useless.
about you. “In what state did you leave my slaves?” The angels reply: “When we left them, they were offering the Salah (prayer) and when we reached them, they were offering the Salah (prayer).” [1:530-O.B.]

CHAPTER 13. Whoever got (or was able to pray) only one Rak'a of the ‘Asr prayer before sunset.

344. Narrated (Abü Huraira) رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said, “If anyone of you got (or was able to pray) one Rak’a of the ‘Asr prayer before sunset, he should complete his Salah (prayer). If any of you got (or was able to pray) one Rak’a of the Fajr prayer before sunrise, he should complete his Salah (prayer).” [1:531-O.B.]

345. Narrated ‘Abdullâh bin ‘Umar رضي الله عنه: That he heard Allah's Messenger صلى الله عليه وسلم saying, “The period of your stay as compared to the previous nations is like the period equal to the time between the ‘Asr prayer and sunset. The people of the Taurât (Torah) were given the Taurât (Torah) and they acted (upon it) till mid-day then they were exhausted and were given one Qirât at each. And then the people of the Injeel (Gospel) were given the Injeel (Gospel) and they acted (upon it) till the ‘Asr prayer then they were exhausted and were given one Qirât at each. And then we were given the Qur'ân and we acted (upon it) till sunset and we were given two Qirât each. On that the people of both the Scriptures said, ‘O our Lord! You have given them two Qirât and given us one Qirât, though we have worked more than they.’ Allah سلّم said, ‘Have I

[1] Qirât here symbolizes their reward.
usurped some of your rights?’ They said, ‘No.’ Allah said: "That is My Blessing I bestow upon whomsoever I wish (or will or want).” [1:532-O.B.]

CHAPTER 14. The time of the Maghrib prayer (evening prayer).

346. Narrated Râfî‘ bin Khadij: We used to offer the Maghrib prayer with the Prophet and after finishing the Salât (prayer) one of us may go away and could still see as far as the spots where one’s arrow might reach when shot by a bow. [1:534-O.B.]

347. Narrated Jâbir bin ‘Abdullâh: The Prophet used to pray the Zuhr at mid-day, and the ‘Asr at a time when the sun was still bright, the Maghrib after sunset (at its stated time) and the ‘Ishâ’ at a variable time. Whenever he saw the people assembled (for ‘Ishâ’ prayer) he would offer Salât (prayer) earlier and if the people delayed, he would delay the Salât (prayer). And they or the Prophet used to offer the Fajr prayer when it was still dark. [1:535-O.B.]

CHAPTER 15. Whoever disliked to call the Maghrib prayer as the ‘Ishâ’ prayer.

348. Narrated ‘Abdullâh Al-Muzani: The Prophet said, “Do not be influenced by bedouins regarding the name of your Maghrib prayer which is called ‘Ishâ’ by them.” [1:538-O.B.]

349. Narrated ‘Aisha : Allah’s Messenger did not come out till ‘Umar informed him that the women and children have slept. Then he came out and said to the people waiting in the mosque: “None amongst the earth has been waiting for it (‘Ishâ’ prayers) except you”. [1:541-O.B.]

350. Narrated Abû Mûsa : My companions, who came with me in the boat and I landed at a place called Baqi‘ Buthân. The Prophet was at Al-Madîna at that time. One of us used to go to the Prophet by turns every night at the time of the ‘Ishâ’ prayer. Once I along with my companions went to the Prophet and he was busy in some of his affairs, so the ‘Ishâ’ prayer was delayed to the middle of the night. He then came out and led the people in Salât (prayer). After finishing from the Salât (prayer), he addressed the people present there saying, “Be patient! Don’t go away. Have the glad tidings. It is from the Blessing of Allâh upon you that none amongst mankind has offered Salât (prayer) at this time except you.” Or said, “None except you has offered Salât (prayer) at this time.” Abû Mûsa added, “So we returned happily after what we heard from Allâh’s Messenger.” [1:542-O.B.]
CHAPTER 17. Sleeping before the ‘Ishâ’ prayer if (one is) overwhelmed by it (sleep).

351. Narrated ‘Aisha : “Once Allâh’s Messenger delayed the ‘Ishâ’ prayer till ‘Umar reminded him by saying, “The Salât (prayer)!” This is an addition to the previous Hadith. She further said, “The Prophet used to offer the ‘Ishâ’ prayer in the period between the disappearance of the twilight and the end of the first third of the night.”

In the Hadith of Ibn ‘Abbâs it is said, “The Prophet came out, as if I was looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, ’Hadn’t I thought it hard for my followers, I would have ordered them to offer the Salât (prayer) (‘Ishâ’ prayer) at this time.” [1:544(B) + 1:545-O.B.]

352. Ibn ‘Abbâs was asked how the Prophet had kept his hand on his head, (Hadith No. 351 cont’d): (Ata, the subnarrator) demonstrated, and separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the temple and the beard. He neither slowed nor hurried in this action but he acted like that. [1:545 (B)-O.B.]

CHAPTER 18. Time of the ‘Ishâ’ prayer is up to the middle of the night.

353. Narrated Anas : (Once the Prophet delayed the ‘Ishâ’ prayer till midnight ..... ) and added: “As if I am looking now at the glitter of
the ring of the Prophet \(\text{صلى الله عليه وسلم}\) on that night”. [1:546-O.B.]

CHAPTER 19. Superiority of the \(Fajr\) (morning) prayer.

354. Narrated Abū Mūsa: \(\text{عليه السلام}\) \(\text{صلى الله عليه وسلم}\) said, “Whoever prays the two cool \(Salāt\) (prayers) (‘\(\text{Asr}\) and \(Fajr\)) will enter Paradise.” [1:548-O.B.]

CHAPTER 20. Time of the \(Fajr\) (morning) prayer.

355. Narrated Anas: \(\text{صلى الله عليه وسلم}\) \(\text{صلى الله عليه وسلم}\) said, “We took the \(Sahūr\) [the meal taken before dawn while \(\text{Saum}\) (fasting) is observed] with the Prophet \(\text{صلى الله عليه وسلم}\) and then stood up for the (morning) \(\text{Salāt}\) (prayer).” I asked him how long the interval between the two [\(\text{Sahūr} \text{ and } \text{Salāt}\)] was. He replied, “The interval between the two was just sufficient to recite fifty to sixty \(\text{Ayāt}\).” [1:549-O.B.]

356. Narrated Sahl bin Sa‘d: \(\text{صلى الله عليه وسلم}\). I used to take \(\text{Sahūr}\) meal with my family and hasten so as to catch the \(Fajr\) (morning prayer) with Allāh’s Messenger \(\text{صلى الله عليه وسلم}\). [1:551-O.B.]

CHAPTER 21. What is said regarding the offering of \(\text{As-\(\text{Salāt}\)}\) (the prayer) after the \(Fajr\) prayer and before sunrise.

357. Narrated Ibn ‘Abbās: \(\text{صلى الله عليه وسلم}\) said, “Among the pious and righteous persons the one most loved to me, \(\text{Umar}\) \(\text{صلى الله عليه وسلم}\) said, “The Prophet \(\text{صلى الله عليه وسلم}\) forbade offering \(\text{As-\(\text{Salāt}\)}\) (the prayer) after the \(Fajr\) prayer till the sun rises and after the ‘\(\text{Asr}\) prayer till the sun sets.” [1:555-O.B.]
9. The Book of the times of As-Ṣalāt

358. Ibn ‘Umar رضي الله عنهما said: “Allah’s Messenger صلى الله عليه وسلم said, ‘Do not offer Ṣalāt (prayer) at the time of sunrise and at the time of sunset.’” [1:557 (A)-O.B.]

359. Narrated Ibn ‘Umar رضي الله عنهما: Allah’s Messenger صلى الله عليه وسلم said, “If the edge of the sun appears (above the horizon) delay As-Ṣalāt (the prayer) till it becomes high, and if the edge of the sun disappears, delay As-Ṣalāt (the prayer) till it sets (disappears completely).” [1:557 (B)-O.B.]

360. Narrated Abü Huraira رضي الله عنه: Allah’s Messenger صلى الله عليه وسلم forbade two kinds of sales, two kinds of dresses and added in this Hadīth “two As-Ṣalāt (the prayers)” i.e. he forbade offering Salāt (prayers) after the Fajr prayer till the rising of the sun and after the ‘Asr prayer till its setting. [1:558-O.B.]

CHAPTER 22. One should not try to offer As-Ṣalāt (the prayer) just before sunset.

361. Narrated Mu‘āwiya رضي الله عنه: You offer a Ṣalāt (prayer) which I did not see being offered by Allah’s Messenger صلى الله عليه وسلم when we were in his company and he certainly had forbidden it, i.e. two Rak’at after the ‘Asr prayer. [1:561-O.B.]

CHAPTER 23. To pray the missed Ṣalāt (prayers) and the like after the ‘Asr prayer.

362. Narrated ‘Āisha رضي الله عنها: By Allah Who took away the Prophet. The Prophet صلى الله عليه وسلم never missed them (two Rak’at) after the ‘Asr prayer till he met Allah and he did not meet Allah صلى الله عليه وسلم till it became heavy for him to
offer **Aṣ-Ṣalāt** (the prayer) while standing, so he used to offer most of the **Ṣalāt** (prayers) while sitting. (She meant the two **Rak‘at** after ‘**Aṣr**.) He used to pray them in the house and never prayed them in the mosque lest it might be hard for his followers and he loved what was easy for them.

[1:564-O.B.]

363. Narrated (‘**Āisha**)

Allāh’s Messenger ** صلى الله عليه وسلم** never missed two **Rak‘at** before the **Fajr** prayer and after the ‘**Aṣr** prayer openly and secretly. [1:566-O.B.]

CHAPTER 24. The **Adhān** for the **Ṣalāt** (prayer) after its stated time is over.

364. Narrated Abī Qatāda

One night we were travelling with the Prophet ** صلى الله عليه وسلم** and some people said, “We wish that Allāh’s Messenger would take rest along with us during the last hours of the night.” He said, “I am afraid that you will sleep and miss the (Fajr) prayer.” Bilāl said, “I will make you get up.” So all slept and Bilāl rested his back against his **Rāḥila** and he too was overwhelmed (by sleep) and slept. The Prophet ** صلى الله عليه وسلم** got up when the edge of the sun had risen and said, “O Bilāl! What about your statement?” He replied, “I have never slept such a sleep.” The Prophet ** صلى الله عليه وسلم** said, “Allāh took your souls when He wished and returned them to you when He wished. O Bilāl! Get up and pronounce the **Adhān** for **Aṣ-Ṣalāt** (the prayer).” The Prophet ** صلى الله عليه وسلم** performed ablution and when the sun came up and became bright, he stood up and offered the **Ṣalāt** (prayer).

[1:569-O.B.]
CHAPTER 25. Whoever led the people in Salât (prayer) after its time was over.

365. Narrated Jâbir bin ‘Abdullâh : On the day of Al-Khandaq (the battle of Trench.) ‘Umar bin Al-Khaṭṭāb came cursing the disbelievers of Quraish after the sun had set and said, “O Allâh’s Messenger I could not offer the ‘Asr prayer till the sun had set.” The Prophet said, “By Allâh! I, too, have not offered the Sa’dt (prayed).” So we turned towards Buthân, and the Prophet performed ablution and we too performed ablution and offered the ‘Asr prayer after the sun had set, and then he offered the Maghrib prayer. [1:570-O.B.]

{CHAPTER 26. One who forgets a Salât (prayer) should offer it when he remembers it.}

366. Narrated Anas bin Mâlik : The Prophet said, “If anyone forgets a Salât (prayer) he should pray that Salât (prayed) when he remembers it. There is no expiation except to pray the same.” Then he recited: “And perform Iqâmat-as-Salât[1] for My (i.e. Allâh’s) remembrance.” (V.20: 14). [1:571-O.B.]

{CHAPTER 27.}

367. Narrated Anas : The people are regarded in Salât (prayer) as long as they are waiting for it. [1:574-O.B.]

[1] Iqâmat-as-Salât: See the glossary.
368. In the Ḥadīth (No. 96), it is mentioned: (After) completion of one hundred years. In another Ḥadīth, Ibn ‘Umar narrated that the Prophet صلى الله عليه وسلم said: “Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night”; he meant “When that century (people of that century) would pass away.”[1]

369. Narrated ‘Abdur Raḥmān bin Abī Bakr صلى الله عليه وسلم: Aṣ-Ṣuffa companions were poor people and the Prophet صلى الله عليه وسلم said, “Whoever has food for two persons should take a third one from them (Aṣ-Ṣuffa companions). And whosoever has food for four persons he should take one or two from them.” Abū Bakr took three men and the Prophet صلى الله عليه وسلم took ten of them. (Abdur Raḥmān added:) My father, my mother and I were there (in the house). (The subnarrator is in doubt whether ‘Abdur Raḥmān also said, “My wife and our servant who was common for both my house and Abū Bakr’s house”). Abū Bakr took his supper with the Prophet صلى الله عليه وسلم and remained there till the ‘Ishā’ prayer was offered. Abū Bakr (after the prayer) went back and stayed with the Prophet صلى الله عليه وسلم till the Prophet صلى الله عليه وسلم took his meal and then Abū Bakr returned to his house after a long portion of the night had passed. Abū Bakr’s wife said, “What detained you from your guests (or guest)?” He said, “Have you not served them yet?” She said, “They refused to eat until you come. The food was served for them

[1] This was a sign of Prophethood, for what Allāh’s Messenger صلى الله عليه وسلم said was proved, as the last of his companions to die was Abū At-Tufail ‘Amir bin Wāthila who died 100 years after the prophecy of the Prophet صلى الله عليه وسلم and he was 110 years old then.
but they refused.” (Abdur Raḥmān) added: I went away and hid myself (being afraid of Abū Bakr) and in the meantime he (Abū Bakr) called me, “O Ghunthar (a harsh word)!” and also called me bad names and abused me and then said (to his family), “Eat! No welcome for you.” Then (the supper was served). Abū Bakr took an oath that he would not eat that food. (The narrator) added: By Allāh, whenever any one of us (myself and the guests of Aṣ-Ṣūfī companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving. Abū Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying), “O the sister of Banī Firās! What is this?” She said, “O the pleasure of my eyes! The food is now three times more than it was before.” Abū Bakr ate from it, and said, “That (oath) was from Satan”, meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet صلى الله عليه وسلم. So that meal was with the Prophet صلى الله عليه وسلم. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet صلى الله عليه وسلم divided us into twelve (groups) (the Prophet’s companions) each being headed by a man. Allāh knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal, (or said something like that). [1:576-O.B.]
10. THE BOOK OF ADHÂN
[The call to the Šalât (Prayer)]

[Allâhu Akbar, Allâhu Akbar, Allâhu Akbar, Allâhu Akbar

Ash-hadu an lâ ilâha ill-Allâh,
Ash-hadu an lâ ilâha ill-Allâh

Ash-hadu anna Muḥammadan Rasûl-Allâh, Ash-hadu anna Muḥammadan Rasûl-Allâh

Hâiya ‘alaṣ-Šalâ(h),
Hâiya ‘alaṣ-Šalâ(h)

Hâiya ‘alal-Falâh,
Hâiya ‘alal-Falâh

Allâhu Akbar, Allâhu Akbar

Lâ ilâha ill-Allâh]

CHAPTER 1. How the Adhân for the Šalât (prayer) was started.

370. Narrated Ibn ‘Umar رضي الله عنه: When the Muslims arrived at Al-Madîna, they used to assemble for Aṣ-Šalât (the prayer), and used to guess the time for it. During those days, the practice of Adhân for the Šalât (prayers) had not been introduced yet. Once they discussed this problem regarding the call for Šalât (prayer). Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but ‘Umar was the first to suggest that a man should call (the people) for Aṣ-Šalât (the prayer); so Allâh’s Messenger صلی الله عليه وسلم ordered Bilâl to get up and pronounce the Adhân for Aṣ-Šalât (the prayer). [1:578-O.B.]

CHAPTER 2. Pronouncing the wording of Adhân for the Šalât (prayers) twice (in doubles)

371. Narrated Anas رضي الله عنه: Bilâl was ordered to repeat the wording of the
10. The Book of Adhân (The call to the Ṣalât)

**CHAPTER 3. Superiority of the Adhân.**

372. Narrated Abû Huraira: When the Adhân is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhân. When the Adhân is completed he comes back and again takes to his heels when the Iqâma is pronounced and after its completion he returns again till he whispers into the heart of the person [to divert his attention from his Salât (prayer)] and makes him remember things which he does not recall to his mind before the Ṣalât (prayer) and that causes him to forget how much he has prayed.

373. Narrated Abû Sa‘îd Al-Khudri: I heard Allah’s Messenger saying (as regards raising the voice in pronouncing the Adhân): Whoever hears the Adhân, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection.

**CHAPTER 4. Raising the voice in pronouncing Adhân.**

374. Narrated Anas (bin Mâlik): Whenever the Prophet went out with us to fight (in Allah’s Cause) against any nation, he never allowed us to attack till morning and he would wait and see: If he heard Adhân he would postpone the attack.
and if he did not hear Adhân he would attack them.” [1:584-O.B.]

CHAPTER 6. What to say on hearing the Adhân.

375. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : Allah’s Messenger صلى الله عليه وسلم said, “Whenever you hear the Adhân, say just as the Mu‘adhîhin is saying. [1:585-O.B.]

376. Narrated Mu‘âwiya رضي الله عنه, similar to the above Hadîth No. 375 upto “Wa ash-hadu anna Muhammadan Rasûl-ullâh (and I testify that Muhammad is the Messenger of Allâh)” When the Mu‘âdhdhin said, “Hayya ‘alas-Salâ(h) come for the prayer.” Mu‘âwiya said, “Lâ hawlu walâ qûwata îllâ billâh (There is neither might nor any power except with Allâh)” and added, “We heard your Prophet صلى الله عليه وسلم saying the same.” [1:586-O.B.]

CHAPTER 7. Invocation at the time of Adhân.

377. Narrated Jâbir bin ‘Abdullâh رضي الله عنه : Allah’s Messenger صلى الله عليه وسلم said, “Whoever after listening to the Adhân says, ‘Allâhumma Rabba hadhîhid-da’ watit-tâmmati was-şalâtîl qâ’îmati, âti Muhammadanil-wasîlata wab-âthuhu maqâmam mahmûdanil-ladhi was-adthahu [O Allâh! Lord of this perfect call (of not ascribing partners to You) and of the regular Šalât (prayer) which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him]’, then intercession for...
me will be permitted for him on the Day of Resurrection”.[1:588-O.B.]

CHAPTER 8. To draw lots for pronouncing the Adhân.

378. Narrated Abü Huraira ﷺ: Allah’s Messenger ﷺ said, “If the people knew (the reward for) pronouncing the Adhân and for standing in the first row [in congregational Salât (prayers)] and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of ‘Ishâ and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl.” [1:589-O.B.]

CHAPTER 9. The Adhân pronounced by a blind man (is permissible) when there is a person to inform him about the time of the Salât (prayer).

379. Narrated Ibn‘Umar ﷺ: that the Allah’s Messenger ﷺ said, “Bilâl pronounces Adhân at night, so keep on eating and drinking (Saﬁür) till Ibn Umm Maktûm pronounces Adhân.” (Sâlim added) “He was a blind man who would not pronounce the Adhân unless he was told that the day had dawned.” [1:591-O.B.]

CHAPTER 10. The Adhân after dawn (Al-Fajr).

380. Narrated Hafṣa bint Kays ﷺ: When the Mu‘adhdhûn pronounced the Adhân for Fajr prayer and the dawn became evident the Prophet ﷺ would offer a two Rak‘at light prayer (Sunna)
before the *Iqâma* of the compulsory (congregational) *Ṣalāt* (prayer).

[1:592-O.B.]

**CHAPTER 11. The *Adhān* before dawn (*Al-Fajr*).**

381. Narrated ‘Abdullâh bin Mas‘ûd رضي الله عنه : The Prophet سلم said, “The *Adhān* pronounced by Bilâl should not stop you from taking *Ṣaḥûr*, for he pronounces the *Adhān* at night, so that the one offering the late night prayer (*Tahajjud*) from among you might hurry up and the sleeping from among you might wake up. It does not mean that *Al-Fajr* (dawn or morning) has started.” Then he (the Prophet سلم) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas‘ûd imitated the gesture of the Prophet سلم). Az-Zuhair gestured with his two index fingers which he put on each other and then stretched them to the right and left.

[1:595-O.B.]

**CHAPTER 12. Between every two calls (*Adhān* and *Iqâma*) there is a *Ṣalāt* (prayer) (that is optional), for the one who wants to pray.**

382. Narrated ‘Abdullâh bin Muaffal Al-Muzanî رضي الله عنه : The Prophet سلم said thrice, “There is a *Ṣalāt* (prayer) between the two *Adhān* (*Adhān* and *Iqâma*), there is a *Ṣalāt* (prayer) between the two *Adhān*.” And then while saying it the third time he added, “For the one who wants to (pray).” [1:600-O.B.]

**CHAPTER 13. Whoever said that there should be one *Mu’adhdhin* in the journey.**

383. Narrated Mâlik bin Ḥuwairith رضي الله عنه : I came to the Prophet سلم and he said, “Hands are cursed to me, so let us hasten in this matter.” Then the Prophet سلم gave the *Ijâzah* to ‘Abdullâh Al-Mu‘addîb رضي الله عنه. Then some of the companions of the Prophet سلم said, “The Prophet سلم gave the *Ijâzah* to ‘Abdullâh Al-Mu‘addîb رضي الله عنه.”

[219] 11 - باب: الأذان قبل الفجر

281: عن عبد الله بن مسعود رضي الله عنه

رَكَّعَهُنَّ خَيِيفٌمُّينَ قَبِلَ أَنْ نَقُومَ الصَّلاةِ.

12 - باب: بين كل آذانين صلاة

284: عن عبد الله بن معقل المزني

رَضي الله عنه

قَالَ: أَنْ رَسَّلَ أَلْلَهُ قَالَ: (بِيَنِيْنَ كُلٌّ آذانين صلاة - ثلثا - لِعَبَّاءٍ)

وَقَالَ: (بِيَنِيْنَ كُلٌّ آذانين صلاة، بين كل آذانين صلاة). ثم قال في أثقاله: (لعن شاء).

13 - باب: من قال ليؤذن في السفر

282: عن مالك بن الأحوربيب رضي الله عنه

مُؤَذِّنٌ واحدٌ
with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, “Go back and stay with your families and teach them (the religion), and offer As-Salât (the prayer) and one of you should pronounce the Adhân for the Salât (prayer) when its time is due and the oldest one amongst you should lead the Salât (prayer).” [1:601-O.B.]

384. Narrated (Mâlik bin Ḥuwairith): Two men came to the Prophet with the intention of a journey. The Prophet said, “When (both of) you set out, pronounce Adhân and then Iqâma and the oldest of you should lead the Salât (prayer).” [1:603-O.B.]

CHAPTER 14. If there are many travellers, Adhân and Iqâma should be pronounced, (the same is to be observed in ‘Arafât and Muzdalifa). And the saying of the Mu’adhdhin on a very cold and rainy night: “Alâ Šallû fir-Riṭ̣āl [Pray at your Ar-Riṭ̣āl (homes or camps)].”

385. Narrated Ibn’Umar that the Allâh’s Messenger asked the Mu’adhdhin to pronounce Adhân for the Salât (prayer) and then said at the end, “Alâ Šallû fir-Riṭ̣āl [Pray at your Ar-Riṭ̣āl (camps or homes)].” It was a very cold or rainy night during the journey. [1:605-O.B.]

CHAPTER 15. The saying of a person: “We have missed Aṣ-Ṣalât (the prayer)”.

386. Narrated Abû Qatâda: While we were praying with the Prophet he heard the noise of some people. After the Salât (prayer)
he said, “What is the matter?” They replied, “We were hurrying for As-Salāt (the prayer).” He said, “Do not make haste for As-Salāt (the prayer), and whenever you come for the Salāt (prayer), you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed.” [1:608-O.B.]

CHAPTER 16. When should the people get up for the Salāt (prayer) if they see the Imam during the Iqāma?[1]

387. Narrated (Abū Qatada): Allah’s Messenger ﷺ said, “If the Iqāma is pronounced then do not stand for As-Salāt (the prayer) till you see me (in front of you).” [1:610-O.B.]

CHAPTER 17. If the Imam is confronted with a problem after the Iqāma.

388. Narrated Anas: Once the Iqāma was pronounced and the Prophet ﷺ was talking to a man (in a low voice) in a corner of the mosque and he did not lead As-Salāt (the prayer) till (some of) the people had slept (dozed in a sitting posture). [1:615-O.B.]

CHAPTER 18. Congregational Salāt (prayer) is obligatory.

389. Narrated Abū Huraira: Allah’s Messenger ﷺ said, “By Him in Whose Hand my soul is I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the Adhān for As-Salāt (the prayer) and then order someone to lead the Salāt (prayer) then I would go from behind

[1] Iqāma: See the glossary.
and burn the houses of men who did not present themselves for the (compulsory congregational) \textit{Salât} (prayer). By Him, in Whose Hands my soul is, if anyone of them had known that he could find a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the '\textit{Ishâ}' prayer.' [1:617-O.B.]

\textbf{CHAPTER 19. Superiority of the congregational \textit{Salât} (prayers).}

\textbf{390. Narrated 'Abdullâh bin 'Umar:}\ \textit{Allâh’s Messenger said, “The \textit{Salât} (prayer) in congregation is twenty seven times superior in degrees to the \textit{Salât} (prayer) offered by a person alone.”} [1:618-O.B.]

\textbf{CHAPTER 20. Superiority of the \textit{Fajr} (early morning) prayer in congregation.}

\textbf{391. Narrated Abû Huraira:}\ \textit{I heard \textit{Allâh’s Messenger saying, “The reward of a \textit{Salât} (prayer) in congregation is twenty-five times superior in degrees than that of a \textit{Salât} (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of \textit{Fajr} prayer.” Abû Huraira then added, “Recite (the Holy Book) if you wish, for “Verily, the recitation of the Qur’ân in the early dawn (\textit{Fajr} prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).” (V.17:78). [1:621-O.B.]

\textbf{392. Narrated Abû Mûsa:}\ \textit{The Prophet said, “The people who get tremendous reward for \textit{As-Salât} (the prayer) are those who are farthest away (from the mosque) and...}
then those who are next farthest and so on. Similarly one who waits to pray with the Īmām has greater reward than one who prays and goes to bed.” [1:623-O.B.]

CHAPTER 21. The superiority of offering the Zuhr prayer early.

393. Narrated Abū Huraira: Allāh’s Messenger said, “While a man was going on his way, he saw a thorny branch and removed it from the way and Allāh became pleased by his action and forgave him for that.” Then (the Prophet) said, “Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allāh’s Cause.” The rest of this Hadīth has already been narrated [See Hadīth No. 378]. [1:624-O.B.]

CHAPTER 22. Every step towards good deeds is rewarded.

394. (Narrated Ḥumaid) : Anas said: “The people of Banī Salima wanted to shift to a place near the Prophet but Allāh’s Messenger disliked that Al-Madīna (city) should become naked [i.e., with empty outskirts — without inhabitants i.e., the leaving of their houses (empty)] and said, “(O Banī Salima!) Don’t you think that for traces (every step) of yours (that you take towards the Prophet’s mosque) there is a reward [while coming for the five compulsory Ṣalāt (prayers)]?” [1:625-O.B.]

CHAPTER 23. The superiority of the ‘Ishā’ prayer in congregation.


396. Narrated Abū Huraira: The Prophet said, “No prayer is easier for a person than ‘Ishā’ while he is in congregation.”
(prayer) is more heavy (harder) for the hypocrites than the Fajr and the 'Isha' prayers, and if they knew the reward for these Salah (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl.”

[1:626-O.B.]

CHAPTER 24. (The reward of a person) who waits for As-Salah (the prayer) in the mosque and the superiority of mosques.

396. Narrated (Abu Huraira):

The Prophet said, “Allah will give shade to seven, on the Day when there would be no shade but His. (These seven persons are) 1. A just ruler, 2. A youth who has been brought up in the worship of Allah (i.e. worships Allah alone sincerely from his childhood), 3. A man whose heart is attached to the mosques [i.e. offers the five compulsory congregational Salah (prayers) in the mosques], 4. Two persons who love each other only for Allah’s sake and they meet and part in Allah’s Cause only, 5. A man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allah, 6. A man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and 7. A person who remembers Allah in seclusion and his eyes become flooded with tears.”

[1:629-O.B.]

CHAPTER 25. The superiority of going to the mosque (every) morning and in the afternoon and evening [for the congregational Salah (prayers)].

397. Narrated (Abu Huraira):

The Prophet said, “Allah
will prepare for him who goes to the mosque (every) morning and in the afternoon [for the congregational \(\text{Ṣalāt}\) (prayer)] an honourable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.” [1:631-O.B.]

CHAPTER 26. No \(\text{Ṣalāt}\) (prayer) (is to be offered) except the compulsory \(\text{Ṣalāt}\) (prayer) after the \(\text{Iqāma}\) has been pronounced for that compulsory \(\text{Ṣalāt}\) (prayer).

398. Narrated Abdullah bin Mālik bin Buhaaina, who is from Azd tribe, that Allah’s Messenger saw a man praying two \(\text{Rak‘at}\) after the \(\text{Iqāma}\) had been pronounced. When Allah’s Messenger completed the \(\text{Ṣalāt}\) (prayer), the people gathered around him (the Prophet or that man) and Allah’s Messenger said to him (protestingly), “Are there four \(\text{Rak‘at}\) in \(\text{Fajr}\) prayer? Are there four \(\text{Rak‘at}\) in \(\text{Fajr}\) prayer?” [1:632-O.B.]

CHAPTER 27. The limit set for a patient to attend the congregational \(\text{Ṣalāt}\) (prayer).

399. Narrated ‘Āisha: When Allah’s Messenger fell sick with his fatal illness and when the time of \(\text{Aṣ-Ṣalāt}\) (the prayer) became due and \(\text{Adhān}\) was pronounced, he said, “Tell Abū Bakr to lead the people in \(\text{Ṣalāt}\) (prayer).” He was told that Abū Bakr was a soft-hearted man and would not be able to lead the \(\text{Ṣalāt}\) (prayer) in his place. The Prophet gave the same order again but he was given the same reply. He gave the order for the third time and said, “You (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the \(\text{Ṣalāt}\) (prayer).” So Abū Bakr came out to
lead the Șalât (prayer). In the meantime the condition of the Prophet improved a bit and he came out with the help of two men one on each side. As I was observing his legs dragging on the ground owing to the disease. Abû Bakr wanted to retreat but the Prophet beckoned him to remain at his place and the Prophet was brought till he sat beside Abû Bakr. The Prophet was praying and Abû Bakr was following him, and the people were following Abû Bakr in that Șalât (prayer).

In another Hadith (Abû Mu‘âwiya) said, “The Prophet was sitting on the left side of Abû Bakr who was praying.”

CHAPTER 28. Can the Imâm offer the Șalât (prayer) with only those who are present (for the prayer)? And can he deliver a Khutba (religious talk) on Friday if it is raining?

401. Narrated Ibn ‘Abbâs that he addressed the people on a (rainy and) muddy day and when the Mu‘âdhdhin said, “Come for Ăs-Șalât (the prayer)” Ibn ‘Abbâs ordered him to say, “Offer Ăs-Șalât (the prayer) in your Ar-Riňâl (homes).” The people began to look at one another with surprise as if they did not like it. Ibn
10. The Book of Adhān (The call to the Šalāt)

‘Abbās said, “It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e. the Prophet صلى الله عليه وسلم). It [the Šalāt prayer] is a strict order and I disliked to bring you out (with your legs covered with mud).” [1:637-O.B.]

402. Narrated Anas رضي الله عنه: A man from ʿAnšār said to the Prophet صلى الله عليه وسلم, “I cannot offer ʿAs-Šalāt (the prayer) with you (in congregation).” He was a very fat man and he prepared a meal for the Prophet صلى الله عليه وسلم and invited him to his house. He spread out a mat for the Prophet صلى الله عليه وسلم, and washed one of its sides with water, and the Prophet صلى الله عليه وسلم prayed two Rakʿat on it. A man from the family of Al-Jārud asked, “Did the Prophet صلى الله عليه وسلم used to pray the Duḥa (forenoon) prayer?” Anas said, “I did not see him praying the Duḥa prayer except on that day.” [1:639-O.B.]

CHAPTER 29. (What should one do) if the meal has been served and Iqāma has been pronounced for ʿAs-Šalāt (the prayer).

403. Narrated (Anas bin Mālik) رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “If the supper is served, start having it before praying the Maghrib prayer and do not be hasty in finishing it.” [1:641-O.B.]

CHAPTER 30. If somebody was busy with his domestic work and Iqāma was pronounced and then he came out [for offering the Šalāt (prayer)].

404. ‘Āisha رضي الله عنها was asked: “What did the Prophet صلى الله عليه وسلم used to do in his house?” She replied, “He used to keep himself busy serving his
family and when it was the time for *As-Salāt* (the prayer), he would go for it.” [1:644-O.B.]

CHAPTER 31. Offering *Salāt* (prayer) in front of the people with the sole intention of teaching them the *Salāt* (prayer) of the Prophet and his Sunna (legal ways etc.).

405. Mālik bin Ḥuwairith said: “I offer *As-Salāt* (the prayer) in front of you and my aim is not (to lead) the *Salāt* (prayer) but to (show you) the way in which the Prophet used to offer the *Salāt* (prayer).” [1:645-O.B.]

CHAPTER 32. The religious learned men are entitled to precedence in leading the *Salāt* (prayers).

406. Narrated ‘Āisha : Allah’s Messenger in his illness said, “Tell Abū Bakr to lead the people in *Salāt* (prayer).” In this quotation it is added: I said to him, “If Abū Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order ‘Umar to lead the *Salāt* (prayer).” ‘Āisha added I said to Ḥafṣa : “Say to him: If Abū Bakr should lead the people in the *Salāt* (prayer) in your place, the people would not be able to hear him owing to his weeping; so please, order ‘Umar to lead the *Salāt* (prayer).” Ḥafṣa did so but Allah’s Messenger said, “Keep quiet! Indeed you (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the people in the *Salāt* (prayer).” Ḥafṣa said to ‘Āisha : “I never got anything good from you.” [1:647-O.B.]
407. (Narrated Az-Zuhri:) Anas (bin Mâlik Al-Anşârî) told me, “Abû Bakr used to lead the people in Salât (prayer) during the fatal illness of the Prophet till it was Monday. When the people aligned (in rows) for As-Salât (the prayer), the Prophet lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'ân and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet. Abû Bakr retreated to join the row as he thought that the Prophet would lead As-Salât (the prayer). The Prophet beckoned us to complete the Sa'dt (prayer) and he let the curtain fall. On the same day he died.” [1:648-O.B.]

CHAPTER 33. If somebody is leading the Salât (prayer) and (in the meanwhile) the first (usual) Imam comes.

408. Narrated Sahl bin Sa'd As-Sâ'idî: Allah’s Messenger went to establish peace among Bani ‘Amr bin ‘Auf. In the meantime, the time of As-Salât (the prayer) was due and the Mu’adhdhin went to Abû Bakr and said, “Will you lead the Salât (prayer), so that I may pronounce the Iqâma?” Abû Bakr replied in the affirmative and led the Salât (prayer). Allah’s Messenger came while the people were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abû Bakr never glanced sideways in his Salât (prayer) but when the people continued clapping, Abû Bakr looked and saw Allah’s Messenger. Allah’s
Messenger 4º bekkoned him to stay at his place. Abü Bakr raised his hands and thanked Allah for that order of Allah’s Messenger and then he retreated till he reached the first row. Allah’s Messenger went forward and led the Salât (prayer). When Allah’s Messenger finished the Salât (prayer), he said, “Abü Bakr! What prevented you from staying when I ordered you to do so?” Abü Bakr replied, “How can Ibn Abi Qubafa (Abü Bakr) dare to lead the Salât (prayer) in the presence of Allah’s Messenger?” Then Allah’s Messenger said, “Why did you clap so much? If something happens to anyone during his Salât (prayer) he should say Subbân Allah. If he says so he will be attended to, and clapping is for women.” [1:652-O.B.]

CHAPTER 34. The Imâm is appointed to be followed.

409. Narrated ‘Aisha رضي الله عنها: When the Prophet صلى الله عليه وسلم became seriously ill and asked whether the people had offered the Salât (prayer). We replied, “No, O Allah’s Messenger! They are waiting for you.” He added, “Put water for me in a trough.” ‘Aisha رضي الله عنها (added): We did so. He took a bath and tried to get up but fainted. When he recovered, he صلى الله عليه وسلم again asked whether the people had offered the Salât (prayer). We said, “No, they are waiting for you, O Allah’s Messenger.” He again said, “Put water in a trough for me.” He sat down and took a bath and tried to get up but fainted again. Then he recovered and said, “Have the people offered the Salât (prayer)?” We replied, “No, they are waiting for you, O Allah’s Messenger.” He said, “Put water for me in the
trough.” Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, “Have the people offered the Salât (prayer)?” We said, “No, they are waiting for you, O Allah’s Messenger!” The people were in the mosque waiting for the Prophet ﷺ for the ‘Ishâ’ prayer. The Prophet ﷺ sent for Abû Bakr to lead the people in the Salât (prayer). The messenger went to Abû Bakr and said, Allah’s Messenger ﷺ orders you to lead the people in the Salât (prayer).” Abû Bakr was a soft-hearted man, so he asked ‘Umar to lead the Salât (prayer) but ‘Umar replied, “You are more rightful.” So Abû Bakr led the Salât (prayer) in those days. The remaining of this Hadîth has already been narrated [See Hadîth No. 399]. [1:655-O.B.]

410. Narrated (‘Aisha): Allah’s Messenger ﷺ during his illness offered Salât (prayers) at his house. In this Hadîth he said when the (Imâm) is (leading) the Salât (prayers) in sitting position, you should also pray like that.[1] [1:656-O.B.]

CHAPTER 35. When should those who are behind the Imâm prostrate? (Anas said, “Prostrate when the Imâm prostrates”).

411. Narrated Al-Barâ‘: When Allah’s Messenger ﷺ said, “Sami’ Allâhu liman hamidah” none of us bent his back (for prostrations) till the Prophet ﷺ prostrated and then we would prostrate after him. [1:658-O.B.]

[1] (Hadîth No. 410): The order of this Hadîth is cancelled (abrogated by the last action of the Prophet ﷺ. (See Hadîth No. 399).
CHAPTER 36. The sin of the one who raises his head before the *Imâm* (raises his head).

412. Narrated Abû Huraira: The Prophet said, “Isn’t he who raises his head before the *Imâm* afraid that Allâh may transform his head into that of a donkey or his figure (face) into that of a donkey?” [See *Hadîth* No. 421 and its footnote]. [1:660-0.B.]

CHAPTER 37. A slave or a manumitted slave or a boy who has not reached the age of puberty can lead the *Ṣalât* (prayers).

413. Narrated Anas: The Prophet said, “Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief.” [1:662-O.B.]

CHAPTER 38. If the *Imâm* does not offer the *Ṣalât* (prayer) perfectly and the followers offer it perfectly.

414. Narrated Abû Huraira: Allâh’s Messenger said, “If they (*Imâm*) lead the *Ṣalât* (prayer) correctly then they and you will receive the rewards but if they make a mistake (in the prayer) then you will receive the reward for the *Ṣalât* (prayer) and the sin will be theirs.” [1:663-0.B.]

CHAPTER 39. To stand on the right side of the *Imâm* on the same line if only two persons (counting the *Imâm*) are offering *Ṣalât* (prayer) in congregation.

415. Narrated Ibn ‘Abbâs: Once I passed the night in the house of my aunt (Maimûna). In this quotation it is added — Then he (Prophet)
slept and snored (breathed with audible sounds). And whenever he slept, he used to breathe with audible sounds. The Mu'adhhdhin came to him (the Prophet صلی الله علیه و سلم). He went out and offered the Salât (prayer) (the morning prayer) without (repeating) ablution[1].

[1:665-O.B.]

CHAPTER 40. If the Imâm prolongs the Salât (prayer) and somebody has an urgent work or need and so he leaves the congregation and prays alone.

416. (Narrated 'Amr): Jâbir bin 'Abdullâh رضي الله عنه said, “Mu‘âdh bin Jabal صلی الله علیه و سلم used to offer Salât (prayer) with the Prophet صلی الله علیه و سلم and then go to lead his people in Salât (prayer). Once he led the 'Ishâ' prayer and recited Sûrat Al-Baqrah. Somebody left the Salât (prayer) and Mu‘âdh criticised him. The news reached the Prophet صلی الله علیه و سلم and he said to Mu‘âdh, ‘You are putting the people to trial,’ and repeated it thrice (or said something similar) and ordered him to (recite) two medium Sûrah of Mufassal[2].” [1:669-O.B.]

CHAPTER 41. The shortening of the Qiyâm (standing) by the Imâm [in Salât (prayer)] but performing the bowings and the prostrations perfectly.

417. Narrated Abû Mas‘ûd رضي الله عنه: A man came and said, “O Allâh’s Messenger. By Allâh, I keep away from the morning prayer only because so-and-so prolongs the Salât (prayer)

[1] There is a difference of opinion between the learned scholars whether the Prophet صلی الله علیه و سلم actually slept or just dozed etc. without sleep.

[2] Mufassalât are Sûrah starting from No. 50 till the end of the Qur’ân, i.e. Sûrah No. 114.
when he leads us in it.” (The narrator said,) “I never saw Allâh’s Messenger more furious in giving advice than he was at that time. He then said, “Some of you make people dislike good deeds [the Salât (prayer)]. So whoever among you leads the people in Salât (prayer) should shorten it because among them are the weak, the old and the one who is in a state that requires urgent relief.” [1:670-O.B.]  

418. Jábir said (in respect of the) Hadîth of Mu‘âdh (No. 416), that the Prophet said to him, “Why did not you recite in Salât (prayers) (Sûrah) Al-A’la (No. 87), and (Sûrah) Ash-Shams (No. 91) and (Sûrah) Al-Lail (No. 92).” [1:673-O.B.]  

CHAPTER 42. Short Salât (prayer) (in congregation) but perfect.  

419. Narrated Anas: The Prophet used to pray a short Salât (prayer) (in congregation) but used to offer it in a perfect manner. [1:674-O.B.]  

CHAPTER 43. Whoever cuts short As-Salât (the prayer) on hearing the cries of a child.  

420. Narrated Abî Qatâda: The Prophet said, “When I stand for As-Salât (the prayer), I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child’s mother.” [1:675-O.B.]  

CHAPTER 44. Straightening the rows at the time of Iqâma and after it (immediately).  

421. Narrated An-Nu’mân bin Bashîr: The Prophet said,
“Straighten your rows or Allâh will alter your faces.”[1] [1:685-O.B.]

CHAPTER 45. Facing of the Imâm towards his followers while straightening the rows.

422. Narrated Anas (bin Mâlik): Once the Îqâma was pronounced and Allâh’s Messenger faced us and said, “Straighten your rows and stand closer together, for I see you from behind my back.” [1:687-O.B.]

CHAPTER 46. If there is a wall or a Sutra between the Imâm and the followers.

423. Narrated ‘Aisha: Allâh’s Messenger used to offer Salât (prayer) in his room at night. As the wall of the room was short (low), the people saw him and some of them stood up to follow him in the Salât (prayer). In the morning they spread the news. The following night the Prophet stood for the Salât (prayer) and the people followed him. This went on for two or three nights. Thereupon Allâh’s Messenger did not stand for the Salât (prayer) the following night, and did not come out. In the morning, the people asked him about it. He replied, that he was afraid that the night prayer might become compulsory. [1:696-O.B.]

[1] This is a severe warning, that if you do not straighten your rows [in Salât (prayers)], Allâh may change your faces to that of an animal, e.g. donkey etc., or make them like the backs of necks etc. (See Fath Al-Bârî, Vol. 2, Page 349).
CHAPTER 47. The night prayer.

424. Narrated Zaid bin Thâbit as the above Hadîth (No. 423) with the addition that the (Prophet ﷺ) said, "I have seen and understood what you did. O people, you should offer Salât (prayer) in your houses, for the best Salât (prayer) of a person is that which he prays in his house except the compulsory congregational Salât (prayers)". [1:698-O.B.]
CHAPTER 1. To raise both hands on saying the first Takbîr simultaneously with opening the Ṣalât (prayer).

425. Narrated ‘Abdullâh bin ‘Umar: “Allâh’s Messenger صلی الله علیه وسلم used to raise both his hands up to the level of his shoulders when opening the Aṣ-Ṣalât (the prayer); and on saying the Takbîr for bowing, and on raising his head from bowing he used to do the same and then say Sami‘ Allâhu liman Ɂamidah, Rabbana walakal-Ɂamîd. And he did not do that (i.e. raising his hands) in prostrations. [1:702-O.B.]

CHAPTER 2. To place the right hand on the left (on praying).

426. Narrated Sahîl bin Sa’d : The people were ordered to place the right hand on the left forearm in Aṣ-Ṣalât (the prayer). [1:707-O.B.]

CHAPTER 3. What to say after the Takbîr.

427. Narrated Anas (bin Mâlik) : The Prophet صلی الله علیه و وسلم, Abû Bakr and ‘Umar صلی الله علیه و وسلم used to start Aṣ-Ṣalât (the prayer) with Al-Ɂamdu lillâhi Rabbil-‘âlamin [All praises and thanks be to Allâh, the Lord of the Alamin (mankind, jinns and all that exists)].” [1:710-O.B.]

428. Narrated Abû Huraira : Allâh’s Messenger صلی الله علیه و وسلم used to keep silent between the Takbîr and the
recitation of the Qur'an (Sūrat Al-Fātihā) and that interval of silence used to be a short one. I said to the Prophet صلى الله عليه وسلم, “May my parents be sacrificed for you! What do you say in the pause between Takbīr and recitation?” The Prophet صلى الله عليه وسلم said, “I say, “Allāhumma bā'īd bā'īn wa bā'īn khatāiyyā kama bā'īd bā'īn māshirīq wal-maghrīb. Allāhumma, naqqini mināl-khatāiyyā, kama yumaqqa- aiithawbul-abyaḍu minad-danas. Allāhumma-aghsil khatāiyyā bilmā'i waththalji wal-barad [O Allāh! Set me apart from my sins (faults) as the east and west are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh! Wash off my sins with water, snow and hail.” [1:711-O.B.]

CHAPTER 4.

429. Narrated Asmā' bint Abī Bakr صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم once offered the eclipse prayer ..... see the next Hadīth (No. 430 and also see Hadīth No. 76). [1:712-O.B.]

430. (Asmā') added: The (Prophet صلى الله عليه وسلم) said: “Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you, and Hell became so near to me that I said, ‘O my Lord will I be among those people?’ Then suddenly I saw a woman and a cat was lacerating her with its claws. On enquiring, it was said that the woman had imprisoned the cat till it died of starvation and she neither fed it nor freed it so that it could feed itself from the creatures of earth.” [1:712-O.B.]

CHAPTER 5. To cast a look at the Imām during Āṣ-Ṣalāt (the prayer).

431. (Narrated Abū Ma'mar): We asked Khabbāb صلى الله عليه وسلم whether Allāh’s
Messenger used to recite (the Qur’ân) in the Zuhr and the ‘Asr prayers. He replied in the affirmative. We said, “How did you come to know about it?” He said, “By the movement of his beard.” [1:713-O.B.]

CHAPTER 6. Looking towards the sky during the Aṣ-Ṣalât (the prayer).

432. Narrated Anas bin Mâlik: The Prophet used to say, “What is wrong with those people who look towards the sky during the Salât (prayer)?” His talk grew stern while delivering this speech and he said, “They should stop looking towards the sky during the Salât (prayer); otherwise their eyes would be snatched away.” [1:717-O.B.]

CHAPTER 7. To look hither and thither in Aṣ-Ṣalât (the prayer).

433. Narrated ‘Aisha: I asked Allah’s Messenger about looking hither and thither in Aṣ-Ṣalât (the prayer). He replied, “It is a way of stealing by which Satan takes away (a portion) from the Salât (prayer) of a person.” [1:718-O.B.]

CHAPTER 8. Recitation of the Qur’ân (Surat Al-Fâtiha) is compulsory for the Imâm and the followers.

434. Narrated Jâbir bin Samura: The people of Kûfâ complained against Sa’îd to ‘Umar and the latter dismissed him and appointed ‘Ammâr as their chief. They lodged many complaints against Sa’îd and even they alleged that he did not offer the Salât (prayer) properly. ‘Umar sent for him and said, “O Aba Ishâq! These people claim that you do not offer the Salât (prayer) properly.” Abû Ishâq said,
"By Allâh, I used to pray with them a Salât (prayer) similar to that of Allâh’s Messenger صلى الله عليه وسلم and I never reduced anything of it. I used to prolong the first two Rak’ât of ‘Ishâ’ prayer and shorten the last two Rak’ât.”

‘Umar said, “O Abu Ishâq, this was what I thought about you.” And then he sent one or more persons with him to Kûfâ so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Bani ‘Abs; one of the men called Usâma bin Qatâda with surname of Aba Sa’dat stood up and said, “As you have put us under an oath; I am bound to tell you that Sa’d never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts.” (On hearing it) Sa’d said, “I invoke Allâh for three things: O Allâh! If this slave of yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials.” (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as a result of Sa’d’s curse. Narrated Jâbir, that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls on the roads. [1:722-O.B.]

435. Narrated ‘Ubâda bin Aš-Sâmit ﷺ, Allâh’s Messenger صلى الله عليه وسلم said, “Whoever does not recite Sûrat Al-Fâtiha (the first Sûrah of the Qur’ân) in his Salât (prayer), his Salât (prayer) is invalid.” [1:723-O.B.]
436. Narrated Abü Huraira: Allah’s Messenger entered the mosque and a person followed him. The man offered Salât (prayer) and went to the Prophet and greeted him. The Prophet returned the greeting and said to him, “Go back and offer the Salât (prayer), for you have not prayed.” The man went back, offered Salât (prayer) in the same way as before, returned and greeted the Prophet who said, “Go back and offer the Salât (prayer), for you have not prayed.” This happened thrice. The man said, “By Him Who sent you with the Truth, I cannot offer the Salât (prayer) in a better way than this. Please, teach me how to pray.” The Prophet said, “When you stand for Salât (prayer) say Takbîr and then recite from the Qur'àn (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your Salât (prayers).” [1:724-O.B.]

CHAPTER 9. The recitation of the Qur'àn in the Zuhr prayer.

437. Narrated Abî Qatâda: The Prophet used to recite Surât Al-Fâtiha along with two other Sûrah in the first two Rak’at: a long one in the first Rak’a and a shorter (Sûrah) in the second, and at times the Verses were audible. In the ‘Asr prayer the Prophet used to recite Sûrat Al-Fâtiha and two more Sûrah in the first two Rak’at and used to prolong the first Rak’a. And he used to prolong the first Rak’a of the Fajr (early morning) prayer and shorten the second. [1:726-O.B.]
CHAPTER 10. The recitation of the Qur'ân in the Maghrib prayer.

438. Narrated Abdullâh bin 'Abbâs: (My mother) Umm-ul-Façll heard me reciting Wa! Mursalâti 'Urfan (77) and said, “O my son! By Allâh, your recitation made me remember that it was the last Sûrah I heard from Allâh’s Messenger. He recited it in the Maghrib prayer.” [1:730-O.B.]

439. Narrated Zaid bin Thâbit: I heard Allâh’s Messenger reciting in Maghrib prayer the longer of the two long Sûrah (Al-A’raf and Al-Mâ'idah) or Al-A’raf and Al-An’âm). [1:731-O.B.]

CHAPTER 11. To recite aloud in the Maghrib prayer.


CHAPTER 12. To recite in the ‘Ishâ’ prayer with As-Sajda (prostration).

441. Narrated Abû Huraira: Once I prayed behind Abul Qâsim (the Prophet) the ‘Ishâ’ prayer and he recited Idhas-Samâ’ ‘un-Shaqqat (84) and prostrated. So I will go on doing it till I meet him. [1:735-O.B.]


442. Narrated Al-Barâ’: In a journey, the Prophet recited Wat-tini waz-zaitûni (95) in the ‘Ishâ’ prayer. In another quotation he said: I
never heard a sweeter voice or a better way of recitation than that of the Prophet [1:736-O.B.]

CHAPTER 14. The recitation of the Qur’an in the Fajr prayer.

443. Narrated Abü Huraira: The Qur’an is recited in every Salah (prayer) and in those Salahs in which Allah’s Messenger recited aloud for us, we recite aloud in the same Salah (prayer) for you; and the Salahs in which the Prophet recited quietly, we recite quietly. If you recite Surat Al-Fatihah only it is sufficient but if you recite something else in addition, that would be better. [1:739-O.B.]

CHAPTER 15. To recite aloud in the Fajr (early morning) prayer.

444. Narrated Ibn ‘Abbâs: The Prophet set out with the intention of going to Sûq ‘Ukâz (market of ‘Ukâz) along with some of his companions. At that time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them, “What is wrong with you?” They said, “A barrier has been put between us and the news of heaven. Burning fires are shot at us.” They said, “The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven.” Those who went towards Tihâma came across the Prophet at a place called Nakhla and it was on the way to Sûq ‘Ukâz and the Prophet was
offering the Fajr (early morning) prayer with his companions. When they heard the Qur’an they listened to it and said, “By Allah, this is the thing which has put a barrier between us and the news of heaven.” They went to their people and said, “O our people; verily we have heard a wonderful recital (the Qur’an). It guides to the Right Way; and we have believed therein and we shall never join (in worship) anything with our Lord.” Allâh revealed the following Verses to his Prophet صلى الله عليه وسلم (Surat Al-Jinn) (72): “Say (O Muḥammad ﷺ): It has been revealed to me.” And what was revealed to him was the conversation of the jinns. [1:740-O.B.]

445. Narrated Ibn ‘Abbâs ﷺ:
The Prophet صلى الله عليه وسلم recited aloud in the Salât (prayers) in which he was ordered to do so and quietly in the Salât (prayers) in which he was ordered to do so. “And your Lord is never forgetful.” (V.19:64) “Indeed in the Messenger of Allâh (Muḥammad ﷺ) you have a good example to follow” (V.33:21).” [1:741-O.B.]

CHAPTER 16. To recite two Sûrah in one Rak‘a and to recite the last Verses of some Sûrah or to recite the Sûrah in their reverse order or to recite the beginning of a Sûrah.

446. (Narrated Abû Wâ’il): A man came to Ibn Mas‘ûd ﷺ and said, “I recited the Mufassal (Sûrah) at night in one Rak‘a.” Ibn Mas‘ûd ﷺ said, “This recitation is (too quick) like the recitation of poetry. I know the identical Sûrah which the Prophet صلى الله عليه وسلم used to recite in pairs.” Ibn Mas‘ûd ﷺ then mentioned 20 Mufassal Sûrah including two Sûrah from the
family of (i.e. those Sūrah which begin with) Ḥa-Mīm which the Prophet ﷺ used to recite) in each Rak‘a.

[1:742-O.B.]

CHAPTER 17. To recite only Sūrat Al-Fātīha in the last two Rak‘at during a four Rak‘at prayer).

447. Narrated Abī Qatāda ﷺ:
“The Prophet ﷺ used to recite Sūrat Al-Fātīha followed by another Sūrah in the first two Rak‘at of the Ṣalāt (prayer) and used to recite only Sūrat Al-Fātīha in the last two Rak‘at of the Zuhr prayer. Sometimes a Verse or so was audible and he used to prolong the first Rak‘a more than the second and used to do the same in the ‗Aṣr and Fajr prayers.” [1:743-O.B.]

[CHAPTER 18. Saying of Āmīn aloud by the Imâm.]

448. Narrated (Abū Huraira) ﷺ:
The Prophet ﷺ said, “Say Āmīn when the Imâm says it and if the Āmīn of anyone of you coincides with that of the angels then all his past sins will be forgiven.” [1:747-O.B.]

CHAPTER 19. Superiority of saying Āmīn.

449. Narrated (Abū Huraira) ﷺ:
Allāh’s Messenger ﷺ said, “If anyone of you says, Āmīn and the angels in the heavens say Āmīn and the former coincides with the latter, all his past sins will be forgiven.”

[1:748-O.B.]
CHAPTER 20. If someone bowed behind the rows, [on entering the mosque and before joining the rows of Ṣalāt (prayer)].

450. Narrated Abū Bakrah رضي الله عنه: I reached the Prophet ﷺ in the mosque while he was bowing in Ṣalāt (prayer) and I too bowed before joining the row. I mentioned it to the Prophet ﷺ and he said to me, “May Allāh increase your love for the good. But do not repeat it again (bowing in that way).” [1:750-O.B.]

CHAPTER 21. To say the Takbīr(1) perfectly on bowing.

451. Narrated ‘Imrān bin Ḥuṣain رضي الله عنه: I offered the Ṣalāt (prayer) with ‘Alī رضي الله عنه in Baṣra and he made us remember the Ṣalāt (prayer) which we used to pray with Allāh’s Messenger ﷺ. ‘Alī said Takbīr on each rising and bowing. [1:751-O.B.]

CHAPTER 22. Saying of the Takbīr on rising from the prostration.

452. Narrated Abū Huraira رضي الله عنه: Whenever Allāh’s Messenger ﷺ stood for the Aṣ-Ṣalāt (the prayer), he said Takbīr on starting the Ṣalāt (prayer) and then on bowing (On rising from bowing he said), Sami’ Allāhu liman ḥamidah, and then while standing straight from bowing he used to say Rabbanā walakal-khâmdu. [1:755-B-O.B.]

CHAPTER 23. To put the hands (palms) on both knees while bowing.

453. Narrated (Muʿāb bin Saʿd) رضي الله عنه: I offered Salāt (prayer) beside my father (Saʿd bin Abī Waqqās رضي الله عنه) and approximated both my hands and

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placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by the Prophet) to do so and were ordered to place the hands on the knees." [1:756-O.B.]

CHAPTER 24. To keep the back straight in bowing and observe calmness.

454. Narrated Al-Barâ': The bowing, the prostration, the sitting in between the two prostrations and the standing after the two prostrations and the standing after the bowing of the Prophet but not Qiyâm [standing in the Salât (prayer)] and Qu'ud [sitting in the Salât (prayer)] used to be approximately equal (in duration). [1:758-O.B.]

CHAPTER 25. Invocation in bowing.

455. Narrated ‘Aisha: The Prophet used to say in his bowings and prostrations, Subhánaka-Allâhumma Rabbana wa-bihamdika Allâhumma-aghfirli, [I honour Allâh from all that (unsuitable things) which are ascribed to You, O Allâh Our Lord! And all the praises and thanks are for You. O Allâh! Forgive me].” [1:760-O.B.]

456. She (narrated) another (Hadîth) about reciting of the Qur’ân.

CHAPTER 26. The superiority of saying Allâhumma Rabbanâ lakalhamd (O Allâh, Our Lord! All the praises and the thanks are for You).

457. Narrated Abû Huraira: Allâh’s Messenger said, "When the Imâm says, Samî’ Allâhu liman hamidah (Allâh heard those who sent praises and thanks to Him), you
should say, *Allāhumma Rabbanā lakaḥhamd* (O Allāh! Our Lord! All the praises and thanks are for You) and if saying of anyone of you coincides with that of the angels, all of his past sins will be forgiven.” [1:762-O.B.]

CHAPTER 27.

458. (Narrated Abū Salama)! Abū Huraira said, “No doubt, my *Salāt* (prayer) is similar to that of the Prophet صلى الله عليه وسلم.” Abū Huraira used to recite *Qunūt* (invocation) after saying *Sami‘ Allāhu liman ḥamidah* in the last Rak’a of the Zuhr, ‘Ishā’ and *Fajr* prayers. He would ask Allāh’s Forgiveness for the true believers and curse the disbelievers. [1: Chap. 44, Characteristics of Prayer-O.B.]

459. Narrated Anas صلى الله عليه وسلم: The *Qunūt* used to be recited in the *Maghrib* and the *Fajr* prayers. [1:763-O.B.]

460. Narrated Rifā‘a bin Rāfī‘ Az-Zuraqī صلى الله عليه وسلم: One day we were offering *Salāt* (prayer) behind the Prophet صلى الله عليه وسلم. When he raised his head from bowing, he said *Sami‘ Allāhu liman ḥamidah*. A man (behind) him said *Rabbanā walakalhamd, ḥamdan kathiran ta‘iyiban mubārakan fihi* (O our Lord! All the praises and thanks are for You, many good and blessed praises). When the Prophet صلى الله عليه وسلم completed the *Salāt* (prayer), he asked, “Who has said these words?” The man replied, “I.” The Prophet صلى الله عليه وسلم replied, “I saw over thirty angels competing to write it first.” [1:764-O.B.]
CHAPTER 28. To stand straight with calmness on raising the head from bowing.

461. (Narrated Thâbit) : Anas used to demonstrate to us the Salât (prayer) of the Messenger of Allâh and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

[1:765-0.B.]

CHAPTER 29. One should say Takbîr while going in prostration.

462. Narrated Abû Huraira that when the Prophet raised his head from (bowing) he used to say Sami’ Allâhu liman hamidah, Rabbanâ walakal-hamd, (after this) he would invoke Allâh for some people by naming them : “O Allâh save Walîd bin Al-Wâlî and Salâmâ bin Hishâm and Ayyâsh bin Rabî’a and weak people among faithful believers. O Allâh be hard on the tribe of Mu’dâr and let them suffer from (famine) years like that of the time of Yûsuf (Joseph).” In those days the eastern section of the tribe of Mu’dâr was against the Prophet. [1:768 (B)-O.B.]

CHAPTER 30. Superiority of prostrating:

463. Narrated (Abû Huraira) : The people said, “O Allâh’s Messenger! Shall we see our Lord on the Day of Resurrection?” He replied, “Do you have any doubt in seeing the full moon on a clear night when there are no clouds?” They replied, “No, O Allâh’s Messenger!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied: “No, O
Allāh’s Messenger!” He said, “You will see Allāh (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allāh will come to them and say, ‘I am Your Lord.’ They will say, ‘We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him’. Then Allāh will come to them again and say, ‘I am your Lord.’ They will say, ‘You are our Lord.’ Allāh will call them, and Aṣ-Ṣirāt (a slippery bridge on which there will be clamps and hooks like the thorn of Sa’dān — see Original Bukhāri, Vol.8, Ḥadīth No.577) will be laid across Hell and I (Muḥammad) shall be the first amongst the Messengers to cross it with my followers. Nobody except the Messengers will then be able to speak and they will be saying then, ‘O Allāh! Save us, O Allāh! Save us.’ There will be hooks like the thorns of Sa’dān in Hell. Have you seen the thorns of Sa’dān?” The people said, “Yes.” He said, “These hooks will be like the thorns of Sa’dān but nobody except Allāh knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allāh intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognizing them from the
traces of prostrations, for Allâh has forbidden the (Hell) fire to eat away those traces. So they will come out of the fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of a flowing flood-water stream. Then when Allâh had finished from the Judgment amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say, 'O Allâh! Turn my face from the fire as its wind has dried me and its steam has burnt me. Allâh will ask him, 'Will you ask for anything more in case this favour is granted to you?' He will say, 'No by Your (Honour) Power!' And he will give to his Lord (Allâh) what he will of the pledges and the covenants. Allâh will then turn his face from the fire. When he will face Paradise and will see its charms he will remain quiet as long as Allâh will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allâh will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allâh will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your (Honour) Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allâh will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and
pleasures he will remain quiet as long as Allah will and then will say, 'O my Lord! Let me enter Paradise.' Allah will say, 'May Allah be Merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes have been fulfilled, Allah will say, 'All this is granted to you and a similar amount besides.'

Abū Sa‘īd Al-Khudrī said to Abū Hurairah: Allah’s Messenger said, “Allah said, ‘That is for you and ten times more like it.’” Abū Hurairah said, “I do not remember from Allah’s Messenger except (his saying), ‘All this is granted to you and a similar amount besides.’” Abū Sa‘īd said, “I heard him saying, ‘That is for you and ten times more like the of it.’” [1:770-O.B.]

CHAPTER 31. To prostrate on seven bones.

464. Narrated Ibn ‘Abbās: The Prophet said, “We have been ordered to prostrate on seven bones i.e.on forehead (along with the tip of the nose and), pointed towards his nose, both hands, both knees and the toes of both feet, and not to tuck up the clothes and the hair.” [1:774-O.B.]
CHAPTER 32. To sit for a while between the two prostrations.

465. (Narrated Thâbit): Anas said, "I will leave no stone unturned in making you offer the Salât (prayer) as I have seen the Prophet making us offer it.” [The remaining Hadîth has been passed — see Hadîth No. 461.] [1:784-O.B.]

CHAPTER 33. One should not put the forearms on the ground during prostrations. [Abû Ḥumaid said: The Prophet prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body].

466. Narrated Anas bin Mâlik: The Prophet said, “Be straight in the prostrations and none of you should put his forearms on the ground (during prostration) like a dog.” [1:785-O.B.]

CHAPTER 34. Sitting straight in a Witr prayer (i.e. odd Rak’a) and then getting up.

467. Narrated Mâlik bin Huwairith Al-Laithî: I saw the Prophet offering Salât (prayer) and in the odd Rak’a, he used to sit for a moment before getting up. [1:786-O.B.]

CHAPTER 35. Saying Takbîr on rising from the two prostrations.

468. Narrated (Sa’îd bin Al-Ḥârîth): Abû Sa’îd Al-Khudrî led us in the Salât (prayer) and said the Takbîr aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second Rak’a. Abû Sa’îd said, “I saw the Prophet doing the same.” [1:788-O.B.]
CHAPTER 36. The Prophet's legal way (Sunna) for the sitting in the Tashahhud [in the Salât (prayer)].

469. Narrated ‘Abdullâh (bin ‘Umar): I saw ‘Abdullâh bin ‘Umar crossing his legs while sitting in Aṣ-Ṣalât (the prayer) and I, a mere youngster in those days, did the same. Ibn ‘Umar forbade me to do so, and said, “The proper way is to keep the right foot propped up and bend the left in Aṣ-Ṣalât (the prayer).” I said questioningly, “But you are doing so (crossing the legs).” He said, “My feet cannot bear my weight.” [1:790-O.B.]

470. Abû Humaid As-Sâ‘îdî said, “I remember the Salât (prayer) of Allah’s Messenger better than anyone of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbîr; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qiblah. On sitting in the second Rak’a he sat on his left foot and propped up the right one; and in the last Rak’a he pushed his left foot forward and kept the other foot propped up and sat over his buttocks.” [1:791-O.B.]

CHAPTER 37. Whoever considered that the first Tashahhud is not compulsory.

471. Narrated ‘Abdullâh bin Buḥaina (he was from the tribe of Azd Shanî’a and was the ally of the tribe of
‘Abd Manâf and was one of the companions of the Prophet (peace be on him). Once the Prophet led us in the Zuhr prayer and stood up after the second Rak'a and did not sit down. The people stood up with him. When As-Salât (the prayer) was about to end and the people were waiting for him to say the Taslîm, he said Takbîr while sitting and prostrated twice (of Sahw forgetfulness) before saying the Taslîm and then he said the Taslîm.

[1:792-O.B.]

CHAPTER 38. (Saying of the) Tashahhud in the last Rak'a.

472. Narrated 'Abdullâh bin Mas'ûd, "Whenever we offered Salât (prayer) behind the Prophet (peace be on him), we used to recite (in sitting) As-Salâm (peace) be on Jibrael (Gabriel), Mikâel (Michael), peace be on so-and-so. Once Allah's Messenger looked back at us and said, Allah Himself is As-Salâm (Peace), and if anyone of you prays then he should say, At-taiyâtul lillâhi wacalawàtû wa(-aiyibàtû. As-Salâmu 'alaika aiyuhan-Nabû wa rahmatul-lâhi wa barakâtuhu. As-Salâm âlaima aiyuhan-Nabû wa rahmatul-lâhi wa barakâtuhu. As-Salâm 'alainâ wa 'ala ibâdillâh iissâlihîn (all the compliments, prayers and good things are due to Allâh) peace be on you, O Prophet and Allâh’s Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allâh). If you say that, it will be for all the slaves in the heaven and the earth. Ash-hadu an làilâha illal-lâhu wa ash-hadu anna Muhammadan 'abduhu wa Rasîluhu. (I testify that none has the right to be worshipped but Allâh and I also testify that Muhammad is His slave and His Messenger).”

[1:794-O.B.]
CHAPTER 39. Invocation before the Taslîm.

473. Narrated ‘Âisha, the wife of the Prophet, Allah’s Messenger, used to invoke Allah in Ās-Salât (the prayer) saying, “Allâhumma inni a’îdhu bika min ‘adhâbil-qabîri wa a’îdhu bika min fitnâtîl-masîhid-dajjâl, wa a’îdhu bika min fitnâtîl-mahyâ wa fitnâtîl-mamâtî. Allâhumma inni a’îdhu bika mINAL-mâ’thami wa-maghrîmî. [O Allah, I seek refuge with You from the punishment of the grave and from the Fitnât (trial or affliction etc.) of Masîh Ad-Dajjâl and from the Fitnât (trial or affliction etc.) of life and Fitnât (trial or affliction etc.) of death. O Allâh, I seek refuge with You from the sins and from being in debt].” Somebody said to him, “Why do you so frequently seek refuge with Allâh from being in debt?” (The Prophet, Allah’s Messenger) replied, “A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them).” [1:795-O.B.]

474. Narrated Abû Bakr Aš-Šiddîq: I asked Allâh’s Messenger to teach me an invocation so that I may invoke Allâh with it in my Salât (prayer). He told me to say, “Allâhumma inni zalamtu nafsî zulman kathîran. Walâ yaghfirudh-dhunuba illâ anta faghfîrî ma’mahî ‘indika, warhamnî innaka ântal-Ghafir ur-Rahîm [O Allâh! I have done great Zulm (wrong) to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].” [1:796-O.B.]
CHAPTER 40. What optional invocation may be selected after the Tashahhud.

475. Narrated ‘Abdullah bin Mas‘ûd in a similar Hadith of Tashahhud, (Hadith No. 472) that after saying “Wa ashhadu anna Muḥammadan ‘abduhu wa Rasûluhu”, select the invocation you like best to recite it. [1:797-O.B.]

CHAPTER 41. Taslim [turning the face to the right and then to the left and saying, “As-Salâmu ‘alaikum wa raḥmatullâh”, at the end of the Ṣalât (prayers)].

476. Narrated Umm Salama : Whenever Allah’s Messenger finished his Ṣalât (prayers) with Taslim, the women would get up and he would stay on for a while in his place before getting up. [1:799-O.B.]

CHAPTER 42. To finish the Ṣalât (prayer) with Taslim along with the Imâm.

477. Narrated ‘Itbân (bin Mâlik) : We offered Ṣalât (prayer) with the Prophet and used to finish our Ṣalât (prayer) with the Taslim along with him. [1:800-O.B.]

CHAPTER 43. The Dhikr (Remembering Allah by glorifying, praising and magnifying Him) after Aṣ-Ṣalât (the prayer).

478. (Narrated Abû Ma‘bad, the freed slave of Ibn ‘Abbâs) Ibn ‘Abbâs: ‘In the lifetime of the Prophet it was the custom to remember Allah (Dhikr) by glorifying, praising and magnifying Allah aloud after the compulsory congregational Ṣalât (prayers).” Ibn ‘Abbâs further said, “When I heard the Dhikr, I would...
learn that the compulsory congregational \(\text{Ṣalāt} \) (prayer) had ended.” [1:802-O.B.]

479. Narrated Abū Huraira
Some poor people came to the Prophet صلى الله عليه وسلم and said, “The wealthy people will get higher grades and will have permanent enjoyment, and they offer \(\text{Ṣalāt} \) (prayer) like us and observe \(\text{Ṣa‘um} \) (fast) as we do. They have more money by which they perform the \(\text{Hājj} \), and \(\text{Umra} \); fight and struggle in Allāh’s Cause and give in charity.” The Prophet صلى الله عليه وسلم said, “Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say \(\text{Ṣubḥān Allāh, Allāhu Akbar} \) thirty three times each after every (compulsory) \(\text{Ṣalāt} \) (prayer).”

We differed and some of us said that we should say, \(\text{Ṣubḥān Allāh} \) thirty three times and \(\text{Alḥamdulillāh} \) thirty three times and \(\text{Allāhu Akbar} \) thirty four times. I went to the Prophet صلى الله عليه وسلم who said, “Say, \(\text{Ṣubḥān Allāh} \) and \(\text{Alḥamdulillāh} \) and \(\text{Allāhu Akbar} \) all of them for thirty three times.” [1:804-O.B.]

480. Narrated Al-Mughīrā bin Shu’ba
The Prophet صلى الله عليه وسلم used to say after every compulsory \(\text{Ṣalāt} \) (prayer), “\(\text{Lā ilāha ill-Allāh wāḥdahu} \) là šarīka lahu, lahul-mulku wa-lahul-ḥamdu, wa Huwa ‘ala kulli shai’in Qadīr. Allāhumma lā man‘a limā a‘fita, wa lā mu‘tiya limā mana‘ta, wa lā yanfa‘u ‘dhal-jaddi
minkal-jadd. [None has the right to be worshipped but Allâh and He has no partner in Lordship or in worship or in the Names and the Qualities and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will.”] [And Al-Ḥasan said, 'Al-Jadd means riches (prosperity).”] [1:805-O.B.]

CHAPTER 44. The Imâm should face the followers after finishing the Šalât (prayer) with Taslim.


482. Narrated Zaid bin Khâlid Al-Juhanî: The Prophet led us in the Fajr prayer at Ḥudaibiya after a rainy night. On completion of the Šalât (prayer), he faced the people and said, “Do you know what your Lord has said (revealed)?” The people replied, “Allâh and His Messenger know better.” He said, “Allâh has said, ‘In this morning some of My slaves remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allâh is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and believer in the star.’” [1:807-O.B.]

CHAPTER 45. Whoever led the people in Šalât (prayer) and remembered an urgent matter or
necessity and had to pass over the people (to carry out that).

483. Narrated `Uqba : I offered the `Asr prayer behind the Prophet at Al-Madina. When he had finished the Salât (prayer) with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed. The Prophet came back and found the people surprised at his haste and said to them, “I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allâh’s worship, so I have ordered it to be distributed (in charity).” [1:810-O.B.]

CHAPTER 46. To leave or depart from the right and from the left after finishing from the Salât (prayers).

484. Narrated `Abdullâh bin Mas`ûd : You should not giveaway a part of your Salât (prayer) to Satan by thinking that it is necessary to depart (after finishing the prayer) from one’s right side only; I have seen the Prophet often departing from the left side. [1:811-O.B.]

CHAPTER 47. What has been said about uncooked garlic, onion and leek.

485. (Narrated `Atâ) : I heard Jâbir bin `Abdullâh saying, “The Prophet said, ‘Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.’” I said, “What does he mean by that?” He replied, “I think he means only raw garlic.” [1:813-O.B.]
486. Narrated (Jâbir bin ‘Abdullâh) The Prophet said, “Whoever eats garlic or onion should keep away from us, or keep away from our mosque or should remain in his house.” (Jâbir bin ‘Abdullâh, in another narration said,) “Once a big pot containing (cooked) vegetables was brought. On finding unpleasant smell coming from it, the Prophet asked, ‘What is in it?’ He was told all the names of the vegetables that were in it. The Prophet ordered that it should be brought near to some of his companions who were with him. When the Prophet saw it he disliked to eat it and said, ‘Eat. (I don’t eat) for I converse with those whom you don’t converse with (i.e. the angels).’” [1:814-O.B.]

487. In another quotation (Hadîth) it is mentioned, “A dish containing vegetables was brought.” [1:814-O.B.]

CHAPTER 48. The ablution etc. for boys (youngsters).

488. Narrated Ibn ‘Abbâs The Prophet passed by a grave that was separated from the other graves and led the people in the (funeral) prayer and the people aligned behind him. [1:816-O.B.]

489. Narrated Abû Sa‘îd Al-Khudrî The Prophet said, “Ghusl (taking a bath) on Friday is compulsory for everyone reaching the age of puberty.” [1:817-O.B.]

490. (Narrated ‘Abdur Rahmân bin ‘Abis) A person asked Ibn ‘Abbâs, “Have you ever presented yourself at the (‘Eid) prayer with Allâh’s Messenger?” He replied, “Yes. And had it not been for my kinship (position) with the Prophet...
it would not have been possible for me
to do so (for he was too young). The
Prophet صلى الله عليه وسلم went to the mark
near the house of Kathîr bin Aṣ-Salt
and delivered a Khutba (religious talk).
He then went towards the women. He
advised and reminded them and asked
them to give alms. So the woman
would bring her hand near her neck and
take off her necklace and put it in the
garment of Bilāl. Then the Prophet صلى الله عليه وسلم and Bilāl came to the house.”

CHAPTER 49. Going of women to
the mosques at night and in
darkness.

491. Narrated Ibn ‘Umar رضي الله عن
The Prophet صلى الله عليه وسلم said, “If your
women ask permission to go to the
mosque at night, allow them.”

1:824-O.B.]
11. The Book of Al-Jumu’a (Friday)

11. THE BOOK OF AL-JUMU’A (FRIDAY)

CHAPTER 1. The prescription of Friday [Al-Jumu’a – Šalāt (prayer) and Khutba].

492. Narrated Abū Huraira : I heard Allāh’s Messenger saying, “We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which [i.e. religious ceremonies like Khutba and Friday (Jumu’a) prayer etc.] was made compulsory for them but they differed about it. So Allāh gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews’ (holy day is) the following day (i.e. Saturday) and the Christians’ (is) the day after the following day (i.e. Sunday).” [2:1-O.B.]

CHAPTER 2. To perfume (oneself) before going for the Friday prayer.

493. Narrated Abū Safīd Al-Khudrī: Allah’s Messenger said, “The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwâk, and the using of perfume, if available.” [2:5-O.B.]

CHAPTER 3. The superiority of Al-Jumu’a (prayer and Khutba) [The weekly congregational Šalāt (prayer) offered by Muslims at the time of Zuhr prayer. This Šalāt (prayer) is preceded by a Khutba (religious talk)].

494. Narrated Abū Huraira: Allah’s Messenger said, “Any person who takes a bath on...
Friday like the bath of Janâba and then goes for the Šalât (prayer) (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allâh’s Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen, and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imâm comes out [i.e. starts delivering the Khutba (religious talk)]. the angels present themselves to listen to the Khutba.” [2:6-O.B]

CHAPTER 4. To use (hair) oil (on getting prepared) for the Jumu’a prayer.

495. Narrated Salmân Al-Fârisî : The Prophet ﷺ said, “Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu’a prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imâm is delivering the Khutba (religious talk), his sins in-between the present and the last Friday would be forgiven.” [2:8-O.B]

496. (Narrated Tâwûs): I said to Ibn ‘Abbâs, “The people are narrating that the Prophet ﷺ said, ‘Take a bath on Friday and wash your heads (i.e. take a thorough bath) even though you were not Junub and use perfume.’” On that Ibn ‘Abbâs replied, “I know about the bath, (i.e. it is essential) but I do not know about the perfume (i.e. whether it is essential or not.)” [2:9-O.B]
CHAPTER 5. To wear the best available clothes (for the Jumu‘a prayer).

497. Narrated (‘Abdullâh bin ‘Umar رضي الله عنه): ‘Umar bin Al-Khattâb رضي الله عنه saw a silken cloak (being sold) at the gate of the mosque and said to Allâh’s Messenger صلى الله عليه وسلم, “I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations.” Allâh’s Messenger صلى الله عليه وسلم replied, “This will be worn by a person who will have no share (reward) in the Hereafter.” Later on similar cloaks were given to Allâh’s Messenger صلى الله عليه وسلم and he gave one of them to ‘Umar bin Al-Khattâb رضي الله عنه. ‘Umar said, “O Allâh’s Messenger! You have given me this cloak although on the cloak of ‘Utârid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark.” Allâh’s Messenger صلى الله عليه وسلم replied, “I have not given you this to wear.” And so ‘Umar bin Al-Khattâb رضي الله عنه gave it to his pagan brother in Makka to wear. [2:11-O.B.]

CHAPTER 6. To clean the teeth with Siwâk on Friday.

498. Narrated Abü Huraira رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwâk for every Salah (prayer).” [2:12-O.B.]

499. Narrated Anas رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “I have told you repeatedly to (use) the Siwâk.” (The Prophet صلى الله عليه وسلم put emphasis on the use of the Siwâk.) [2:13-O.B.]
CHAPTER 7. What should be recited (from the Qur’ân) in the Fajr (early morning) prayer on Friday.

500. Narrated Abû Huraira: The Prophet used to recite (the following) in the Fajr (early morning) prayer on Friday: “Alif, Lam, Mim, Tanzil” (Sârat As-Sajda) (No.32) and “Hal-ata-‘alal-Insani” (i.e. Sârat Ad-Dahr) (No. 76). [2:16-O.B.]

CHAPTER 8. To offer the Jumu‘a (Prayer and Khufba) in villages and towns.

501. Narrated Ibn ‘Umar: I heard Allâh’s Messenger saying, “All of you are guardians and responsible for your wards and the things under your care. The Imâm (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband’s house and is responsible for it. A servant is the guardian of his master’s belongings and is responsible for them.” I thought that he also said, “A man is the guardian of his father’s property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.” [2:18-O.B.]

CHAPTER 9. Is the taking of bath (on Friday) compulsory even for those on whom it is not compulsory to present for Jumu‘a prayer (e.g. women and girls etc.).

502. Narrated Abû Huraira: Allâh’s Messenger said “We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection” and repeated (as in Hadith No. 492). He added here at the end, “It is obligatory for every
Muslim that he should take a bath once in seven days, when he should wash his head and body.” [2:21-O.B.]

CHAPTER 10. From where (distance) should one present oneself for the Jumu’a prayer and for whom is the Jumu’a prayer compulsory?

503. Narrated ‘Āisha : The people used to come from their abodes and from Al-‘Awâlî (i.e. outskirts of Al-Madîna up to a distance of four miles or more from Al-Madîna). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allah’s Messenger who was in my (house). The Prophet said to him, “I wish that you keep yourself pure and clean on this day of yours (i.e. take a bath).” [2:25-O.B.]

504. Narrated (‘Āisha) : “The people used to work (for their livelihood) and whenever they went for the Jumu’a prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.” [2:26-O.B.]

505. Narrated Anas bin Mâlik : The Prophet used to offer the Jumu’a prayer immediately after mid-day. [2:27-O.B.]

CHAPTER 11. If it becomes very hot on Friday (then what should be done)?

506. Narrated (Anas bin Mâlik) : The Prophet used to offer the Šalât (prayer) earlier if it was very cold; and if it was very hot he used to delay the Šalât (prayer), i.e. the Jumu’a prayer. [2:29-O.B.]
CHAPTER 12. To go for the Jumu‘a prayer walking.

507. Narrated Abū ‘Abs: While he was going for the Jumu‘a prayer, I heard the Prophet saying, “Anyone whose feet are covered with dust in Allâh’s Cause, shall be saved by Allâh from the Hell-fire.” [2:30-O.B.]

CHAPTER 13. A man should not make his brother get up to sit in his place (i.e. usurp his seat).

508. (Narrated Ibn Juraij : I heard Nâfi‘ saying) . “Ibn ‘Umar said, ‘The Prophet forbade that a man should make another man to get up to sit in his place’ ”. I said (to Nâfi‘), “Is it for the Jumu‘a prayer only?” He replied, “For the Jumu‘a prayer and also for any other (prayer).” [2:34-O.B]

CHAPTER 14. Adhân on Friday (for the Jumu‘a prayer).

509. Narrated As-Sâ‘ib bin Yazîd: In the lifetime of the Prophet, Abû Bakr and ‘Umar, the Adhân for the Jumu‘a prayer used to be pronounced when the Imâm sat on the pulpit. But during the caliphate of ‘Uthmân, when the Muslims increased in number, a third Adhân at Az-Zaurâ‘ was added. (Abû ‘Abdullâh said, “Az-Zaurâ‘ is a place in the market of Al-Madîna.”) [2:35-O.B.]

CHAPTER 15. One Mu‘adhdhin on Friday.

510. Narrated (As-Sâ‘ib bin Yazîd) in another quotation: In the lifetime of the Prophet there was only one Mu‘adhdhin and the Adhân used to be pronounced only after

12 - باب: المُشْتِرِي إِلَى الْجُمُهُرِ

507 - ﴿أَيُّهُمَا الْيَوْمُ الْعَزِيزُ أَنِّي أُنَبِّئُكُم بِمَا كُتِبَ لَنَفْسِكُمْ مِنْ الْخَيْرٍ﴾ 2:30-0.B.

13 - باب: لَا يُقِيمُ الْرِّجْلُ أَخَاهُ

508 - ﴿رَجِلٌ أَخَاهُ أَنْ يُقِيمَ الْرِّجْلُ أَخَاهُ مِنْ مَقَاعِدِهِ وَيُجِلِّسُ فِيهِ فَبِلِ الْجُمُهُرِ رَجِلٌ أَخَاهُ﴾ 2:34-O.B.

14 - باب: الأَذَانُ يَوْمَ الْجُمُهُرِ

509 - ﴿فَأَيْنَاءُ ئِبَادَةِ الْمُسْلِمِينَ رَضِيَ اللهُ عَنْهُمْ اِلْيَوْمُ الْعَزِيزُ أَنَّ النَّاسَ يُقِيمُونَ الْجُمُهُرَ إِلَى إِلَيْهِمْ جَالِسَ الْإِلَهَامُ عَلَى الْجُمُهُرِ أَلَّا تَعَاوُنُوا عَلَى الْإِخْطَطَةِ﴾ 2:35-O.B.

15 - باب: الْمُؤْدِنُ الْوَاحِدُ يَوْمَ الْجُمُهُرِ

510 - ﴿١٥٠ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ فِي رَوَائِيَةٍ قَالَ: لَمْ يَكُنْ لِلْبَيْنِ نَشُورٌ لَّهُمَا وَاحِدٌ فَكَانَ النَّاسُ يُقِيمُونَ الرَّجُلَانِ جِنِينَ﴾ 2:35-O.B.
11. The Book of Al-Jumu’a (Friday)

CHAPTER 16. The Imâm, while sitting on the pulpit, repeats the statements of the Adhân on Friday.

511. Narrated (Abû Umâma bin Sahl bin Ḥunaiif): “While Mu’âwiya bin Abî Sufyân was sitting on the pulpit, the Mu’adhhdhin announced the Adhân saying, “Allâhu-Akbar, Allâhu-Akbar” Mu’âwiya said: “Allâhu-Akbar, Allâhu-Akbar.” And when the Mu’adhhdhin said, “Ash-hadu an lâ ilâha ill-Allâh (I testify that none has the right to be worshipped but Allâh)”, Mu’âwiya said, “And (so do) I”. When he said, “Ash-hadu anna Muhammadan Rasûl-ullâh” (I testify that Muhammad is the Messenger of Allâh), Mu’âwiya said, “And (so do) I”. When the Adhân was finished, Mu’âwiya said, “O people, when the Mu’adhhdhin pronounced that Adhân I heard Allâh’s Messenger on this very pulpit saying what you have just heard me saying”. [2:37-O.B.]

CHAPTER 17. (To deliver) the Khutba (religious talk) on the pulpit.

512. The Hadîth of Sahl bin Sa’d regarding pulpit (Hadîth No. 249) Sahl mentioned that the Prophet صلى الله عليه وسلم offered Salât (prayer) on it, and then stepped back and added in this quotation “After finishing the Salât (prayer) he faced the people and said, I have done this so that you may follow me and learn the way I offer the Salât (prayer).” [2:40-O.B.]

513. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما: The Prophet صلى الله عليه وسلم used to stand by a stem of a date-palm tree (while delivering a Khutba). When the pulpit was placed for him we heard that
stem crying like a pregnant she-camel till the Prophet got down from the pulpit and placed his hand over it. [2:41-O.B.]

CHAPTER 18. To deliver the Khutba (religious talk) while standing.

514. Narrated Ibn ‘Umar رضي الله عنه : The Prophet نقل الله عليه وسلم used to deliver the Khutba (religious talk) while standing and then he would sit, then stand again as you do nowadays. [2:43-O.B]

CHAPTER 19. Saying 'Ammâ ba’du in the Khutba (religious talk) after glorifying and praising Allâh.

515. Narrated ‘Amr bin Taghlib رضي الله عنه : Some property or something was brought to Allâh’s Messenger نقل الله عليه وسلم and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allâh and said, “Ammâ ba’du. By Allâh, I may give to a man and ignore another, although the one whom I ignore is more dearer to me than the one whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness which Allâh has put into their hearts and ‘Amr bin Taghlib is one of them.” (‘Amr added), “By Allâh! those words of Allâh’s Messenger نقل الله عليه وسلم were more dearer to me than the best red camels.” [2:45-O.B.]

*Ammâ ba’du:* It means “Whatever comes after” (then after), and it is an expression used for separating an introductory from the main topics in a Khutba; the introductory being usually concerned with Allâh’s Praises and Glorification.
11. The Book of Al-Jumu’a (Friday)

516. Narrated Abû Ḥumaid As-Sâ‘îdî
One night Allâh’s Messenger stood up after As-Salât (the prayer), glorified and praised Allâh then he said, “Ammâ ba’du.” [2:47-O.B.]

517. Narrated Ibn ‘Abbâs
Once the Prophet ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allâh and said, “O people! Come to me.” So the people came and gathered around him and he then said, “Ammâ ba’du. From now onwards, this community of the Ansâr will decrease and other people will increase. So anybody who becomes a ruler of the followers of Muhammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (Ansâr) and overlook the faults of their wrongdoers.” [2:49-O.B.]

CHAPTER 20. When the Imam sees a person entering the mosque during the Khutba (religious talk) he should order him to pray two Rak‘at before sitting.

518. Narrated Jâbir bin ‘Abdullâh
A person entered the mosque while the Prophet was delivering the Khutba (religious talk) on a Friday. The Prophet said to him, “Have you offered the Salât (prayer)?” The man replied in the negative. The Prophet said, “Get up and pray two Rak’at.” [2:52-O.B.]
CHAPTER 21. *Istisqā’* (invoking Allāh for rain) in the _Khuṭba_ (religious talk) on Friday.

519. Narrated Anas (bin Mâlik): Once in the lifetime of the Prophet ﷺ the people were afflicted with drought. While the Prophet ﷺ was delivering the _Khuṭba_ (religious talk) on a Friday, a bedouin stood up and said, “0, Allāh’s Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allāh (for rain)”. So the Prophet ﷺ raised his hands (invoked Allāh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet ﷺ. It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, “0 Allāh’s Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allāh for us (to stop the rain)”. So the Prophet ﷺ raised both his hands and said, “0 Allāh! Round about us and not on us”. So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madinah’s (sky) became clear as a hole in between the clouds. The valley of Qanāt remained flooded and went on flowing, for one month, none came from outside but talked about the abundant rain. [2:55-O.B.]

CHAPTER 22. One should keep quiet and listen while the _Imām_ is...
delivering the *Khuṭba* (religious talk) on Friday.

520. Narrated Abū Huraira : Allah’s Messenger said, “When the *Imām* is delivering the *Khuṭba* (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a *Laghw* (an evil act etc.) [2:56-O.B.]

CHAPTER 23. An hour (opportune — lucky time) on Friday.

521. Narrated (Abū Huraira) : Allah’s Messenger talked about Friday and said, “There is an hour (opportune — lucky time) on Friday and if a Muslim gets it while offering *Ṣalāt* (prayer) and asks something from Allah, then Allah will definitely meet his demand.” And he (the Prophet) pointed out the shortness of that time with his hands. [2:57-O.B.]

CHAPTER 24. If some people leave the *Imām* during the *Jumu’ā* prayer.

522. Narrated Jābir bin ʿAbdullāh : While we were praying [*Jumu’ā* (*Khuṭba* & prayer)] with the Prophet, some camels loaded with food, arrived (from Shām). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet. So this Verse was revealed: “And when they see some merchandise or some amusement (beating of tambour (drums) etc.), they disperse headlong to it and leave you (Muḥammad ) standing.” (V.62:11) [2:58-O.B.]
CHAPTER 25. To offer Ḥṣ-Salāt (the prayer) before and after the Jumuʿa prayer.

523. Narrated Ibn ‘Umar رضي الله عنهما : ‘Allāh’s Messenger صلى الله عليه وسلم used to pray two Rak‘at before the Zuhr prayer and two Rak‘at after it. He also used to pray two Rak‘at after the Maghrib prayer in his house, and two Rak‘at after the ‘Ishā’ prayer till he departed (from the mosque), and then he would pray two Rak‘at (at home). [2:59-O.B.]
12. The Book of the Fear Prayer

CHAPTER 1. The Fear prayer.

524. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: I took part in a holy battle with Allâh’s Messenger صلى الله عليه وسلم in Najd. We faced the enemy and arranged ourselves in rows. Then Allâh’s Messenger صلى الله عليه وسلم stood up to lead the Salât (prayer) and one party stood to pray with him while the other party faced the enemy. Allâh’s Messenger صلى الله عليه وسلم and the former party bowed and performed two prostrations. Then that party left (after completing their 2nd Rak‘a individually with Taslîm, while the Prophet صلى الله عليه وسلم kept on standing). Then they took the place of those who had not prayed. [The second (latter) party joined] Allâh’s Messenger صلى الله عليه وسلم who prayed one Rak‘a (i.e., his 2nd Rak‘a with the latter party) and performed two prostrations and finished his Salât (prayer) with Taslîm. Then everyone of them [the 2nd (latter) party] bowed once and performed two prostrations individually [i.e., completed their 2nd Rak‘a and finished their Salât (prayer) with Taslîm]. [2:64-O.B.]

CHAPTER 2. The Fear prayers (can be offered) while standing or riding.

525. (Narrated Nâfi‘): Ibn ‘Umar رضي الله عنهما said in another quotation, “The Prophet صلى الله عليه وسلم said, ‘If the number of the enemy is greater than the Muslims, they can offer Salât (prayer) while standing or riding (individually).’” [2:65-O.B.]
CHAPTER 3. The chaser and the chased can offer \textit{Salât} (prayer) while riding, and by signs.

526. Narrated Ibn `Umar رضي الله عنه: When the Prophet صلی الله عليه وسلم returned from the battle of Al-Ahzâb (confederates), he said to us, “None should offer the \textit{Aṣr} prayer but at Banî Quraiza.” The \textit{Aṣr} prayer became due for some of them on the way. Some of them decided not to offer the \textit{Salât} (prayer) but at Banî Quraiza while some others decided to offer the \textit{Salât} (prayer) on the spot and said that the intention of the Prophet صلی الله عليه وسلم was not what the former party had understood. And when that was told to the Prophet صلی الله عليه وسلم he did not blame anyone of them. [2:67(B)-O.B.]
CHAPTER 1. A display of spears and shields on ‘Eid festival day.

527. Narrated ‘Āisha : Allāh’s Messenger came to my house while two girls were singing beside me the songs of Bu’âth (a story about the war between the two tribes of the Ansār, the Khazraj and the ‘Aus, before Islam). The Prophet lay down and turned his face to the other side. Then Abū Bakr came and spoke to me harshly saying, “Musical instruments of Satan near the Prophet?” Allāh’s Messenger turned his face towards him and said, “Leave them.” When Abū Bakr became inattentive, I signalled to those girls to go out and they left. [2:70-O.B.]

CHAPTER 2. Eating on the day of Fīr before going out (for the ‘Eid-ul-Fīr prayer).

528. Narrated Anas (bin Mālik) : Allāh’s Messenger never proceeded [for the Salāt (prayer)] on the day of ‘Eid-ul-Fīr unless he had eaten some dates. Anas also narrated: The Prophet used to eat odd number of dates. [2:73-O.B.]

CHAPTER 3. Eating on the day of Nahr (10th of Dhul-Ḥijja).

529. Narrated Al-Barā’bin ‘Āzib : I heard Allāh’s Messenger delivering the Khutba (religious talk). He said, “The first (thing) to do on this day is to offer the Salāt (prayer), and on returning (from the prayer) we slaughter our sacrifices (animal); and whoever did this he acted on our Sunna (legal way).” [2:75-O.B.]
13. The Book of the two ‘Eid (Festivals)

530. Narrated (Al-Barâ’ bin ‘Ázib):

The Prophet delivered the Khutba (religious talk) after offering Aṣ-Ṣalât (the prayer) on the day of Nahr and said, ‘Whoever offers the Salât (prayer) like us and slaughters like us then his Nusuk (sacrifice) will be accepted by Allâh. And whoever slaughters his sacrifice before the ‘Eid prayer then he has no Nusuk (not done the sacrifice).’ 

Abû Burda bin Niyâr, the uncle of Al-Barâ’ said, “O Allâh’s Messenger! I have slaughtered my sheep before the ‘Eid prayer and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So I slaughtered my sheep and took my food before coming for Aṣ-Ṣalât (the prayer).” The Prophet said, “The sheep which you have slaughtered is just mutton (not a Nusuk).” He (Abû Burda) said, “O Allâh’s Messenger, I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a Nusuk on my behalf?” The Prophet said, “Yes, it will be sufficient for you but it will not be sufficient (as a Nusuk) for anyone else after you.”

[2:75-O.B.]

CHAPTER 4. To proceed to a Musalla without pulpit.

531. Narrated Abû Sa‘îd Al-Khudrî:

The Prophet used to proceed to the Musalla (praying place) on the days of ‘Eid-ul-Fitr and ‘Eid-ul-Adha; the first thing to begin with was Aṣ-Ṣalât (the prayer) and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them and give them orders. And after that if he wished...
to send an army for an expedition, he would do so, or if he wanted to give an order, he would do so, and then depart. The people followed this legal way till I went out with Marwân, the governor of Al-Madîna, for the Ṣalât (prayer) of ‘Eid-ul-Adha or ‘Eid-ul-Fitr. When we reached the Muṣalla (praying place), there was a pulpit made by Kāthîr bin Aṣ-Ṣalt. Marwân wanted to get up on that pulpit before Aṣ-Ṣalât (the prayer). I got hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutba (religious talk) before the Salât (prayer). I said to him, “By Allâh, you have changed (the Prophet’s legal way).” He replied, “O Abû Sa‘îd! Gone is that which you know. I said, By Allâh! What I know is better than what I do not know.” Marwân said, “People do not sit to listen to our Khutba (religious talk) after Aṣ-Ṣalât (the prayer), so I delivered the Khutba before Aṣ-Ṣalât (the prayer).” [2:76-O.B.]

CHAPTER 5. Walking and riding for the ‘Eid prayer and Aṣ-Ṣalât (the prayer) should be offered before delivering the Khutba (religious talk) (and there is no Adhân or Iqâma for it).

532. (Narrated ‘Atâ’ that) Ibn ‘Abbâs and Jâbir bin ‘Abdullâh, had said, “There was no Adhân for the Ṣalât (prayer) of ‘Eid-ul-Fitr and ‘Eid-ul-Adha.” [2:78(C)-O.B]

CHAPTER 6. The Khutba (religious talk) (should be delivered) after the ‘Eid prayer.

533. Narrated Ibn ‘Abbâs : I offered the ‘Eid prayer with Allâh’s Messenger , Abû Bakr, ‘Umar and ‘Uthmân and all of them offered the Ṣalât (prayer) before

CHAPTER 7. Superiority of doing good deeds on the days of *Tashriq* (11th, 12th & 13th of Dhul-Hijja).

534. Narrated Ibn 'Abbâs: The Prophet ﷺ said, “No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijja).” Then some companions of the Prophet ﷺ said, “Not even *Jihâd*?” He replied, “Not even *Jihâd*, except that of a man who does it by putting himself and his property in danger (for Allâh’s sake i.e. with his life and property) and does not return with any of those things (i.e. is martyred).” [2:86-O.B.]

CHAPTER 8. To say *Takbir* on the days of Mina and while proceeding to ‘Arafât.

535. (Narrated Muhammad bin Abî Bakr Ath-Thaqafi: While we were going from Mina to ‘Arafât, I asked Anas bin Mâlik about *Talbiya*, “How did you use to say *Talbiya* in the company of the Prophet ﷺ?” Anas said: “People used to say *Talbiya* and their saying was not objected to, and they used to say *Takbir* and that was not objected to either.” [2:87-O.B.]

CHAPTER 9. *An-Nahr* and *Adh-Dhabh* (to slaughter animals)

[1] *An-Nahr* (النَّحْرُ) : literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel’s neck.

[2] *Adh-Dhabh* (الدَّحَّابَ) : means slaughtering of the animals other than camels e.g., sheep, cows, goat, etc. and is done by cutting of the carotid and jugular blood vessels at the upper part of the neck.
13. The Book of the two ‘Eid (Festivals)

(as offerings) at the Musalla (praying place) on the day of Naḥr.

536. Narrated Ibn ‘Umar: The Prophet used to Naḥr or Dhabh (slaughter sacrifices) at the Musalla (on Eid-ul-Adha).

[2:98-O.B.]

CHAPTER 10. Whoever returned (after offering the ‘Eid prayer), on the day of ‘Eid through a way different from that by which he went.

537. Narrated Jābir (bin ‘Abdullāh): On the day of ‘Eid the Prophet used to return (after offering the ‘Eid prayer) through a way different from that by which he went.

[2:102-O.B.]

538. The Hadīth of ‘Āisha about Ethiopians (see Hadīth No. 286). It is added in this quotation that, she said: ‘Umar scolded them. The Prophet said: “Leave them, I have given them (Bani Arfida) protection.”

[2:103-O.B]
CHAPTER 1. What is said regarding the Witr.

539. Narrated Ibn ‘Umar: Once a man asked Allah’s Messenger about the night prayer. Allah’s Messenger replied, “The night prayer is offered as two Rak‘at followed by two Rak‘at and (so on) and if anyone is afraid of the approaching dawn (Fajr prayer) he should pray one Rak‘at and this will be a Witr for all the Rak‘at which he has prayed before.” [2:105-O.B.]

540. Narrated ‘Aisha: Allah’s Messenger used to pray eleven Rak‘at at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty Verses before Allah’s Messenger raised his head. He also used to pray two Rak‘at (Sunna) before the (compulsory) Fajr prayer and then lie down on his right side till the Mu‘adhdhin came to him for the Salát (prayer). [2:108-O.B.]

CHAPTER 2. The timing of the Witr.

541. Narrated (‘Aisha): Allah’s Messenger offered Witr prayer at different nights at various hours extending (from the ‘Ishá’ prayer) up to the last hour of the night. [2:110-O.B.]

CHAPTER 3. One should make Witr as the last Salát (prayer) at night.

CHAPTER 4. To pray the Witr on an animal.


CHAPTER 5. To recite Qunüt (invocation) before and after bowing.

544. (Narrated Muhammad bin Sirin): Anas Ṭabari was asked, “Did the Prophet recite Qunüt in the Fajr prayer?” Anas replied in the affirmative. He was further asked, “Did he recite Qunüt before bowing?” Anas replied, “He recited Qunüt after bowing for some time (for one month).” [2:115-O.B.]

545. Narrated Anas bin Mâlik: Allah’s Messenger recited Qunüt. He replied, “Definitely it was (recited).” It was asked, “Before bowing or after it?” Anas replied, “Before bowing.” I added, “So-and-so has told me that you had informed him that it had been after bowing.” Anas said, “He has told a lie. Allāh’s Messenger recited Qunüt after bowing for a period of one month.” (Anas added), “The Prophet sent about seventy men (who knew the Qur’an by heart) towards the pagans (of Najd) who were less than they in number and there was a peace treaty between them and Allāh’s Messenger (but the pagans broke the treaty and killed the seventy men). So Allāh’s Messenger recited Qunüt for a period of one month invoking Allāh to punish them. [i.e. Rī’l and Dhakwân (tribes)].” [2:116-O.B.]

546. Narrated (Anas) Ṭabari: The Qunüt used to be recited in the Fajr and the Maghrib prayers. [2:118-O.B.]
15. The Book concerning Al-Istisqâ’

CHAPTER 1. Al-Istisqâ’


CHAPTER 2. Invocation of the Prophet

“Send (drought-famine) years on them (pagans of Makka) like the (drought-famine) years of Prophet Yûsuf (Joseph).”


549. ‘Abdullâh bin Mas’ûd said, “When the Prophet saw the refusal of the people to accept Islam, he said, ‘O Allâh! Send (on them) seven (famine years) like the seven years (of famine during the time) of (Prophet) Yûsuf (Joseph)’. So drought overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abû Sufyân went to the Prophet and said, ‘O Muḥammad! You order people to obey...
15. The Book concerning Al-\textit{Istisqā’}

Allāh and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please invoke Allāh for them.’ So Allāh revealed: ‘Then wait you for the Day when the sky will bring forth a visible smoke’ and ‘Verily! You will revert. On the Day when We shall seize you with the greatest grasp’ (V.44:10,16). (Ibn Mas’ūd added) \textit{Al-Batsha} (i.e. grasp) happened in the battle of Badr and no doubt \textit{(Ad-Dukhan)} smoke, \textit{Al-Batsha}, \textit{Al-Lizām}, and the Verse of \textit{Sūrah Ar-Rūm} have all passed. [2:121-O.B.]

550. Ibn ‘Umar ṣallāl lahu ‘alāikum said: “The following poetic verse occurred to my mind while I was looking at the face of the Prophet صلى الله عليه وسلم while he was invoking Allāh for rain. He did not get down till the rain water flowed profusely from every roof-gutter: These were the words of Abū Ṭālib:-

And a white (person — i.e. the Prophet صلى الله عليه وسلم) who is requested to invoke Allāh for rain and who takes care of the orphans and is the guardian of widows…..” [2:122-O.B.]

551. (Narrated Anas ṣallāl lahu ‘alāikum): Whenever drought threatened them, ‘Umar bin Al-Khaṭṭāb ṣallāl lahu ‘alāikum used to ask Al-‘Abbās bin ‘Abdul Muṭṭalib رضي الله عنه رضي الله عنه to invoke Allāh for rain. He used to say, “O Allāh! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allāh! Bless us with rain.”[1]

And so it would rain. [2:123-O.B.]

[1] It is of great importance to notice that it is permissible for one to request a living religious person to invoke Allāh on his behalf but if you ask Allāh through a dead or an absent (person etc.) then it is not allowed. But it is absolutely forbidden to ask or request the dead for anything, it is regarded as \textit{Shirk}. See glossary for the word \textit{Shirk}. 

CHAPTER 3. *Istisqâ’* (i.e. to offer a two *Rak‘at* prayer and then invoke Allâh for rain) in the main mosque (of the town).

552. (Narrated Sharîk bin ‘Abdullâh bin Abî Namir) : I heard Anas (bin Mâlik) saying, “(On a Friday) a person entered the main mosque while Allâh’s Messenger was delivering the *Khutba* (religious talk) and requested (the Prophet to invoke Allâh) for rain, repeating it many times,” and in this quotation (it is said), “We did not see the sun for a week.” [Anas added, Allâh’s Messenger raised both his hands and said, “O Allâh! Bless us with rain! O Allâh! Bless us with rain! O Allâh! Bless us with rain!” Anas added, “By Allâh, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila’.” Anas added, “A heavy cloud like a shield appeared from behind it (i.e. Sila’ mountain), when it came in the middle of the sky, it spread and then rained.”] Anas further said, “By (next Friday) a person entered through the same gate and at that time Allâh’s Messenger was delivering the Friday’s *Khutba* (religious talk). The man stood in front of him and said, ‘O Allâh’s Messenger: The livestock are dying and the roads are cut off, please invoke Allâh to withhold rain.’” Anas added, “Allâh’s Messenger raised both his hands and said, ‘O Allâh! Round about us and not on us. O Allâh! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.’ So
CHAPTER 4. To invoke Allâh for rain in the Khutba (religious talk) of Friday facing a direction other than the Qiblah.

553. Narrated (Anas bin Mâlik): Allâh’s Messenger raised both his hands and said, “0 Allâh! Bless us with rain. 0 Allâh! Bless us with rain. 0 Allâh! Bless us with rain” [2:127-O.B.]

CHAPTER 5. How the Prophet turned his back towards the people [while offering the Ṣalât (prayer) for rain].

554. In the Hadîth (No. 547) of ‘Abdullâh bin Zaid for (invoking Allâh) for rain, it is added: “He (the Prophet ) turned his back towards the people and faced the Qiblah and invoked (Allâh for rain). Then he turned his cloak inside out and led us in a two Rak’at prayer with loud recitation.” [2:137-O.B.]

CHAPTER 6. The raising of both hands by the Imâm during Istisqâ’ while invoking Allâh for rain.

555. Narrated Anas bin Mâlik: The Prophet never raised his hands for any invocation except for that of Istisqâ’ and he used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas did not see the Prophet raising his hands, but it is narrated that the Prophet used to raise his hands for invocations other than Istisqâ’. See Hadîth No.857 and also see Hadîth No. 1667). [2:141-O.B.]
15. The Book concerning Al-\textit{Istisqâ’}

CHAPTER 7. What should be said (or what to say) if it rains.


CHAPTER 8. If the wind blows (what should one do or say?)


CHAPTER 9. The statement of the Prophet : ‘I was granted victory with \textit{Aš-Šaba} [easterly wind (which frightened my enemies)].’

558. Narrated Ibn ‘Abbâs : The Prophet said, “I was granted victory with \textit{Aš-Šaba} and the nation of ‘Ād was destroyed by \textit{Ad-Dabûr} (westerly wind).” [2:145-O.B.]

CHAPTER 10. What is said about earthquakes and (other) signs (of the approach of the Day of Judgement).

559. Narrated Ibn ‘Umar : (The Prophet said, “O Allah! Bless our Sham and our Yemen.” People said, “Our Najd as well.” The Prophet said, “O Allah! Bless our Sham and Yemen.”) They said again, “Our Najd as well.” (On that the Prophet said), “There will appear earthquakes and \textit{Al-Fitan} (trials and afflictions, etc), and from there will come out the side of the head of Satan.” [2:147-O.B.]
CHAPTER 11. Except Allâh nobody knows when it will rain.

560.Narrated (Ibn ‘Umar) Allah’s Messenger said, “Keys of the Ghaib\(^1\) are five which nobody knows but Allâh.... nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain.” [2:149-O.B.]

\(\text{Al-Ghaib: (literally means a thing not seen, but) this word includes vast meanings: Belief in Allâh, angels, Holy Books, Allâh’s Messengers, Day of Resurrection and Al-Qadar (Divine Preordainments), it also includes what Allâh and His Messenger informed about the knowledge of the matters of the past, present and future things. e.g. news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.}\)
CHAPTER 1. *Aṣ-Ṣalāt* (the prayer) during a solar eclipse.

561. Narrated Abū Bakra: We were with Allâh's Messenger when the sun eclipsed. Allâh's Messenger stood up dragging his cloak till he entered the mosque. He led us in a two-Rak'at prayer till the sun (eclipse) had cleared. Then the Prophet, said, “The sun and the moon do not eclipse because of someone’s death. So whenever you see these (eclipses) offering the *Ṣalāt* (prayer) and invoke (Allâh) till the eclipse has cleared.”

In another quotation the Prophet said, “But with (eclipses), Allâh frightens *Ibâdahu* (His slaves).”

The Hadîth of eclipses is repeated many times and in another quotation from Mughîrî bin Shu’ba, it is narrated, “The sun eclipsed in the lifetime of Allâh’s Messenger on the day when (his son) Ibrâhîm died. So the people said that the sun had eclipsed because of the death of Ibrâhîm. Allâh’s Messenger said, “The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, offer *Ṣalāt* (prayer) and invoke Allâh.” [2:150, 153, 158-O.B.]

CHAPTER 2. To give *Ṣadaqa* (things or money given in charity) during the eclipse.

562. Narrated ‘Aîsha: In the lifetime of Allâh’s Messenger the sun eclipsed, so he led the people in *Ṣalāt* (prayer), and stood up and performed a long Qiyâm, then bowed for a long while. He stood up again and performed a long Qiyâm but
this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration (twice). He did the same in the second Rak'a as he did in the first and then finished the Salāt (prayer); by then the sun (eclipse) had cleared. Then he delivered a Khutba (religious talk) and after praising and glorifying Allāh he said, “The sun and the moon are two signs from amongst the signs of Allāh; they do not eclipse because of the death or the life of anyone. So when you see the eclipse, remember Allāh and say Tahlīr, pray and give Sadaqa.” The Prophet صلى الله عليه وسلم then said, “O followers of Muhammad! By Allāh! There is none who has more Ghfirah (self-respect) than Allāh so He has forbidden that His slaves, male or female commit illegal sexual intercourse. O followers of Muhammad! By Allāh! If you knew that which I know you would laugh little and weep much.” [2:154-O.B.]

CHAPTER 3. Making a loud announcement of As-Salāt (the prayer) in congregation for eclipse.

563. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: “When the sun eclipsed in the lifetime of Allāh’s Messenger صلى الله عليه وسلم a loud announcement was made (saying): As-Salāt-u-Jāmi’a (prayer to be offered in congregation).” [2:155-O.B.]

CHAPTER 4. To seek refuge with Allāh from the torment in the grave during eclipse.

564. Narrated ‘Āisha رضي الله عنها: A Jewess came and asked about something. She said to me, “May Allāh give you refuge from the punishment in...
16. The Book of the Eclipses

the grave.” So ‘Aisha, the Messenger of Allah’s, asked Allah’s Messenger, “Would the people be punished in their graves?” Allah’s Messenger, after seeking refuge with Allah from the punishment in the grave (and thus replied in the affirmative). Then she mentioned the Hadith of eclipse and at the end she said, “He (the Prophet ) ordered the people to seek refuge with Allah from punishment in the grave”. [2:159-O.B.]

CHAPTER 5. To offer eclipse prayer in congregation.

565. Ibn ‘Abbâs, narrated the Hadith of eclipse in detail and (then mentioned that the people) said, “O Allah’s Messenger! We saw you taking something from your place and then we saw you retreating.” The Prophet, replied, “I saw Paradise and (stretched my hands towards) a bunch (of its fruits, when you saw me taking something) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight (when you saw me retreating). I saw that most of its inhabitants were women.” The people asked, “O Allah’s Messenger! Why is it so?” The Prophet, replied, “Because of their ungratefulness.” It was asked whether they are ungrateful to Allah. The Prophet said, “They are ungrateful to their companions of life (husbands) and ungrateful to good favours done to them. If you have done good favours to one of them throughout the life and if she notices anything (undesirable) from you, she will say, ‘I have never seen any good from you’.” [2:161-O.B.]
CHAPTER 6. Whoever loved manumission (of slaves) during the solar eclipses.

566. Narrated Asmâ’ bint Abü Bakr: No doubt the Prophet ordered people to manumit slaves during the solar eclipse. [2:163-O.B.]

CHAPTER 7. To remember Allâh during the eclipse.

567. Narrated Abü Müsa: The sun eclipsed and the Prophet got up, being afraid that it might be the Hour (i.e. Day of Judgement). He went to the mosque and offered the Salât (prayer) with a long Qiyâm (standing), bowing and prostration that I had ever seen him doing. Then he said, “These signs which Allâh sends do not occur because of the life or death of somebody, but Allâh frightens with them ‘Ibâdahu (His slaves or His worshippers). So when you see anything thereof, proceed to remember Allâh, invoke Him and ask for His Forgiveness.” [2:167-O.B.]

CHAPTER 8. To recite (the Qur’ân) aloud in the eclipse prayer.

568. Narrated ‘Aisha: The Prophet recited (the Qur’ân) aloud during the eclipse prayer and when he had finished from his recitation he said the Takbîr and bowed. When he stood straight from bowing he said “Sami’Allâhu liman hamidah, Rabbanâ wa-lakal-hamd.” Then again he started reciting. In the eclipse prayer there are four bowings and four prostrations in two Rak’at. [2:172(A)-O.B.]
17. The Book about the Prostrations during Recitation

17. THE BOOK ABOUT THE PROSTRATION DURING THE RECITATION OF THE QUR'ÂN AND ITS LEGAL WAY

{CHAPTER 1. Prostration during the recitation of the Qur'ân and its legal way.}

569. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه: The Prophet ﷺ recited Sûrat An-Najm (No. 53) at Makka and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a disbeliever. [2:173-O.B.]

CHAPTER 2. To prostrate while reciting Sûrat Sâd (No. 38).

570. Narrated Ibn 'Abbâs رضي الله عنهما: The prostration of Sâd is not a compulsory one but I saw the Prophet ﷺ prostrating while reciting it. [2:175-O.B.]

CHAPTER 3. The prostration of Muslims along with Al-Mushrikûn[1] and a Mushrik is Najasun (impure)[2] and does not perform ablation;

571. Narrated (Ibn 'Abbâs) رضي الله عنهما: The Prophet ﷺ prostrated while reciting Sûrah (No. 53) An-Najm. (See Hadîth No. 569 narrated by Ibn Mas'ûd) with an addition in this quotation: "And with him prostrated


[2] Their impurity is spiritual and physical: Spiritual, because they don't believe in Allâh's Oneness and in His Prophet Muhammad صلى الله عليه وسلم; and physical, because they lack personal hygiene (filthy or Junuban) as regards urine, stools, and sexual discharges.
17. The Book about the Prostrations during Recitation

the Muslims, the Mushrikin, the jinns, and the mankind.” [2:177-O.B.]

CHAPTER 4. Whoever recited the Verses of prostration and did not prostrate.


CHAPTER 5. Prostration while reciting Idhas-Samâ’un-Shaqqat. (Sûrah No. 84).

573. Narrated Abû Salma: I saw Abû Huraira reciting Idhas-Samâ’un-Shaqqat and he prostrated during its recitation. Abû Huraira, was asked about it (prostrating), (Abû Huraira) said, “Had I not seen the Prophet prostrating, I would not have prostrated.” [2:180-O.B.]

CHAPTER 6. Whoever does not find a place for prostration (with the Imâm) because of overcrowding.

574. Narrated Ibn ‘Umar: Whenever the Prophet recited the Sûrah in which there was a prostration he would prostrate and then, we, too, would prostrate and some of us used not to find a place for prostration. [2:185-O.B.]
CHAPTER 1. What is said about the shortened prayer and for what period of stay one should offer shortened prayers.

575. Narrated Ibn 'Abbâs: The Prophet once stayed for nineteen (days) and prayed shortened prayers. [2:186-O.B.]

576. (Narrated Yalya bin Isâqi): I heard Anas saying, “We travelled with the Prophet from Al-Madîna to Makka and offered two Rak‘at [for every Salât (prayer)] till we returned to Al-Madîna.” I said, “Did you stay for a while in Makka?” He replied, “We stayed in Makka for ten days.” [2:187-O.B.]

CHAPTER 2. The Salât (prayer) at Mina (during Hajj).

577. Narrated (‘Abdullâh) bin ‘Umar: I offered the Salât (prayer) with the Prophet, Abû Bakr and ‘Umar at Mina and it was two Rak‘at. Ûthmân in the early days of his caliphate did the same, but later on he started praying the full Salât (prayer). [2:188-O.B.]

578. Narrated Hâritha bin Wahb: The Prophet led us in the Salât (prayer) at Mina (during the Hajj) and it was two Rak‘at. [2:189-O.B.]

579. (Narratéd ‘Abdur-Rahmân bin Yazid): We offered a four Rak‘at prayer at Mina behind Ûthmân bin ‘Affân. ‘Abdullâh bin Mas‘ûd was informed about it. He said sadly, “Truly to Allâh we belong and truly to Him we shall return.” And
added, “I prayed two Rak’at with Allâh’s Messenger صلى الله عليه وسلم at Mina and similarly with Abû Bakr and with ‘Umar رضي الله عنه (during their caliphates).” He further said, “May I be lucky enough to have two of the four Rak’at accepted (by Allâh).” [2:190-O.B]

CHAPTER 3. What is the length of the journey that makes it permissible for one to offer a shortened prayer? [Ibn Umar and Ibn Abbâs رضي الله عنهما used to shorten the Salât (prayers) in a journey of four Burud i.e. approx. 48 miles.]

580. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “It is not permissible for a woman who believes in Allâh and the Last Day to travel for one day and night except with a Mahram.” [2:194-O.B.]

CHAPTER 4. To offer three Rak’at of Maghrib prayer during a journey.

581. Narrated ‘Abdullâh bin ‘Umar رضي الله عنه : “I saw Allâh’s Messenger صلى الله عليه وسلم delaying the Maghrib prayer till he offered it (along with the ‘Ishâ’ prayer). He used to pray Maghrib prayer three Rak’at and perform Taslim whenever he was in a hurry during a journey. And after waiting for a short while, Iqâma used to be pronounced for the ‘Ishâ’ prayer and he would offer two Rak’at and perform Taslim. He never offered any optional Salât (prayer) till the middle of the night (when he used to pray the Tahajjud).” [2:197-O.B.]

582. Narrated Jâbir bin ‘Abdullâh رضي الله عنه : The Prophet صلى الله عليه وسلم used to offer the Nawâtîl (optional — non-obligatory) prayers, while riding, facing a direction other than that of the Qiblah. [2:199-O.B.]
CHAPTER 5. To pray the *Nawâfil* (optional — non-obligatory) prayers while riding a donkey.

583. Narrated Anas رضي الله عنه: That he prayed riding a donkey, with his face to the left of the *Qiblah*. Someone asked him (saying), “I have seen you offering the prayer in a direction other than that of the *Qiblah*.” He replied, “If I had not seen Allâh’s Messenger صلى الله عليه وسلم doing it, I would not have done it.” [2:204-O.B.]

CHAPTER 6. Whoever did not pray the *Nawâfil* (optional — non-obligatory) prayers after the (compulsory) *Salât* (prayer) during the journey.

584. (Narrated Ḥâfṣ bin ‘Āṣim) : Ibn ‘Umar رضي الله عنه went on a journey and said, “I accompanied the Prophet صلى الله عليه وسلم and he did not offer the *Nawâfil* (optional — non-obligatory) prayers during the journey, and Allâh ﷺ says: ‘Indeed! In the Messenger of Allâh (Muḥammad ﷺ) you have a good example to follow.’” (V.33:21)” [2:205-O.B.]

CHAPTER 7. Whoever offered the *Nawâfil* (optional prayers) but not after or before the compulsory *Salât* (prayers).

585. Narrated ‘Aamir bin Rabî‘a رضي الله عنه: that he had seen the Prophet صلى الله عليه وسلم praying *Nawâfil* at night on the back of his (Râbîla) mount (carriage) on a journey, facing whatever direction it took. [2:207(B)-O.B.]

CHAPTER 8. To offer the *Maghrib* and ‘*Ishâ’* prayers together on a journey.

586. Narrated Ibn ‘Abbâs رضي الله عنهما: Allâh’s Messenger صلى الله عليه وسلم used to
offer the Zuhr and 'Asr prayers together on journeys, and also used to offer the Maghrib and 'Ishâ' prayers together. [2:209(B)-O.B.]

CHAPTER 9. Whoever cannot offer Salah (prayer) while sitting, can offer Salah (prayer) while lying on his side.

587. Narrated 'Imrân bin Ḥuṣain: I had piles, so I asked the Prophet about the Salah (prayer). He said, “Offer Salah (prayer) standing and if you cannot do that, offer Salah (prayer) sitting, and if you cannot do even that, then offer Salah (prayer) lying on your side.” [2:218-O.B.]

CHAPTER 10. Whoever starts his Salah (prayer) sitting (because of ailment) and then during the Salah (prayer) feels better, can finish the rest while standing.

588. Narrated 'Āisha, the mother of the faithful believers: I never saw Allah’s Messenger offering the night prayer while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would stand up and recite thirty or forty Verses (while standing) and then bow. [2:219-O.B.]

589. Narrated (‘Āisha, the mother of the faithful believers) as above (Hadîth No. 588) with an addition in this quotation: He (Prophet) used to do the same in the second Rak'a. After finishing the Salah (prayer) he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down. [2:220-O.B.]
19. THE BOOK OF TAHAJJUD (PRAYER)

CHAPTER 1. The Tahajjud (prayer) at night [Tahajjud means optional Salât (prayers) to be offered from the middle to the last part of the night but before the compulsory morning Salât (prayer)].

590. Narrated Ibn ‘Abbâs رضي الله عنهما : Whenever the Prophet ﷺ got up at night to offer the Tahajjud prayer he used to say:

“Alláhumma lakal-ḥamd. Anta Qatiyimus-samâwâti wal-ard wa man fihinna. Wa lakal-ḥamd, Anta Nûr us-samâwâti wal-ard wa man fihinna. Wa lakal-ḥamd, Anta Malikus-samâwâti wal-ard wa man fihinna. Wa lakal-ḥamd, Antal-Ḥaq wa wa’dukal-ḥaq, wa liqâ’uka ḥaq, wa qauluka ḥaq, wal-jannatu ḥaq wan-naru ḥaq wannabi-yâna ḥaq, wa Muḥammadun ḥaq, was-sâ’atu ḥaq. Alláhumma laka as-lamtu wabika âmantu, wa ‘alaika tawakkaltu, wa ilaika anabtu wa bika khâsamtu, wa ilaika fâkhumtu faghfir lî mä qaddamatu wa mä akh-khartu wa mä as-rartu wa mä dîantu, Antal-Muqaddim wa Antal-Muakhkhîr, lâ ilâha illâ Anta (or lâ ilâha ghairuka).”

[O Allâh! All the praises are for You; You are the Holder of the heavens and the earth, and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth; and whatever is in them, You are the King of the heavens and the earth; and whatever is in them, and all the praises are for You; You are the Truth and Your Promise is the truth; and the Meeting with You is the truth; Your Words are the truth; and Paradise is the truth; and Hell is the truth and all the
Prophets (peace be upon them) are the truth. And Muhammad (صلى الله عليه وسلم) is the truth; and the Hour (Day of Resurrection) is the truth. O Allāh! I surrender to You, I believe in You and depend on You, and repent to You, and with Your Help I argue (with my opponents, the disbelievers), and I take You as a Judge (to judge between us). Please forgive me my past and future sins; and whatever I concealed and whatever I revealed; and You are the One Who makes (some people) forward and (some) backward; there is none who has the right to be worshipped but You (or, there is no other deity than You)].

[Sufyān said that ‘Abdul Karīm Abū Umaiyya added to the above, 'Wa là ħaula wa là quwata illâ billâh' (There is neither might nor power except with Allāh)]. [2:221-O.B.]

CHAPTER 2. The superiority of Tahajjud prayer (i.e. the night prayer).

591.Narrated Ibn ‘Umar صلى الله عليه وسلم: In the lifetime of the Prophet صلى الله عليه وسلم whosoever saw a dream would narrate it to Allāh’s Messenger صلى الله عليه وسلم. I had a wish of seeing a dream to narrate it to Allāh’s Messenger صلى الله عليه وسلم. I was a grown up boy and used to sleep in the mosque in the lifetime of the Prophet صلى الله عليه وسلم. I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, “I seek refuge with Allāh from the fire.” Then I met another angel who told me not to be afraid. I narrated the dream to Ḥafṣa who told it to Allāh’s Messenger صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said,
“Abdullâh is a good man. I wish he prayed Tahajjud.” After that ‘Abdullâh (i.e. Sâlim’s father) used to sleep but a little at night. [2:222-O.B.]

CHAPTER 3. Leaving the night prayer by a patient.

592. Narrated Jundab bin ‘Abdullâh : The Prophet became sick and did not get up (for Tahajjud prayer) for a night or two. [2:224-O.B.]

CHAPTER 4. The Prophet’s exhorting (the people) to Tahajjud and Nawâfil without making them compulsory.

593. Narrated ‘Alî bin Abî Ṭâlib : that one night Allâh’s Messenger came to him and Fâtimâ, the daughter of the Prophet, and said, “Don’t you (both) offer the (Tahajjud) prayer (at night)?” ‘Alî said, “O Allâh’s Messenger, our souls are in the Hands of Allâh and if He wants us to get up He will make us get up.” When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, “But man is ever more quarrelsome than anything.” (V.18:54). [2:227-O.B.]

594. Narrated ‘Aisha : Allâh’s Messenger used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet never prayed the Duha prayer, but I offer it. [2:228-O.B.]
CHAPTER 5. Standing of the Prophet (for the Salāt (prayer)) at night till his feet used to be swollen.

595. Narrated Al-Mughīra bin Shu‘ba: The Prophet used to stand [in the Salāt (prayer)] or pray till both his feet or legs swelled. He was asked [why he offered such an unbearable Salāt (prayer)] and he said, “Should I not be a thankful slave.” [2:230-O.B.]

CHAPTER 6. Sleeping in the last hours of the night.

596. Narrated Abdullâh bin ‘Amr bin Al-‘Aas: Allah’s Messenger told me, “The most beloved Salāt (prayer) to Allah is that of Dāūd (David) and the most beloved Saum (fasts) to Allah are those of Dāūd (David). He used to sleep for half of the night and then offer Salāt (prayer) for one-third of the night and again sleep for its sixth part and used to observe Saum (fast) on alternate days.” [2:231-O.B.]

597. (Narrated Masrûq): I asked ‘Aisha which was the most beloved deed to the Prophet. She said, “A deed done continuously.” I further asked, “When did he used to get up [in the night for the Salāt (prayer)].” She said, “He used to get up on hearing the crowing of a cock.” [2:232-O.B.]

598. (Narrated Al-Ash’ath): He (the Prophet) used to get up for the Salāt (prayer) on hearing the crowing of a cock. [2:233-O.B.]

599. Narrated ‘Aīsha: In my house he (Prophet) never passed the last hours of the night but sleeping. [2:234-O.B.]
CHAPTER 7. To prolong the standing posture in the Tahajjud prayer.

600. Narrated (‘Abdullâh) Ibn Mas‘ûd : “One night I offered the Tahajjud prayer with the Prophet صلى الله عليه وسلم and he kept on standing till an ill-thought came to me.” We said, “What was the ill-thought?” He said, “It was to sit down and leave the Prophet صلى الله عليه وسلم (standing).” [2:236-O.B.]

CHAPTER 8. How was the Salât (prayer) of the Prophet صلى الله عليه وسلم and how many Rak‘at, he used to offer at night?

601. Narrated Ibn ‘Abbâs : The Salât (prayer) of the Prophet صلى الله عليه وسلم used to be of thirteen Rak‘at, i.e. of the night prayer. [2:239-O.B.]

602. Narrated ‘Aïsha : The Prophet صلى الله عليه وسلم used to offer thirteen Rak‘at of the night prayer and that included the Witr and two Rak‘at (Sunna) of the Fajr prayer. [2:241-O.B.]

CHAPTER 9. The waking up of the Prophet صلى الله عليه وسلم from his sleep for the night prayer and what (how much) was cancelled from the night prayer.

603. Narrated Anas (bin Mâlik) : Sometimes Allâh’s Messenger صلى الله عليه وسلم would not observe Saum (fast) (for so many days) that we thought that he would not observe Saum (fast) that month and he sometimes used to observe Saum (fast) (for so many days) that we thought he would not leave observing Saum (fasting) throughout that month and (as regards his Salât...
(prayer) and sleep at night], if you wanted to see him offering Salât (prayer) at night, you could see him offering Salât (prayer) and if you wanted to see him sleeping you could see him sleeping. [2:242-O.B.]

CHAPTER 10. Satan’s tying of knots at the back of the head if one does not offer the night prayer.

604. Narrated Abû Huraira رضي الله عنه: Allah’s Messenger ﷺ said, “During your sleep, Satan knots three knots at the back of the head of each one of you. On every knot he reads and exhales the following words. ‘The night is long for you so stay asleep.’ When that person wakes up and remembers Allah, one knot is undone; and when he performs ablution, the second knot is undone, and when he offers Salât (prayer), the third knot is undone and he gets up energetic in a good mode and with a good heart in the morning; otherwise he gets up in a bad mode, lazy (and with not a good heart).” [2:243-O.B]

CHAPTER 11. If one sleeps and does not offer the Salât (prayer), Satan urinates in his ears.

605. Narrated ‘Abdullâh ﷺ: A person was mentioned before the Prophet ﷺ and he was told that he had kept on sleeping till morning and has not got up for the (Fajr — early morning) prayer. The Prophet ﷺ said, “Satan urinated in his ears.” [2:245-O.B.]

CHAPTER 12. Offering Salât (prayer) and invoking Allah in the last hours of the night.

606. Narrated Abû Huraira رضي الله عنه: Allah’s Messenger ﷺ said, “Our Lord, the Blessed, the Superior,
comes down every night to the nearest heaven to us during the last third of the night and He says: (Is there anyone) who invokes Me, (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me for something so that I may grant him his request? (Is there anyone) who seeks My Forgiveness, so that I may forgive him?” [2:246-O.B.]

CHAPTER 13. Sleeping in the first part of the night and getting up in its last part.

607. (Narrated Al-Aswad): I asked 'Aisha رضي الله عنها about the night prayer of the Prophet ﷺ. She replied, “He used to sleep during the first part of night, and get up in its last part to offer Salát (prayer), and then return to his bed. When Mu’adh-dhin (the call-maker) pronounced the Adhán, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out [for the Salát (prayer)].” [2:247-O.B.]

CHAPTER 14. The Sa’dát (prayer) of the Prophet ﷺ, at night in Ramadân and in other months.

608. (Narrated Abū Salama bin ‘Abdur-Rahmān رضي الله عنه): I asked ‘Aisha رضي الله عنها about the Salát (prayer) of Allâh’s Messenger ﷺ during the month of Ramadân. She said, “Allâh’s Messenger ﷺ never exceeded eleven Rak’at in Ramadân or in other months; he used to offer four Rak’at — do not ask me about their beauty and length, then four Rak’at, do not ask me about their beauty and length, and then three Rak’at.” ‘Aisha رضي الله عنها further said, “I said, ‘O Allâh’s Messenger! Do you sleep before offering the Witr prayer?’ He replied,
'O ‘Aisha! My eyes sleep but my heart remains awake!’” [2:248-O.B.]

CHAPTER 15. It is disliked to exaggerate extremely in matters of worship.

609. Narrated Anas bin Mâlik رضي الله عنه: Once the Prophet ﷺ entered (the mosque)[1] and saw a rope hanging in between its two pillars. He said, “What is this rope?” The people said, “This rope is for Zainab who, when she feels tired, holds it [to keep standing for the Ṣalât (prayer)].” The Prophet ﷺ said, “Don’t use it. Remove the rope. You should offer Ṣalât (prayer) as long as you feel active, and when you get tired, sit down.” [2:251(A)-O.B.]

CHAPTER 16. It is disliked for a person to leave offering the night prayer after he has been used to (offering) it.

610. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Aâsh رضي الله عنهما: Allah’s Messenger ﷺ said to me, “O ‘Abdullâh! Do not be like so-and-so who used to offer Ṣalât (prayer) at night and then stopped the night prayer.” [2:252-O.B.]

CHAPTER 17. The superiority of one who wakes up at night and offers the Ṣalât (prayer) with a loud voice.

611. Narrated ‘Ubâda (bin Aš-Šâmit) رضي الله عنه: The Prophet ﷺ said, “Whoever gets up at night and says:- ‘Lâ ilâha illallâhu Waḥdahu là sharika lahu. Lahul-mulku, wa lahu-l-hamdu, wa Huwa ‘ala kulli shai’ir Qadîr. Alhamdu lillâhi, wa subhâna lillâhi, wa là ilâha illallâhu, wallâhu akbar, wa là...”

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19. The Book of Tahajjud (Prayer)

"Allāhumma, ighfir li!" (O Allah! Forgive me) or invokes (Allah), he will be responded to and if he performs ablution [and offers Salāt (prayer)], his Salāt (prayer) will be accepted. [2:253-0.B.]

612. Abū Huraira Ḥabrī, in one of his narrations said that once Allāh’s Messenger said, “Your brother, i.e. ‘Abdullāh bin Rawāba does not say obscene (referring to his poetic verses):

Amongst us is Allāh’s Messenger who recites His Book when it dawns.

He showed us the guidance, after we were blind. We believe that whatever he says is true.

And he spends his nights in such a way as his sides do not touch his bed, while the pagans were deeply asleep.” [2:254-0.B.]

613. (Narrated Nāfi‘): Ibn ‘Umar Ḥabrī, said, “In the lifetime of the Prophet I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e. angels) came to me” and then he narrated the rest of Hadīth (see Hadīth No.591). [2:255-0.B.]
CHAPTER 18. What is said about the Nawâfil being prayed as two Rak'at followed by two Rak'at and so on.

614. Narrated Jâbir bin 'Abdullâh: The Prophet used to teach us the way of doing Istikhâra in all matters as he taught us the Sûrah of the Qur'ân (Istikhâra means to ask Allâh to guide one to the right sort of action concerning any job or a deed). He said, "If anyone of you decides to do any job he should offer a two Rak'at Salât (prayer) other than the compulsory ones and say [after the Salât (prayer)]:- 'Allâhumma inni as-takhîruka bi-îlmika, wa astaqdiruKA bi-qudratika, wa as'aluKa min fâdlika- al-'Azîm Fa-innâka taqdiru wa ta'amîlî, wa Anta 'Allamul-ghuyûb. Allâhumma, in kunta ta'lamu anna hadhal-amra khaïrûni, fi dinî wa maâshî wa 'aqibatî amrî (or 'âjili amrî wa 'âjilihi) faqdiru-lî wa yas-sirîlî, thumma bârik lî fihi, wa in kunta ta'lamu anna hadhal-amra shar-run lî fi dinî wa ma âshî wa 'aqibatî amrî (or 'âjili amrî wa 'âjilihi, faṣrifî 'annî was-rîfî 'anhu, waqdur lî al-khaïra haithu kâna thumma ardînî bihi. (O Allâh, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You for Your Great Favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all hidden matters. O Allâh, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life..."
in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.)” The Prophet ُصلى الله عليه وسلم added that then the person should name (mention) his need (matter etc.).” [2:263-O.B.]

CHAPTER 19. Regularity of offering two Rak‘at (Sunna before) Fajr (dawn) prayer and whoever called them Nawâfil.

615. Narrated ‘Aisha ُرضي الله عنها : The Prophet صلى الله عليه وسلم was never more regular and strict in offering any Nawâfil than the two Rak‘at (Sunna before) dawn (Fajr) prayer. [2:260-O.B.]

CHAPTER 20. What to recite in two Rak‘at (Sunna) of the Fajr prayer?

616. Narrated ‘Aisha ُرضي الله عنها : The Prophet صلى الله عليه وسلم used to offer two Rak‘at (Sunna) before the Fajr (dawn) prayer and make them so light that I would wonder whether he offered them (two Rak‘at) with Umm-ul-Kitâb (Surat Al-Fâtihah) only? [2:262-O.B.]

CHAPTER 21. To offer Du‘ha prayer when one is not travelling.

617. Narrated Abû Huraira ُصلي الله عليه وسلم : My Khalîl (friend etc.) (the Prophet صلى الله عليه وسلم) advised me to observe three things and I shall not leave them till I die: 1. To observe Saum (fast) three days every (lunar) month; 2. To offer the Du‘ha prayer; 3. To offer Witr before sleeping. [2:274-O.B.]

CHAPTER 22. To offer two Rak‘at before the Zuhr prayer.

618. Narrated ‘Aisha ُرضي الله عنها : The Prophet صلى الله عليه وسلم never missed four
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Rak‘at before the Zuhr prayer (see details in Original Bukhârî) and two Rak‘at before the Fajr prayer. [2:276-O.B.]

CHAPTER 23. The (optional) Şalât (prayer) before the Maghrîb (compulsory) Şalât (prayer).

619. Narrated ‘Abdullâh Al-Muzanî: The Prophet ﷺ said, “Perform (an optional) Şalât (prayer) before the Maghrîb (compulsory) Şalât (prayer).” He (repeated it thrice) and the third time, he said, “Whoever wants to offer it can do so,” lest the people should take it as a Sunna. [2:277-O.B.]
20. The Book of As-Salât in the mosque of Makka and Al-Madina

CHAPTER 1. The superiority of offering As-Salât (the prayer) in the mosque of Makka (Al-Masjid Al-Ḥarām), and Al-Madīna (i.e. the mosque of the Prophet).

620. Narrated Abū Huraira: The Prophet said, “Do not set out on a journey except for three mosques i.e. Al-Masjid Al-Ḥarām (at Makka), Masjid Ar-Rasūl (the mosque of Allah’s Messenger) and Masjid Al-Aqṣā (Al-Aqṣa, mosque of Jerusalem).” [2:281-O.B.]

621. Narrated Abū Huraira: Allah’s Messenger said, “One Salât (prayer) in my mosque is better than one thousand prayers in any other mosque except Al-Masjid Al-Ḥarām.”

CHAPTER 2. Masjid Qubâ’ (the mosque of Qubâ’).

622. (Narrated Nāfi’): Ibn ‘Umar never offered the Duḥa prayer except on two occasions: (1) Whenever he reached Makka; and he always used to reach Makka in the forenoon. He would perform Tawāf round the Ka’ba and then offer two Rak’at at the rear of Maqām (Ibrāhīm). (2) Whenever he visited Qubâ’, he used to visit it every Saturday. When he entered the mosque, he disliked to leave it without offering a Salât (prayer). Ibn ‘Umar narrated that Allah’s Messenger used to visit the mosque of Qubâ’ (sometime) walking and (sometime) riding. And he (i.e. Ibn ‘Umar) used to say, ‘I do only what my companions used to do and I don’t forbid anybody..."
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to offer Salât (prayer) at any time during the day or night except that one should not intend to offer Salât (prayer) at sunrise or sunset.” [2:283-O.B]

CHAPTER 3. The superiority of the place between the pulpit and the grave (of the Prophet)

623. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my Haud — (tank i.e. Al-Kauthar).” [2:287-O.B]
21. THE BOOK FOR DEALING WITH ACTIONS IN \textit{Aş-Şalát} (THE PRAYER) [which are irrelevant to the Şalât (prayer)]

CHAPTER 1. What speech is prohibited during \textit{Aş-Şalát} (the prayer).

624. Narrated 'Abdullâh bin Mas'ûd: We used to greet the Prophet while he was offering \textit{Aş-Şalát} (the prayer) and he used to answer our greetings. When we returned from An-Najâshî (the ruler of Ethiopia), we greeted him, but he did not answer us [during the Şalât (prayer)] and [after finishing the Şalât (prayer)] he said, “In \textit{Aş-Şalát} (the prayer) one is occupied (with a more serious matter).” [2:290-O.B.]

625. Narrated Zaid bin Arqam: In the lifetime of the Prophet we used to speak while offering \textit{AŞalát} (the prayer), and one of us would tell his needs to his companions, till the Verse, ‘Guard strictly the (five obligatory) Şalât (prayers) especially the middle i.e. the best (\textit{Aşr}) prayer; and stand before Allah with obedience and do not speak to others during the Şalât (prayers),’ (V.2:238) was revealed. After that we were ordered to remain silent while offering Şalât (prayer). [2:292-O.B.]

CHAPTER 2. The levelling of small stones during \textit{Aş-Şalát} (the prayer) (in front of the forehead).

626. Narrated Mu’aiqîb: The Prophet talked about a man levelling the earth on prostrating, and said, “If you have to do so, then do it once.” [2:298-O.B.]
CHAPTER 3. If an animal runs away while one is in As-Salât (the prayer).

627. Narrated Abû Barza Al-Aslamî: “During one of the holy battles I was offering Salât (prayer) and the reins of my animal were in my hands and the animal was struggling and I was following the animal. [A man (from the Khawârij) asked me about it. And when I (Abû Barza) finished my Salât (prayer)] I said: “No doubt, I participated with Allâh’s Messenger in six or seven or eight holy battles and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble.” [2:302-O.B.]

628. ‘Aisha narrated the Hadîth of eclipse (No. 562) and added in this quotation that the Prophet said: “No doubt, I saw Hell (with its different parts) destroying each other, and I saw in it ‘Amr bin Luhaî who started the tradition of As-Sawâdîh (she-camels let loose for free pastures in the name of idols and other false deities).” [2:303-O.B.]

CHAPTER 4. One should not return greetings during As-Salât (the prayer).

629. Narrated Jâbir bin ‘Abdullâh: Allâh’s Messenger sent me for some job and when I had finished it I returned and came to the Prophet and greeted him but he did not return my greeting. So I felt so sorry that only Allâh knows it and I said to myself, ‘Perhaps Allâh’s Messenger is angry because I did not come quickly,’ then again I greeted him but he did not reply. I felt even more sorry than I did the first...
time. Again I greeted him and he returned the greeting and said, “The thing which prevented me from returning the greeting was that I was offering the Șalât (prayer).” And at that time he was on his Râhila (mount) and his face was not towards the Qiblah. [2:308-O.B.]

CHAPTER 5. Keeping the hands on the hips during ș-Salât (the prayers).

22. The Book of Prostrations in Sahw

CHAPTER 1. If one offers five Rak'at (instead of four).

631. Narrated 'Abdullâh bin Mas'ûd: Once Allâh's Messenger offered five Rak'at in the Zuhr prayer. Somebody asked him whether there was some increase in As-Salât (the prayer). Allâh's Messenger said, "What is that?" He said, "You have offered five Rak'at." So Allâh's Messenger performed two prostrations of Sahw after Taslîm. [2:317-O.B.]

CHAPTER 2. If a person speaks to a person offering Salât (prayer), and the latter beckons with his hand and listens.

632. Narrated Umm Salama: I heard the Prophet forbidding the offering of two Rak'at after 'Asr (prayer). Later I saw him offering them (immediately) after he prayed the 'Asr prayer. At that time some of the Ansa'î women were (sitting) with me, so I sent my slave-girl to him having said to her: 'Stand beside him and tell him that Umm Salama says to you, 'O Allâh's Messenger I have heard you forbidding the offering of these (two Rak'at after the Asr prayer) but I have seen you offering them.' If he waves his hand then wait for him.' The slave-girl did that. The Prophet beckoned her with his hand and she waited for him. When he had finished the Salah (prayer) he said, 'O daughter of Abû Umaiyya! You have asked me about the two Rak'at after the 'Asr prayer. The people of the tribe of 'Abdul-Qais came to me and made me busy and I could not offer the two Rak'at after the Zuhr prayer. These (two Rak'at that I have just prayed) are for those (missed) ones.' [2:325-O.B.]
CHAPTER 1. What is said about those whose last words were: “La ilâha ill-Allâh (none has the right to be worshipped but Allâh)”

633. Narrated Abû Dhar: Allah’s Messenger said, “Someone came to me from my Lord and gave me the good tidings that whosoever of my follower dies worshipping none (in any way) along with Allâh, he will enter Paradise.” I asked, “Even if he committed illegal sexual intercourse (adultery) and theft?” He replied, “Even if he committed illegal sexual intercourse (adultery) and theft.” [2:329-Q.B.]


CHAPTER 2. The order of following the funeral procession.

635. Narrated Al-Barâ’ (bin ‘Azib): Allah’s Messenger ordered us to do seven things and forbade us from doing seven other things. He ordered us:

1. To follow the funeral procession,
2. To visit the sick,
3. To accept invitations,
4. To help the oppressed,
5. To fulfil the oaths,
6. To return the greetings and
7. To respond to a sneezer (saying, Yarhamu-ka-Allâh — may Allâh be Merciful to you, provided the
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sneezer says Al-hamdu-lillāh — all the praises are for Allāh.

He forbade us to use silver utensils (and dishes) and to wear golden rings, silk (clothes), Dībaj (pure silk cloth), Qassī and Istawraq (two kinds of silk cloths). [2:331-O.B.]

CHAPTER 3. Visiting the deceased person after he has been put in his shroud.

636. (Narrated Khārija bin Zaid bin Thābit): Umm Al-‘Alā’ (a Ṣaḥabī woman who gave the (Bai'a) pledge to the Prophet) said to me, “The emigrants were distributed amongst us by drawing lots and we got in our share ‘Uthmān bin Maz‘ūn. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes, Allāh’s Messenger came and I said, ‘May Allāh be Merciful to you, O Abū As-Sā’īb! My testimony is that Allāh has honoured you’. The Prophet said, ‘How do you know that Allāh has honoured him?’ I replied, ‘O Allāh’s Messenger! Let my father be sacrificed for you! On whom else shall Allāh bestow His Honour?’ The Prophet said, ‘No doubt, death came to him. By Allāh, I too wish him good, but by Allāh, I do not know what Allāh will do with me though I am Allāh’s Messenger.’ She said, “By Allāh, I will never attest the piety of anyone after that.” [2:336-O.B.]

637. Narrated Jābir bin ‘Abdullāh: When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet did not forbid me. Then my aunt Fāṭima began...
weeping and the Prophet said, “It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field).”
[2:336-O.B.]

CHAPTER 4. A man who informs the relatives of the deceased person (of his death) by himself.

638. Narrated Abû Huraira: Allâh’s Messenger informed (the people) about the death of An-Najâshî on the very day he died. He went towards the Musalla (praying place) and the people stood behind him in rows. He said four Takbîr (i.e. offered the funeral prayer).
[2:337-O.B.]

639. Narrated Anas bin Mâlik: The Prophet said, “Zaid took over the flag and was martyred. Then it was taken by Jâ’far who was martyred as well. Then Abdullah bin Rawâla took the flag but he too was martyred”, and at that time the eyes of Allâh’s Messenger were full of tears. “Then Khâlid bin Al-Walîd took the flag without being nominated as a chief (beforehand) and was blessed with victory.”
[2:338-O.B.]

CHAPTER 5. The superiority of the person whose child dies and he faces the event with patience (hoping for Allâh’s Reward).

640. Narrated Anas: The Prophet said, “A Muslim whose three children die before the age of puberty will be granted Paradise by Allâh due to His Mercy for them.”
CHAPTER 6. It is desirable to wash (the dead body) for an odd number of times.

641. Narrated Umm ‘Aṭīyya رضي الله عنها : Allāh’s Messenger صلى الله عليه وسلم came to us when his daughter died and said, “Wash her three, five, or more times with water and Sidr (Nibk—lote-tree leaves) if you think it is required and sprinkle camphor or something of it on her at the end; and when you finish, notify me.” So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it. [2:345-O.B.]

CHAPTER 7. To start from the right side while giving a bath to a dead body.

642. Narrated (Umm ‘Aṭīyya) رضي الله عنها : Allāh’s Messenger صلى الله عليه وسلم concerning his (dead) daughter’s bath, said, “Start with the right side, and the parts which are washed in ablution.” She added we combed her (hair) and (divided them) in three braids. [2:346-O.B.]

CHAPTER 8. White cloth for the shroud.

643. Narrated ‘Āisha رضي الله عنها : Allāh’s Messenger صلى الله عليه وسلم was shrouded in three Yemenite white Sahāliyya (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban. [2:354-O.B.]

CHAPTER 9. Shrouding in two pieces of cloth.

644. Narrated Ibn ‘Abbās رضي الله عنهما : While a man was at ‘Arafāt (for Hajj) with Allāh’s Messenger صلى الله عليه وسلم, he...
fell from his mount and broke his neck (or his neck was crushed by it) (and he died). The Prophet بعض الله عليه وسلم said, "Wash him with water and سيدر and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, لاببي". [2:356-O.B.]

CHAPTER 10. The shroud for a dead body.

645. Narrated Ibn ‘Umar رضي الله عنهما: When ‘Abdullâh bin Ubaï (the chief of hypocrites) died, his son came to the Prophet صلى الله عليه وسلم and said, “O Allah’s Messenger, please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allah’s Forgiveness for him.” So Allah’s Messenger صلى الله عليه وسلم gave his shirt to him and said, “Inform me (when the funeral is ready) so that I may offer the funeral prayer.” So, he informed him and when the Prophet صلى الله عليه وسلم intended to offer the funeral prayer, ‘Umar gave hold of his hand and said, “Has Allah not forbidden you to offer the funeral prayer for the hypocrites?” The Prophet صلى الله عليه وسلم said, “I have been given the choice, for Allah says: ‘Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites), or ask not forgiveness for them ...., (and even) if you ask seventy times for their forgiveness .... Allah will not forgive them.’ (V.9:80)” So the Prophet صلى الله عليه وسلم offered the funeral prayer and on that the revelation came: “And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (i.e. hypocrites) who dies.” (V.9:84). [2:359-O.B.]

646. Narrated Jâbir رضي الله عنه: The Prophet صلى الله عليه وسلم came to (the grave
of) ‘Abdullâh bin Ubaï after his body was buried. The body was brought out and then the Prophet put his saliva over the body and clothed it in his shirt. [2:360- O.B.]

CHAPTER 11. If sufficient cloth for the shroud is not available but only that much which covers the head or the feet, then the head is to be covered.

647. Narrated Khabbâb: We emigrated with the Prophet in Allâh’s Cause, and so our reward was then surely incumbent on Allâh. Some of us died and they did not take anything from their rewards in this world, and amongst them was Muṣ'ab bin ‘Umair; and the others were those who got their rewards. Muṣ'ab bin ‘Umair was martyred on the day of the battle of Uhud and we found nothing to shroud him in except his Burda. And when we covered his head his feet became bare and vice versa. So the Prophet ordered us to cover his head only and to put ldhkhir (a kind of shrub) over his feet. [2:366- O.B.]

CHAPTER 12. (If) somebody prepared his shroud! (before his death) (in the lifetime of the Prophet and the Prophet did not object to that).

648. Narrated Sahl: A woman brought a woven Burda (sheet) having edging (border) to the Prophet . Then Sahl asked them whether they knew what is Burda, they said that Burda is a cloak and Sahl confirmed their reply. Then the woman said, “I have woven it with my own hands and I have brought it so that you may wear it.” The Prophet accepted it, and at that time he was in
need of it. So he came out wearing it as his waist-sheet. A man praised it and said, “Will you give it to me? How nice it is!” The other people said, “You have not done the right thing as the Prophet is in need of it and you have asked for it when you know that he never turns down anybody’s request.” The man replied, “By Allâh, I have not asked for it to wear it but to make it my shroud.” Later it was his shroud. [2:367-O.B.]

CHAPTER 13. (Is it permissible for) women to accompany the funeral procession?

649. Narrated Umm ‘Atîyya: We were forbidden to accompany funeral processions but not strictly. [2:368-O.B.]

CHAPTER 14. The mourning of a woman for a dead person other than her husband.

650. Narrated Umm Habîba, wife of the Prophet: I heard the Prophet saying: “It is not legal for a woman who believes in Allâh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days.” [2:370-O.B.]

CHAPTER 15. Visiting the graves.

651. Narrated Anas bin Mâlik: The Prophet passed by a woman who was weeping beside a grave. He told her to fear Allâh and be patient. She said to him, “Go away, for you have not been afflicted with a calamity like mine.” And she did not recognize him. Then she was informed that he was the Prophet. So
she went to the house of the Prophet and there she did not find any guard. Then she said to him, “I did not recognize you.” He said, “Verily, the patience is at the first stroke of a calamity.” [2:372-O.B.]

CHAPTER 16. The statement of the Prophet: ‘The deceased is punished because of the weeping (with wailing) of some of his relatives if wailing was the custom of that dead person.’

652. Narrated Uṣâma bin Zaid: The daughter of the Prophet sent (a messenger) to the Prophet requesting him to come as her child was dying (or was gasping), but the Prophet returned the messenger and told him to convey his greeting to her and say: “Whatever Allâh takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allâh’s Reward.” She again sent for him, swearing that he should come. The Prophet got up, and so did Sa’d bin ‘Ubâdâ, Mu’âdh bin Jabal, Ubaï bin Ka’b, Zaid bin Thâbit and some other men. The child was brought to Allâh’s Messenger while his breath was disturbed in his chest (the subnarrator thinks that Uṣâma added:) as if it was a leather water-skin. On that the eyes of the Prophet started shedding tears. Sa’d said, “O Allâh’s Messenger what is this?” He replied, “It is mercy which Allâh has lodged in the heart of His slaves, and Allâh is Merciful only to those of His slaves who are merciful (to others).” [2:373-O.B.]
653. Narrated Anas bin Malik: We were (in the funeral procession) of one of the daughters of the Prophet and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, “Is there anyone among you who did not have sexual relation with his wife last night?” Abū Talha replied in the affirmative. And so the Prophet told him to get down in the grave. And so he got down in her grave. [2:374-O.B.]

654. Narrated ‘Umar: Allah’s Messenger said, “The dead person is tortured by the crying of his relatives”. After the death of ‘Umar, Aisha said, “May Allah be Merciful to ‘Umar. By Allah, Allah’s Messenger did not say that a believer is punished by the weeping (crying aloud) of his relatives. But he said, ‘Allah increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.’” (‘Aisha) further added, “The Qur’ān is sufficient for you (to clear up this point) as Allah has stated: ‘No bearer of burdens shall bear the burden of another.’” (V.35:18) (V.6:164).

655. Narrated ‘Āisha: Once Allah’s Messenger passed by (the grave of) a Jewess whose relatives were weeping over her. He said, “They are weeping (crying aloud) over her and she is being tortured in her grave.” [2:376-O.B.]

CHAPTER 17. What (sort of) wailing over a deceased is disliked.

656. Narrated Al-Mughira: I heard the Prophet saying, “Ascribing false things to me is not like...
ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-fire.” Al-Mughira added that he heard the Prophet صلى الله عليه وسلم saying, “The deceased who is wailed over is tortured for that wailing.” [2:378-O.B.]

CHAPTER 18. ‘He who slaps his cheeks is not from us.’

657. Narrated ‘Abdullâh رضي الله عنه: The Prophet صلى الله عليه وسلم said, “He who slaps his cheeks, tears his clothes and calls to or, follows the ways and traditions of the Days of Ignorance, is not from us.” [2:382-O.B.]

CHAPTER 19. The sorrow of the Prophet صلى الله عليه وسلم for Sa’d bin Khaula.

658. Narrated Sa’d bin AbI Waqqa رضي الله عنه: In the year of the last Hajj of the Prophet صلى الله عليه وسلم, I became seriously ill and the Prophet صلى الله عليه وسلم visited me enquiring about my health. I told him, “I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-third of my property in charity?" He said, “No.” I asked, “Half?” He said, “No”, then he added, “One-third, and even one-third is much. You’d better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allâh’s sake, even for what you put in your wife’s mouth”. I said, “O Allâh’s Messenger! Will I be left alone after my companions have gone?” He said, “If you are left behind, whatever good deeds you will do, will upgrade you and raise you high. And perhaps you will have a long life so that some people will be benefitted by you while...
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others will be harmed by you. O Allâh! Complete the emigration of my companions and do not turn them renegades.” But Allâh’s Messenger felt sorry for poor Sa’d bin Khauła as he died in Makka (but Sa’d bin Abî Waqqâs lived long after the Prophet). [2:383(A)-O.B.]

CHAPTER 20. Shaving the head on the falling of a calamity is forbidden.

659. Narrated Abû Mûsa: that he got seriously ill, fainted, and could not reply his wife while he was lying with his head in her lap. When he came to his senses, he said, “I am innocent of those, of whom Allâh’s Messenger was innocent. Allâh’s Messenger is innocent of the woman who cries aloud (or slaps her face) and who shaves her head and who tears off her clothes (on the falling of a calamity).” [2:383(B)-O.B.]

CHAPTER 21. Whoever sat down and looked sad when afflicted with a calamity.

660. Narrated ‘Âisha: When the Prophet got the news of the death of Ibn Hârîthah, Ja’far and Ibn Rawâhah he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja’far. The Prophet ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet said, “Forbid them.” So again he went and came back for the third time and said, “O Allâh’s Messenger! By Allâh, they did not listen to us at all.” (‘Âisha) added,
Allah’s Messenger ordered him to go and put dust in their mouths. [2:386-O.B.]

CHAPTER 22. Whoever shows no signs of grief or sorrow on the falling of a calamity.

661. Narrated Anas (bin Mâlik) رضي الله عنه: One of the sons of Abû Ĥalâ became (sick) and died and Abû Ĥalâ at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abû Ĥalâ came, he asked, “How is the boy?” She said, “The child is quiet and I hope he is in peace.” (Abû Ĥalâ) passed the night and in the morning took a bath and when he intended to go out, she told him that his son had died, Abû Ĥalâ offered the (morning) prayer with the Prophet صلى الله عليه وسلم and informed the Prophet صلى الله عليه وسلم of what happened to them. Allah’s Messenger صلى الله عليه وسلم said, “May Allah bless you both concerning your night (that is, may Allah bless you both with good offspring).” (Suﬁyân said) A man from the Ansâr said, “They (i.e. Abû Ĥalâ and his wife) had nine sons and all of them became reciters of the Qur’ân (by heart).” [2:388-O.B.]

CHAPTER 23. The saying of the Prophet صلى الله عليه وسلم (at the death of his son Ibrâhîm), ‘Indeed we are grieved by your separation.’

662. Narrated (Anas bin Mâlik) رضي الله عنه: We went with Allah’s Messenger صلى الله عليه وسلم to the blacksmith Abû Saif, and he was the husband of the wet-nurse of Ibrâhîm (the son of the Prophet صلى الله عليه وسلم). Allah’s Messenger صلى الله عليه وسلم took Ibrâhîm and kissed him and smelled him and later
we entered Abū Saif’s house and at that time Ibrāhīm was in his last breaths, and the eyes of Allāh’s Messenger started shedding tears. 'Abdur-Rahmān bin ‘Auf said, “O Allāh’s Messenger even you are weeping!” He said, “O Ibn ‘Auf, this is mercy.” Then he wept more and said, “The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrāhīm! Indeed we are grieved by your separation.” [2:390-O.B.]

CHAPTER 24. To weep near a patient.

663. Narrated ‘Abdullāh bin ‘Umar: Sa’d bin ‘Ubāda became sick and the Prophet along with ‘Abdur-Rahmān bin ‘Auf, Sa’d bin Abī Waqqāṣ and ‘Abdullāh bin Mas‘ūd visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, “Has he died?” They said, “No, O Allah’s Messenger”. The Prophet wept and when the people saw the weeping of Allāh’s Messenger, they all wept. He said, “Will you listen? Allāh does not punish for shedding tears, nor for the grief of the heart but he punishes because of this or bestows His Mercy.” He pointed to his tongue and added, “The deceased is punished for the wailing of his relatives over him.” [2:391-O.B.]
CHAPTER 25. The forbiddance of wailing and crying aloud; and scolding those who practice them.

664. Narrated Umm 'Aṭiyā: At the time of giving the (Bai'a) pledge to the Prophet صلى الله عليه وسلم one of the conditions was that we would not wail, but it was not fulfilled except by five women and they were Umm Sulaim, Umm Al-'Alâ', the daughter of Abî Sabra, the wife of Mu‘âdh, and two other women; or the daughter of Abî Sabra and the wife of Mu‘âdh and another woman. [2:393-O.B.]

CHAPTER 26. Standing for the funeral procession.

665. Narrated ‘Āmir bin Rabî‘a: The Prophet صلى الله عليه وسلم said, "If anyone of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him." [2:395-O.B.]

CHAPTER 27. When should one sit after standing for the funeral procession?

666. (Narrated Sa‘îd Al-Maqbûri that his father said: While we were accompanying a funeral procession). Abû Huraira صلى الله عليه وسلم got hold of the hand of Marwân and they sat down before the coffin was put down. Then Abû Sa‘îd came and took hold of Marwân’s hand and said, "Get up. By Allah, no doubt this (i.e. Abû Huraira) knows that the Prophet صلى الله عليه وسلم forbade us to do that." Abû Huraira said, "He (Abû Sa‘îd) has spoken the truth." [2:396-O.B.]
CHAPTER 28. Standing for the funeral procession of a Jew.

667. Narrated Jâbir bin ‘Abdullâh رضي الله عنه (Al-Janâ‘îz): A funeral procession passed in front of us and the Prophet صلى الله عليه وسلم stood up and we too stood up. We said, “O Allâh’s Messenger, this is the funeral procession of a Jew.” He said, “Whenever you see a funeral procession, you should stand up.” [2:398-O.B.]

CHAPTER 29. Men and not women are to carry the coffin.

668. Narrated Abû Sa‘îd Al-Khadrī رضي الله عنه (Al-Janâ‘îz): Allâh’s Messenger صلى الله عليه وسلم said, “When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, ‘Present me (hurriedly),’ and if he was not righteous, it will say, ‘Woe to it (me)! Where are they taking it (me)?’ Its voice is heard by everything except mankind and if he heard it he would fall unconscious.” [2:400-O.B.]

CHAPTER 30. Hurrying up with the coffin.

669. Narrated Abû Hurairâ رضي الله عنه (Al-Janâ‘îz): The Prophet صلى الله عليه وسلم said, “Hurry up with the dead body for if it was righteous, you are forwarding it to a good thing and if it was otherwise (not righteous), then you are putting off an evil thing down your necks.” [2:401-O.B.]

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[1] This order was cancelled by the last action of the Prophet صلى الله عليه وسلم according to the Hadîth narrated by ‘A‘îf رضي الله عنه in Sahîh Muslim (Fath Al-Bârî, Page No. 424, Vol. 3).
CHAPTER 31. Superiority of accompanying funeral processions.

670. (Narrated Nâfi‘): Ibn ‘Umar was told that Abû Huraira said, “Whoever accompanies the funeral procession will have a reward equal to one Qirât.” Ibn ‘Umar said, “Abû Huraira talks of an enormous reward.” ‘Aisha attested Abû Huraira’s narration and said, “I heard Allah’s Messenger saying like that.” Ibn ‘Umar said, “We have lost numerous Qirât.” [2:409-O.B.]

CHAPTER 32. What is disliked of establishing places for worship (mosques) over the graves.

671. (Narrated ‘Urwa): ‘Aisha said, “The Prophet in his fatal illness said, ‘Allâh cursed the Jews and the Christians because they took the graves of their Prophets as places for worship (mosques)’. ‘Aisha added, “Had it not been for that the grave of the Prophet would have been made prominent but I am afraid it might be taken (as a) place for worship (mosque).” [2:414-O.B.]

CHAPTER 33. The offering of the funeral prayer of a woman who died during the delivery (of a child). [And there are four Takbîr with no bowings or prostration].

672. Narrated Samura bin Jundab: I offered the funeral prayer behind the Prophet for a woman who had died during childbirth.

1) After the first Takbîr one should recite Sûrat Al-Fâtiha.
2) After the second Takbîr one should recite Salât upon the Prophet.
3) After the third Takbîr one should invoke Allâh for the dead.
4) After the fourth Takbîr one should invoke Allâh for himself and other Muslims.
and he stood up by the middle of the coffin.\footnote{For a male, \textit{Imâm} should stand by the head of the deceased’s coffin.}

CHAPTER 34. The recitation of \textit{Sûrat Al-Fâtiha} in the funeral prayer.

673. (Narrated Talha bin ‘Abdullâh bin ‘Auf: I offered the funeral prayer behind) Ibn ‘Abbâs and he recited \textit{Al-Fâtiha} and said, “You should know that it (i.e. recitation of \textit{Al-Fâtiha}) in the funeral prayer is the \textit{Sunna} (legal way of Prophet Muhammad).”\footnote{\textit{Fat Al-Bâri}, Vol. 3, Page 482: quoted this from the book \textit{Musnad Al-Azhmad}.}

CHAPTER 35. A dead person hears the footsteps (of the living).

674. Narrated Anas: The Prophet said, “When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad? He will say: I testify that he is Allah’s slave and His Messenger, then it will be said to him, ‘Look at your place in the Hell-fire. Allah has changed for you a place in Paradise instead of it.’” Then Prophet added, “The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, ‘I do not know, but I used to say what the people used to say! It will be said to him, ‘Neither did you know nor did you take the guidance (by following the Qur’ân),’ then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever near to him...\footnote{For a male, \textit{Imâm} should stand by the head of the deceased’s coffin.}
CHAPTER 36. Whoever desired to be buried in the Sacred Land or something like it.

675. Narrated Abü Huraira: The angel of death was sent to Müsa (Moses) and when he came to him, Müsa (Moses) slapped him, and spoiled one of his eyes. The angel went back to his Lord, and said, “You sent me to a slave who does not want to die.” Allâh restored his eye and said, “Go back and tell him [i.e. Müsa (Moses)] to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand.” (So the angel came to him and told him the same). Then Müsa (Moses) asked, “O my Lord! What will be then?” He said, “Death will be then.” He said, “Let it be now.” He asked Allâh that He bring him near the Sacred Land at a distance of a stone’s throw. Allâh’s Messenger said, “Were I there I would show you the grave of Müsa (Moses) by the way near the red sand-hill.” [2:423-O.B.]

CHAPTER 37. The funeral prayer of a martyr.

676. Narrated Jâbir bin ‘Abdullâh: The Prophet collected every two martyrs of Uhud in one piece of cloth, then he would ask, “Which of them had (knew) more of the Qur’ân?” When one of them was pointed out for him, he would put that one first in the grave and say, “I will be a witness on these on the Day of Resurrection.” He ordered them to be buried with their blood on their bodies and they were neither washed nor a
funeral prayer offered for them. [2:427-O.B.]

CHAPTER 38. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him and should Islam be explained to a boy (below the age of puberty).

677. Narrated 'Uqba bin 'Aamir : The Prophet one day went out and offered the funeral prayer for the martyrs of 'Uliud, he then mounted on the pulpit and said I will pave the way for you as your predecessor and will be a witness over you. By Allâh, I see my Haud (Tank Al-Kauthar) just now, and I have been given keys of the treasures of earth (or keys of earth). By Allâh, I am not afraid that you will worship others along with Allâh after my death but I am afraid that you will fight with one another (for worldly things).” [2:428-O.B.]

678. Narrated 'Abdullâh bin 'Umar : 'Umar Set out along with the Prophet with a group of people to Ibn Saiyad till they saw him playing with the boys near the hillocks of Bani Maghâla. Ibn Saiyad at that time was nearing his puberty and did not notice (us) until the Prophet stroked him with his hand and said to him, “Do you testify that I am Allâh’s Messenger.” Ibn Saiyad looked at him and said, “I testify that you are the Messenger of illiterates,” Then Ibn Saiyad asked the Prophet, “Do you testify that I am Allâh’s Messenger?” The Prophet refuted it and said, “I believe in Allâh and His Messenger”
Then he said (to Ibn Saiyad),[1] “What do you think?” Ibn Saiyad answered, “True people and liars visit me.” The Prophet صلى الله عليه وسلم said, “You have been confused as to this matter.” Then the Prophet صلى الله عليه وسلم said to him, “I have kept something (in my mind) for you, (can you tell me that?)” Ibn Saiyad said, “It is Ad-Dukh (the smoke).”[2] The Prophet صلى الله عليه وسلم said, “Let you be in ignominy. You cannot cross your limits.” On that ‘Umar رضي الله عنه said, “O Allah’s Messenger! Allow me to chop his head off.” The Prophet صلى الله عليه وسلم said, “If he is he (i.e. Dajjâl), then you cannot over-power him, and if he is not, then there is no use of murdering him.” (Ibn ‘Umar رضي الله عنه added): Later on Allah’s Messenger صلى الله عليه وسلم once again went along with Ubal bin Ka’b to the date-palm trees (garden) where Ibn Saiyad was staying. The Prophet صلى الله عليه وسلم wanted to hear something from Ibn Saiyad before Ibn Saiyad could see him, and the Prophet صلى الله عليه وسلم saw him lying covered with a sheet and from where his murmurs were heard. Ibn Saiyad’s mother saw Allah’s Messenger صلى الله عليه وسلم while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyad, “O Sâf! (and that was the name of Ibn Saiyad) Here is Muhammad.” And with that Ibn Saiyad got up. The Prophet صلى الله عليه وسلم said, “Had this woman left him (Had she not disturbed him), then Ibn Saiyad would have

[1] When the Prophet صلى الله عليه وسلم said to Ibn Saiyad, “I have kept something (in my mind) for you,” he meant Sûrat Ad-Dukhán. Ibn Saiyad guessed imperfectly for he mentioned just part of the word, i.e. Dukh. By this way the Prophet صلى الله عليه وسلم proved that Ibn Saiyad was just a sooth-sayer to whom the devils conveyed non-sensical fragments of information from the spiritual world.

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revealed the reality of his case.”
[2:437-O.B.]

679. Narrated Anas : A young Jewish boy used to serve the Prophet and he became sick. So the Prophet went to visit him. He sat near his head and asked him to embrace Islâm. The boy looked at his father, who was sitting there; the latter told him to obey Abû-Qâsim and the boy embraced Islâm. The Prophet came out saying: “All the praises and thanks be to Allâh Who saved the boy from the Hell-fire.” [2:438-O.B.]

680. Narrated Abû Huraira : Allâh’s Messenger said, “Every child is born on Al-Fitrah [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?” Then Abû Huraira recited the holy Verses:- Allâh’s Fitrah (i.e. Allâh’s Islâmic Monotheism) with which He has created mankind. No change let there be in Khalq-illâh (i.e. the Religion of Allâh — Islâmic Monotheism). That is the Straight Religion but most of men know not.” (V.30:30). [2:441-O.B.]

CHAPTER 39. If Al-Mushrik (a polytheist, a pagan etc.) says, “Lâ ilâha ill-Allâh” (none has the right to be worshipped but Allâh) at the time of his death.

681. Narrated Al-Musaiyyab bin Hazn : When the time of the death of Abû Tâlib approached, Allâh’s Messenger went to him and found Abû Jahl bin Hishâm and ‘Abdullâh bin AbI Umaiyya bin Al-Mughîra by his side. Allâh’s Messenger said to Abû...
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Ṭâlib, “O uncle! Say: *La ilâha ill-Allâh* (none has the right to be worshipped but Allâh) a sentence with which I shall be a witness (i.e. argue) for you before Allâh.” Abû Jahl and ‘Abdullâh bin Abî Umaiyya said, “O Abû Ṭâlib! Are you going to denounce the religion of ‘Abdul Muṭṭalib?” Allâh’s Messenger kept on inviting Abû Ṭâlib to say it [i.e. *La ilâha ill-Allâh* (none has the right to be worshipped but Allâh)] while they (Abû Jahl and ‘Abdullâh) kept on repeating their statement till Abû Ṭâlib said as his last statement that he was on the religion of ‘Abdul Muṭṭalib and refused to say, *La ilâha ill-Allâh* (none has the right to be worshipped but Allâh). Then Allâh’s Messenger said, “I will keep on asking Allâh’s Forgiveness for you unless I am forbidden (by Allâh) to do so.” So Allâh revealed (the Verse) concerning him [i.e. “It is not (proper) for the Prophet and those who believe to ask Allâh’s Forgiveness for the Mushrikûn (polytheists, disbelievers in the Oneness of Allâh, pagans etc.) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire”] (V.9:113). [2:442-O.B.]

CHAPTER 40. Preacher delivering a lecture at a grave and the sitting of his companions around him.

682. Narrated ‘Âli: We were accompanying a funeral procession in Baqî’il-Gharqad. The Prophet came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, “There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for
him whether he will be among the blessed or wretched.” A man said, “O Allah’s Messenger should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us is wretched will do the deeds of a wretched person?” The Prophet صلى الله عليه وسلم said, “The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched.” Then he recited the Verses:—

“As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna [(the best) i.e. either Lâ ilâha ill-Allâh (none has the right to be worshipped but Allah) or a reward from Allah i.e. Allah will compensate him for what he will spend in Allah’s way or bless him with Paradise]. We will make smooth for him the path of ease (goodness).”

(V.92: 5-7) [2:444-O.B.]

CHAPTER 41. What is said about committing suicide.

683. Narrated Thâbit bin Ad-Dahhâk رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g. if he says, ‘If such thing is not true then I am a Jew,’ he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hell-fire.


684. Narrated Jundab رضي الله عنه : The Prophet صلى الله عليه وسلم said, “A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him.”

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685. Narrated Abû Huraira : رضي الله عنه
The Prophet صلى الله عليه وسلم said, “He who commits suicide by throttling shall keep on throttling himself in the Hell-fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire (forever).” [2:446-O.B.]

CHAPTER 42. The praising of a deceased by the people.

686. Narrated Anas (bin Mâlik) : رضي الله عنه
A funeral procession passed and the people praised the deceased. The Prophet صلى الله عليه وسلم said, “It has been affirmed to him.” Then another funeral procession passed and the people spoke badly of the deceased. The Prophet صلى الله عليه وسلم said, “It has been affirmed to him”. ’Umar bin Al-Khaẗṭâb asked Allâh’s Messenger ﷺ, “What has been affirmed?” He replied, “You have praised this one so Paradise has been affirmed to him; and you have disparaged (spoken badly of) the other, so Hell has been affirmed to him. You people are Allâh’s witnesses on earth.” [2:448-O.B.]

687. Narrated ’Umar : رضي الله عنه
The Prophet صلى الله عليه وسلم said: If four persons testify the piety of any Muslim, Allâh will grant him Paradise.” We asked, “If three persons testify his piety?” He (the Prophet صلى الله عليه وسلم) replied, “Even three.” Then we asked, “If two?” He replied, “Even two.” We did not ask him regarding one witness. [2:449-O.B.]

CHAPTER 43. What is said regarding the punishment in the grave.

688. Narrated Al-Barâ‘ bin ‘Azib : رضي الله عنه
The Prophet صلى الله عليه وسلم said, “When a faithful believer is made to sit
in his grave, then (the angels) come to him and he testifies that 

\[ \text{La ilāha ill-Allāh wa anna Muḥammad-ar-Rasūl Allāh} \] (none has the right to be worshipped but Allāh and Muhammad is Allāh’s Messenger.)” And that corresponds to Allāh’s Statement: “Allāh will keep firm those who believe with the word that stands firm....” (V.14:27). [2:450-O.B.]

689. Narrated Ibn ‘Umar رضي الله عهدهم: The Prophet looked at the dead people of the well (the well in which there were the bodies of those pagans killed during the battle of Badr) and said, “Have you found true what your Lord promised you?” Somebody said to him, “You are addressing dead people.” He replied, “You do not hear better than they but they cannot reply.” [2:452-O.B.]

690. Narrated ‘Aisha رضي الله عهدها: The Prophet said, “They (the Quraish pagans killed during the battle of Badr) now realise that what I used to tell them was the truth.” And Allāh said, ‘Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the disbelievers) nor can you make the deaf hear. (V.27:80). [2:453-O.B.]

691. Narrated Asmâ’ bint Abī Bakr رضي الله عهدها: Allāh’s Messenger once stood up delivering a Khutba (religious talk) and mentioned the afflictions and trials which people will face in their grave. When he mentioned that, the Muslims started crying loudly. [2:455-O.B.]
CHAPTER 44. To seek refuge with Allah, from the punishment in the grave.

692. Narrated Abû Ayûb: Once the Prophet went out after sunset and heard a (dreadful) voice, and said, “The Jews are being punished in their graves.” [2:457-O.B.]

693. Narrated Abû Huraira: Allah’s Messenger used to invoke (Allah): “Alláhumma inni a’udhu bika min ‘adhábil-qabr, wa min ‘adhábin-nár, wa min fitnatil-mahya wal-mamât, wa min fitnatil-MasIh Ad-Dajjál. (O Allah! I seek refuge with you from the punishment in the grave and from the punishment in the Hell-fire and from the Fitnah (trial and afflictions etc.) of life and death, and the Fitnah (trial and afflictions etc.) of Al-Mast Ad-Dajjál.” [2:459-O.B.]

CHAPTER 45. The deceased is shown his actual place (in Paradise or in Hell) both in the morning and in the afternoon.

694. Narrated ‘Abdullâh bin ‘Umar: Allah’s Messenger said, “When anyone of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, ‘This is your place till Allah resurrect you on the Day of Resurrection.’” [2:461-O.B.]

CHAPTER 46. What is said regarding the dead children of Muslims.

695. Narrated Al-Barâ’: When Ibrâhîm (the son of Prophet expired, Allah’s Messenger
CHAPTER 47. What is said regarding the (dead) children of Al-Mushrikün[1].


697. Narrated Samura bin Jundab: Whenever the Prophet finished the (morning) prayer, he would face us and ask, “Who amongst you had a dream last night?” So if anyone had seen a dream he would narrate it. The Prophet would say: Ma shâ‘Allâh (an Arabic maxim meaning literally, ‘What Allah wished,’ and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet said, “But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again.

said, ‘What is this?’ They told me to proceed on and we went on till we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head returned to its normal state and the man came back and struck him again (and so on). I said, ‘Who (what) is this?’ They told me to proceed on: so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said ‘Who (what) is this?’ They told me to proceed on. So we proceeded on till we reached a river of blood and there was a man in it, and another man (was standing at its bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, ‘What is this?’ They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its base was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two
companions) made me climb up the tree and made me enter a house, better than which I had never seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allah had given the knowledge of the Qur'an (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those whom you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those whom you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Ibrâhim (Abraham) and the little children around him were the offspring of the people. And the one who was kindling the fire was Mâlik, the gate-keeper of the Hell-fire. And the first house in which you entered was the house of the common believers, and the second house was of the martyrs. I am Jibrael (Gabriel) and this is Mikâel (Michael). Raise your head.' I raised my head and saw a thing like a cloud
over me. They said, ‘That is your place.’ I said, ‘Let me enter my place.’ They said, ‘You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.’” [2:468-O.B.]

CHAPTER 48. Sudden unexpected death.

698. Narrated ‘Aisha رضي الله عنها : A man said to the Prophet صلى الله عليه وسلم, “My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?” The Prophet صلى الله عليه وسلم replied in the affirmative. [2:470-O.B.]

CHAPTER 49. What is said regarding the graves of the Prophet صلى الله عليه وسلم, Abû Bakr and ‘Umar رضي الله عنهما.

699. Narrated ‘Aisha رضي الله عنها : Allah’s Messenger صلى الله عليه وسلم during his sickness asked repeatedly, “Where am I today? Where will I be tomorrow?” And he was waiting for the day of my turn (impatiently). Then, when my turn came, Allah took his soul away (in my lap) between my chest and arms and he was buried in my house. [2:471-O.B.]

700. Narrated ‘Umar bin Al-Khattâb رضي الله عنه : Allah’s Messenger صلى الله عليه وسلم was pleased with these six persons till his death. And those six persons were namely: ‘Uthmân, Alî, Ṭalḥa, Az-Zubair, Abdur-Rahîm bin ‘Auf and Sa’d bin Abî Waqqâs رضي الله عنهم. [2:475-O.B.]
CHAPTER 50. What is forbidden as regards: "Abusing the dead".

CHAPTER 1. It is obligatory to pay the Zakât[1].

702. Narrated Ibn ‘Abbâs ••: The Prophet sent Mu’âdh to Yemen and said, “Invite the people to testify that Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) and I am Allâh’s Messenger (Islamic Monotheism), and if they obey you to do so, then inform them that Allâh has enjoined on them five Şalât (prayers) in every day and night (in twenty-four hours), and if they obey you to do so, then inform them that Allâh has made it obligatory for them to pay the Şadaqa[2] (Zakát) from their properties and it is to be taken from the wealthy among them and given to the poor among them.” [2:478-O.B.]

703. Narrated Abû Ayûb: A man said to the Prophet ••: “Tell me of such a deed as will make

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[1] Zakât: A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islam. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. Zakât is meant for eight types of people as mentioned in the Noble Qur’ân:

“Âs-Şadaqaţ: (here it means Zakât) are only for the: (1) Fuqará’ (the poor who do not beg), (2) and Al-Masâkîn (the poor who beg), (3) and those employed to collect (the funds), (4) and for to attract the hearts of those who have been inclined (towards Islâm), (5) and to free the captives, (6) and for those in debt, (7) and for Allâh’s Cause (i.e. for Mujáhidûn — those fighting in the holy wars), (8) and for the way-farer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise. (V.9:60)”

[2] Şadaqa: Whatever is given in charity is called in Arabic, Şadaqa. Zakât is one specific kind of Şadaqa which is to be collected according to certain rules and regulations from the rich Muslims and distributed among the poor ones. The Ahâdith of this part of the book give the details concerning this religious duty, which is regarded as one of the five major pillars of the Islâmic Faith. Wherever Şadaqa occurs with the meaning of Zakât, the word Zakât has been used; otherwise, “giving in charity” is used to stand for the general meaning of Şadaqa.
me enter Paradise.” The people said, “What is the matter with him? What is the matter with him?” The Prophet صلى الله عليه وسلم said, “He has something to ask. (What he needs greatly)”. The Prophet صلى الله عليه وسلم said: “(In order to enter Paradise) you should worship Allâh (Alone, and none else) and do not ascribe any partners to Him, offer Iqâmat-as-Salât*, pay the Zakât and keep good relations with your kith and kin.” [2:479-O.B.]

704. Narrated Abû Huraira رضي الله عنه: A bedouin came to the Prophet صلى الله عليه وسلم and said, “Tell me of such a deed as will make me enter Paradise, if I do it.” The Prophet صلى الله عليه وسلم said, “Worship Allâh, and worship none along with Him, perform Iqâmat-as-Salât, pay the compulsory Zakât, and observe Saum (fasts) in the month of Ramadân.” The bedouin said, “By Him, in Whose Hands my soul (life) is, I will not do more than this.” When he (the bedouin) left, the Prophet صلى الله عليه وسلم said, “Whoever likes to see a man of Paradise, then he may look at this man.” [2:480-O.B.]

705. Narrated (Abû Huraira رضي الله عنه): When Allâh’s Messenger صلى الله عليه وسلم died and Abû Bakr رضي الله عنه became the caliph some Arabs renegaded (converted to disbelief) (Abû Bakr decided to declare war against them), ‘Umar رضي الله عنه said to Abû Bakr, “How can you fight with these people although Allâh’s Messenger صلى الله عليه وسلم said, ‘I have been ordered (by Allâh) to fight the people till they say: Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) and whoever

* Iqâmat-as-Salât: See the glossary.
said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allah.” Abû Bakr said, “By Allâh! I will fight those who differentiate between the Ṣalât (prayer) and the Zakât, as Zakât is the compulsory right to be taken from the property (according to Allâh’s Orders). By Allâh! If they refuse to pay me even a she-kid which they used to pay at the time of Allâh’s Messenger صلی الله علیه وسلام, I would fight with them for withholding it”. Then ‘Umar said, “By Allâh, it was nothing, but Allâh opened Abû Bakr’s chest towards the decision (to fight) and I came to know that his decision was right.” [2:483-O.B.]

CHAPTER 2. The sin of a person who does not pay Zakât.

706. Narrated Abû Huraira صلی الله علیه وسلام: The Prophet صلی الله علیه وسلام said, “(On the Day of Resurrection) camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their Zakât (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their Zakât, then they would tread him with their hooves and would butt him with their horns.” The Prophet صلی الله علیه وسلام added, “One of their rights is that they should be milked while water is kept in front of them.” The Prophet صلی الله علیه وسلام added, “I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, ‘O Muhammad! (Please intercede for me,)’ I will say to him, ‘I can’t help you, for I conveyed Allâh’s Message to
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you.’ Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say ‘O Muhammad! (Please intercede for me),’ I will say to him, ‘I can’t help you for I conveyed Allah’s Message to you.’” [2:485-O.B.]

707. Narrated Abú Huraira: Allah’s Messenger said, “Whoever is made wealthy by Allah and does not pay the Zakât of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth). The snake will encircle his neck and bite his cheeks and say, ‘I am your wealth, I am your treasure.’ Then the Prophet recited the holy Verse: “Let not those who covetously withhold...” (to the end of the Verse). (V.3:180). [2:486-O.B.

CHAPTER 3. A property from which the Zakât is paid is not a Al-Kanz.

708. Narrated Abú Sa‘īd Al-Khudrî: Allah’s Messenger said, “No Zakât is due on property mounting to less than five Uqiya (of silver), and no Zakât is due on less than five camels, and there is no Zakât on less than five Wasq.” (A Wasq equals 60 Ṣa‘a’) & (1 Ṣa‘a = 3 kgs approx.). [See Niṣâb: in the glossary] [2:487-O.B.]

CHAPTER 4. Aṣ-Ṣadaqa (charity) must be from money earned honestly.

709. Narrated Abú Huraira: Allah’s Messenger said, “If

one gives in charity what equals one date-fruit from the honestly earned money and Allāh accepts only the honestly earned money — Allāh takes it in His Right (Hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain.” [2:491-O.B.]

CHAPTER 5. To practice charity (as early as possible) before such time comes when nobody would accept it.

710. Narrated Ḥāritha bin Wahb: I heard the Prophet saying, “O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, ‘If you had brought it yesterday, I would have taken it, but today I am not in need of it.’” [2:492-O.B.]

711. Narrated Abū Huraira: The Prophet said, “The Hour (Day of Judgement) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakāt and the person to whom he will give it, will reply, ‘I am not in need of it.’” [2:493-O.B.]

712. Narrated ‘Adī bin Ḥātim: While I was sitting with Allāh’s Messenger two persons came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allāh’s Messenger said, “As regards stealing and robberies, there will shortly come a
time when a caravan will go to Makka (from Al-Madînâ) without any guard. And regarding poverty, The Hour (Day of Judgement) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allâh and there will be neither a screen nor an interpreter between him and Allâh, and Allâh will ask him, ‘Did not I give you wealth?’ He will reply in the affirmative. Allâh will further ask, ‘Didn’t I send a Messenger to you?’ And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. So let each one of you save himself from the Hell-fire, even by giving half of a date-fruit (in charity). And if you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your Muslim brother). [2:494-O.B.]

CHAPTER 6. Protect yourself from Hell-fire even with a half date, or with a little object of charity.

713. Narrated Abû Mûsâ: The Prophet, ﷺ, said, “A time will come upon the people when a person will wander about with gold as Zakât and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women.” [2:495-O.B.]

714. Narrated Abû Mas‘ûd Al-Ansârî: Whenever Allâh’s Messenger, ﷺ, ordered us to give in charity, we used to go to the market and work
as porters and get a Mūdd (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand. [2:497-O.B.]

715. Narrated 'Āisha : A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet came and I informed him about this story. He said, “Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-fire.” [2:499-O.B.]

CHAPTER 7. Which charity is superior?

716. Narrated Abū Huraira : A man came to the Prophet and asked, “O Allah’s Messenger which charity is the most superior in reward?” He replied, “The charity which you practise while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, ‘Give so much to such and such, and so much to such and such.’ (And it has already belonged to such and such (his heirs).” [2:500-O.B.]

CHAPTER 8.

717. Narrated ‘Āisha : Some of the wives of the Prophet asked him, “Who amongst us will be the first to follow you (i.e. die after you)?” He said, “Whoever has the longest hand.” So they started measuring their hands with a stick and
CHAPTER 9. If one gives an object of charity to a wealthy person unknowingly (one's act of charity is accepted by Allâh).

718. Narrated Abû Huraira: Allah's Messenger said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, 'O Allâh! All the praises and thanks are for You. I will give alms again.' And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, 'O Allâh! All the praises and thanks are for You. (I gave my alms) to an adulteress. I will give alms again.' So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, 'O Allâh! All the praises and thanks are for You. (I had given alms) to a thief, to an adulteress and to a wealthy man.' Then someone came and said to him, 'The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take..."
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a lesson from it and spend his wealth which Allâh has given him, in Allâh’s Cause.’” [2:502 O.B.]

CHAPTER 10. If a person gives something in charity to his own son unknowingly.

719. Narrated Ma'n bin Yazid : My grandfather, my father and I gave the Bai’a (pledge) to Allâh’s Messenger. The Prophet got me engaged and then got me married. One day I went to the Prophet with a complaint...... My father Yazid had given some gold coins for charity and kept them with a man in the mosque (to give them to the poor) but I went and took them and brought them to him (my father). My father said, “By Allâh! I did not intend to give them to you.” I took (the case) to Allâh’s Messenger. On that Allâh’s Messenger said, “O Yazid! You will be rewarded for what you intended. O Ma’n! Whatever you have taken is yours.” [2:503-O.B.]

CHAPTER 11. Whoever ordered his servant to give something in charity and did not give it himself.

720. Narrated ‘Aisha : Allâh’s Messenger said, “When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others.” [2:506-O.B.]
CHAPTER 12. The wealthy only are required to give in charity.

721. Narrated Ḥakīm bin Ḥizām رضي الله عنه: The Prophet ﷺ said, “The upper hand is better than the lower hand (i.e., he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allāh will give him and save him from asking others, and whosoever is satisfied with what Allāh has given him, Allāh will make him self-sufficient.” [2:508-O.B.]

722. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما: Allāh’s Messenger ﷺ while on the pulpit said about charity, and to abstain from asking others for some financial help, and begging others, saying: “The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar.” [2:509-O.B.]

CHAPTER 13. To exhort one to give in charity and to intercede for the same purpose.

723. Narrated Abū Mūsa رضي الله عنه: Whenever a beggar came to Allāh’s Messenger ﷺ or he was asked for something, he would intercede (and say to his companions), “Help and recommend him and you will receive the reward for it; and Allāh will bring about what He will through His Prophet’s ﷺ tongue.”[1] [2:512-O.B.]

[1] The Prophet ﷺ urged his companions to intercede with him on behalf of their Muslim brethren who were in need of something or had some difficulties. He meant that =
724. Narrated Asmâ' bint Abû Bakr: The Prophet said to me, “Do not withhold your money, (for if you did so) Allâh would withhold His Blessings from you.” In another quotation: “Do not withhold your money by counting and hoarding it [being afraid that it (money) may be exhausted (by spending in Allâh’s Cause) lest Allâh should withhold His Blessings from you.” [See Fath Al-Bârî, Vol. 4, Page 43]. [2:513, 514-O.B.]

CHAPTER 14. To give in charity as much as you can afford.

725. (Narrated Asmâ’ bint Abû Bakr: The Prophet said, “Do not shut your money bag; otherwise Allâh too will withhold His Blessings from you. Spend (in Allâh’s Cause) as much as you can afford.” [2:515-O.B.]

CHAPTER 15. Whoever gave things in charity while he was a Mushrik[1] and then embraced Islam.

726. Narrated Hâkim bin Hizâm: I said to Allâh’s Messenger , “Before embracing Islam I used to do good deeds like giving in charity, manumitting of slaves, and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?” The Prophet replied, “You became Muslim with all those good deeds (without losing their reward).” [2:517-O.B.]

= he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allâh and could not be changed in any circumstances.

CHAPTER 16. The servant gets a reward for giving charity when ordered by the owner of the property as long as the servant has no intention of spoiling it (his master’s property).

727. Narrated Abû Mûsa : The Prophet ﷺ said, “An honest Muslim trustee (store-keeper) who carries out the orders of his master and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons.” [2:519-O.B.]

CHAPTER 17. The Statement of Allah ﷻ :-

728. Narrated Abû Huraira : The Prophet ﷺ said, “Every day two angels come down (from the heaven) and one of them says, ‘O Allah! Compensate every person who spends in Your Cause,’ and the other (angel) says, ‘O Allah! Destroy every miser.’” [2:522-O.B.]

CHAPTER 18. The examples of an alms-giver and a miser.

729. Narrated Abû Huraira : The Prophet ﷺ also said, “The example of an alms-giver and a miser is like the example of two persons wearing iron cloaks Allah’s Messenger ﷺ said, “The example of a miser and an alms-giver is like the example of two persons who have two
CHAPTER 19. Every Muslim has to give in charity and whoever does not find anything to give, should do all that is good [i.e. enjoin Al-Ma'rūf (Islamic Monotheism, and all that Islam has ordained)].

730. Narrated Abū Müsa: The Prophet said, "Every Muslim has to give in charity," The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot do even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform all that is good [i.e. enjoin Al-Ma'rūf (Islamic Monotheism, and all that Islam has ordained)] and keep away from all that is evil [i.e. disbelief, polytheism, and all that Islam has forbidden] and this will be regarded as charitable deeds." [See Fath Al-Bārī, Vol. 4, Page 50] [2:524-O.B.]

CHAPTER 20. How much is Zakât and how much may be given in
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731. Narrated Umm ‘Atîyya: I (Nusaiba Al-Anârîya) sent some meat of a sheep (which I gave in charity) to Buraira (the freed slave of ‘Aisha) and she gave some of it to ‘Aisha. The Prophet asked ‘Aisha for something to eat. ‘Aisha replied that there was nothing except what Nusaiba Al-Anârîya had sent of that sheep. The Prophet said to her, “Bring it as it has reached its place. (i.e. now it is not a thing of charity but a gift for us)." [2:525-03.]

CHAPTER 21. Zakât may be paid in kind (and not in cash).

732. Narrated Anas, Abû Bakr wrote to me what Allah had instructed His Messenger to do regarding the one who had to pay one Bint Makhâd (i.e. one year old she-camel) as Zakât, and he did not have it but had got Bint Labîn (two year old she-camel). (He wrote that) it could be accepted from him as Zakât, and the collector of Zakât would return him twenty dirhams[1] or two sheep; and if the Zakât payer had not a Bint Makhâd, but he had Ibn Labûn (a two year old he-camel) then it could be accepted as his Zakât, but he would not be paid anything. [2:528-O.B.]

CHAPTER 22. The individual property of different people should neither be gathered together nor the joint property should be divided, in assessing the Zakât.

733. Narrated (Anas): Abû Bakr wrote to me what was

[1] One dirham equals 3 1/3 grams of silver.
made compulsory by Allâh’s Messenger and that was (regarding the payments of Zakât and there was mentioned in it). Neither the property of different people should be gathered together nor the joint property should be split for fear of (paying more, or receiving less) Zakât[1]. [2:530-O.B.]

CHAPTER 23. If a property is equally owned by two partners, its Zakât is to be paid as a whole, and each partner is to pay the same amount.

734. Narrated (Anas): Abû Bakr wrote to me what Allâh’s Messenger has made compulsory (regarding Zakât) and there was mentioned in it: If a property is equally owned by two partners, they should pay the combined Zakât and it will be considered that both of them have paid their Zakât equally.

[2:531-O.B.]

CHAPTER 24. The Zakât of camels.

735. Narrated Abû Sa‘îd Al-Khudrî: A bedouin asked Allâh’s Messenger about the emigration. The Prophet said, “May Allâh have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their Zakât?” The bedouin said, “Yes, I have camels and I pay their Zakât.” The Prophet said, “Work beyond the seas and Allâh will not decrease (waste the

[e.g. If somebody owns forty to one hundred and twenty sheep, he should pay only one sheep. But if there are three persons having forty sheep each, they are not permitted to gather their sheep together intending to pay one sheep only whereas each has to pay one sheep. Similarly, one person having forty sheep is not permitted to divide his sheep intending not to pay the Zakât.

This Hadîth may also mean that the Zakât-collector should not do the same with the intention of collecting more Zakât. He should not divide the property of one person or gather the property of different persons when collecting Zakât.]
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CHAPTER 25. Whoever has to pay a Bint Makhâd as Zakât and has not got it.

736. Narrated Anas: Abû Bakr wrote to me about the Zakât which Allâh had ordered His Messenger ﷺ to observe: Whoever had to pay Jadh’a (Jadh’a means a four year old she-camel) as Zakât from his herd of camels and he had not got one, and he had Hiqqa (three year old she-camel), that Hiqqa should be accepted from him along with two sheep if they were available or twenty dirhams and whoever had to pay Hiqqa as Zakât and he had no Hiqqa but had a Jadh’a, the Jadh’a should be accepted from him, and the Zakât collector should pay back or return to him twenty dirhams or two sheep; and whoever had to pay Hiqqa as Zakât and he had no Hiqqa but had a Bint Labûn (two year old she-camel), it should be accepted from him along with two sheep or twenty dirhams; and whoever had to pay Bint Labûn and had a Hiqqa, that Hiqqa should be accepted from him and the Zakât collector should pay back or return him twenty dirhams or two sheep; and whoever had to pay Bint Labûn and he had not got one but had a Bint Makhâd (one year old she-camel), that Bint Makhâd should be accepted from him along with twenty dirhams or two sheep. [2:533-O.B.]

CHAPTER 26. The Zakât of sheep.

737. Narrated (Anas): When Abû Bakr sent me to (collect the
Zakât from) Bahrain, he wrote to me the following:-

(In the Name of Allâh, the Most Beneficent, the Most Merciful).

These are the orders for Zakât which Allâh’s Messenger had made obligatory for every Muslim, and which Allâh had ordered His Messenger to observe: — Whoever amongst the Muslims is asked to pay Zakât accordingly, he should pay it (to the Zakât collector) and whoever is asked more than that (what is specified in this script) he should not pay it. For twenty-four camels or less, sheep are to be paid as Zakât; for every five camels one sheep is to be paid, and if there are between twenty-five to thirty-five (25-35 camels), one Bint Makhâd (one year old she-camel) is to be paid; and if they are between thirty-six to forty-five (36-45 camels), one Bint Labûn (two year old she-camel) is to be paid; and if they are between forty-six to sixty (46-60 camels), one Hiqqa (matured three year old she-camel) is to be paid; and if the number is between sixty-one to seventy-five (61-75 camels), one fad/i'â (four year old she-camel) is to be paid; and if the number is between seventy-six to ninety (76-90 camels) two Bint Labûn are to be paid; and if they are from ninety-one to one hundred and twenty (91-120 camels), two Hiqqa (matured she-camels) are to be paid; and if they are over one hundred and twenty (camels), for every forty (over one hundred and twenty) one Bint Labûn is to be paid, and for every fifty camels (over one hundred and twenty) one Hiqqa is to be paid; and whoever has got only four camels, has to pay nothing as Zakât, but if the owner of these four camels wants to give something, he can. If the number
of camels increases to five, the owner has to pay one sheep as Zakât. As regards the Zakât for the (flock) of sheep; if they are between forty and one hundred and twenty (40-120 sheep) one sheep is to be paid; and if they are between one hundred and twenty to two hundred (120-200 sheep), two sheep are to be given; and if they are between two hundred to three hundred (200-300 sheep), three sheep are to be given and for over three hundred sheep, one sheep is to be given as Zakât. And if somebody has got less than forty sheep, no Zakât is required, but if he wants to give, he can. For silver: the Zakât is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two hundred dirhams (i.e. approx. 640 grams), there is no Zakât, but if the owner wants to pay he can.

CHAPTER 27. In Zakât no defective (animals) are to be taken.

738. Narrated (Anas) رضي الله عنه: Abū Bakr رضي الله عنه wrote to me what Allah had ordered His Messenger صلی الله عليه وسلم (about Zakât) which goes: — Neither an old nor a defective animal, nor a male-goat may be taken as Zakât except if the Zakât-collector wishes (to take it)[1].

CHAPTER 28. Do not take the best from the property of the people as Zakât.

739. Narrated Ibn Abbâs: When Allah’s Messenger صلی الله عليه وسلم sent Mu‘âdh to Yemen (see Hadîth No.

[1] The Arabic word which means ‘Zakat-collector’ when slightly modified may mean ‘the Zakât payer’. In this case the Hadîth will mean: The male-goat may not be taken as Zakât if the owner does not want to give it up. If we regard the ‘Zakât-collector’ as the proper word then the meaning is: The Zakât-collector is not to take an old or defective animal or a male-goat unless he finds no better alternative.
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It is added in this quotation: "You are going to a nation (from) the people of the Scripture (Divine Book — Jews & Christians etc.). Then rest of the Hadith was narrated and at the end: The Prophet صلى الله عليه وسلم said: "Avoid (don’t take) the best property of the people as Zakât." [2:537-O.B.]

CHAPTER 29. The giving of Zakât to relatives.

740. (Narrated Ishâq bin ‘Abdullâh bin Abî Ťalha) : I heard Anas bin Mâlik صلى الله عليه وسلم saying, "Abû Ťalha had more property of date-palm trees (gardens) than any other amongst the Anṣâr in Al-Madîna and the most beloved of them to him was Bairuhâ’ garden, and it was in front of the mosque of the Prophet صلى الله عليه وسلم. Allâh’s Messenger صلى الله عليه وسلم used to go there and used to drink its nice water." Anas صلى الله عليه وسلم added, "When this Verse was revealed: 'By no means shall you attain Al-Birr (righteousness or piety etc., it means here Allâh’s Reward i.e. Paradise), unless you spend (in Allâh’s Cause) of that which you love.'... (V.3:92) Abû Ťalha said to Allâh’s Messenger صلى الله عليه وسلم, ‘O Allâh’s Messenger! Allâh, the Blessed, the Superior says: By no means shall you attain Al-Birr [righteousness, piety etc., it means here Allâh’s Reward (i.e. Paradise)], unless you spend (in Allâh’s Cause) of that which you love. And no doubt, Bairuhâ’ garden is the most beloved of all my property to me. So I want to give it in charity in Allâh’s Cause. I expect its reward from Allâh. O Allâh’s Messenger! Spend it where Allâh makes you think it feasible.’ On that Allâh’s Messenger صلى الله عليه وسلم said, ‘Bravo! It is useful property. I have heard what you have said (O Abû
741. Narrated Abū Sa‘īd Al-Khudrī: Once on the day of (‘Eid-ul-Fitr or ‘Eid-ul-Adha) Allāh’s Messenger went out to the Musalla [place for offering Salāt (prayer)] (see Ḥadīth No. 531). It is added in this quotation “Then he left. And when he reached his house, Zainab, the wife of Ibn Mas‘ūd, came and asked permission to enter. It was said, “O Allāh’s Messenger! It is Zainab.” He asked, “Which Zainab?” The reply was that she is the wife of Ibn Mas‘ūd. He said, “Yes, allow her to enter.” And she was admitted. Then she said, “O Prophet of Allāh! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas‘ūd said that he and his children deserved it more than anybody else.” The Prophet replied, “Ibn Mas‘ūd had spoken the truth. Your husband and your children had more right to it than anybody else.”

[2:541–O.B.]

CHAPTER 30. No Zakāt is imposed on the horse of a Muslim.

742. Narrated Abū Huraira: Allāh’s Messenger said, “There is no Zakāt either on a horse or a slave belonging to a Muslim”

[2:542–O.B.]
CHAPTER 31. Giving in charity to orphans.

743. Narrated Abû Sa‘îd Al-Khudrî : Once the Prophet sat on a pulpit and we sat around him. Then he said, "The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said, "O Allah's Messenger, can the good bring forth evil?" The Prophet remained silent for a while. It was said to that person, "What is wrong with you? You are talking to the Prophet while he is not talking to you." Then we noticed that he was being inspired divinely. Then the Prophet wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet liked his question. Then he said, "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kills or makes the animals sick, except if an animal eats its fill the Khadîra (a kind of vegetable) and then faces the sun, and then passes out dung and urine and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and needy travellers (or the Prophet said something similar to it). No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be witness against him on the Day of Resurrection." [2:544-O.B.]
CHAPTER 32. Giving Zakât to one's husband and to orphans under one's protection.

744. (Narrated ‘Amr bin Al-Hârith): Zainab, the wife of ‘Abdullâh bin Mas’ûd, further to her Hadîth (No. 741), said almost the same, but added in this quotation, I went to the Prophet صلى الله عليه وسلم and I saw there an Anşârî woman who was standing at the door (of the Prophet صلى الله عليه وسلم) with a similar problem as mine. Bilâl passed by us and we asked him, “Ask the Prophet صلى الله عليه وسلم whether it is permissible for me to spend (in charity) on my husband and the orphans under my protection.” (So Bilâl went inside) and asked the Prophet (regarding our problem). (The Prophet صلى الله عليه وسلم said,) “Yes, (it is sufficient for her) and she will receive a double reward (for that): One for helping relatives, and the other for giving Ṣadaqa (charity etc.).” [2:545-O.B.]

745. Narrated Umm Salama: I said “O Allah’s Messenger! Shall I receive a reward if I spend for the sustenance of Abû Salama’s offspring, and in fact they are also my sons?” The Prophet صلى الله عليه وسلم replied, “Spend on them and you will get a reward for what you spend on them.” [2:546-O.B.]

CHAPTER 33. The Statement of Allâh ﷺ: “(Zakât should be spent).... to free the captives and for those in debt; and for Allâh’s Cause.....” (V.9:60)

746. Narrated Abû Huraira: Allâh’s Messenger صلى الله عليه وسلم ordered (a person) to collect Zakât, and that person returned and told him that Ibn Jamîl, Khâlid bin Al-Walîd, and Abbott bin ‘Abdul Muţtalib had refused to give
Zakát. The Prophet said, “What made Ibn Jamil refuse to give Zakát though he was a poor man, and was made wealthy by Allâh and His Messenger? But you are unfair in asking Zakát from Khâlid as he is keeping his armour for Allâh’s Cause (for Jihâd)[1]. As for ‘Abbâs bin ‘Abdul Muţtalib, he is the uncle of Allâh’s Messenger and Zakát is compulsory on him and he should pay it, and also a similar amount along with it (i.e. double).” [2:547-O.B.]

CHAPTER 34. To abstain from begging.

747. Narrated Abî Sa‘îd Al-Khudrî: Some Ansârî persons asked for (something) from Allâh’s Messenger and he gave them. They again asked him for (something) and he again gave them. And then again they asked him and he gave them again till all that was with him finished. And then he said, “If I had anything, I would not keep it away from you. (Remember) Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience.”[2]

[2:548-O.B.]

748. Narrated Abû Huraira: Allâh’s Messenger said, “By Him in Whose Hand my life is, it is better for anyone of you to take a rope

[1] From this narration religious scholars consider it permissible to buy weapons (artillery, missiles, tanks, planes etc.) for Jihâd from the Zakát. (See Fath Al-Bâri, Vol. 4, Page 76).

and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not.” [2:549-O.B.]

749. Narrated Az-Zubair (bin Al-‘Awwâm رضي الله عنه): The Prophet صلى الله عليه وسلم said, “It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah will save his face (from the Hell-fire) because of that, rather than to ask the people who may give him or not.” [2:550-O.B.]

750. (Narrated ‘Urwa bin Az-Zubair and Sa‘îd bin Al-Musaiyyab): Ḥâkim bin Ḥizâm رضي الله عنه said, “(Once) I asked Allah’s Messenger صلى الله عليه وسلم (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, “O Ḥâkim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand.” Ḥâkim added, “I said to Allah’s Messenger صلى الله عليه وسلم, ‘By Him (Allah) Who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world.’ Then Abû Bakr رضي الله عنه (during his caliphate) called Ḥâkim to give him his share from the war booty (like the other companions of the Prophet صلى الله عليه وسلم), but he refused to accept anything. Then ‘Umar رضي الله عنه (during his caliphate) called him to give him his share but he refused. On that ‘Umar said, “O Muslims! I would like you to
witness that I offered Ḥakîm his share from this booty and he refused to take it.” So Ḥakîm never took anything from anybody after the Prophet till he died. [2:551-O.B.]

CHAPTER 35. The one whom Allâh gives something without his asking for it or without avarice for it.

751. Narrated ‘Umar bin Al-Khaṭṭâb: Allâh’s Messenger used to give me something but I would say to him, “Would you give it to apoorer and more needy one than I?” The Prophet said to me, “Take it, if you are given something from this property, without asking for it or having greed for it, take it; and if not given, do not run for it.” [2:552-O.B.]

CHAPTER 36. Whoever asks the people (for something) so as to increase his wealth.

752. Narrated ‘Abdullâh bin ‘Umar: The Prophet said, “A man keeps on asking others for something till he comes on the Day of Resurrection having no flesh on his face.” The Prophet added, “On the Day of Resurrection, the sun will come near (to the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Mûsâ (Moses), and then Muhammad.” [2:553-O.B.]

CHAPTER 37. Limit of enough substance to make one contented and to abstain from begging.

753. Narrated Abû Huraira: Allâh’s Messenger said,
Al-Miskîn (the poor) is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two but Al-Miskîn (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.” [2:557-O.B.]

CHAPTER 38. (The lawfulness of) estimating the amount of the date-fruits while they are still on the palms for the sake of taking the Zakât.

754. Narrated Ābu Humaid As-Sâ‘îdî: We took part in the holy battle of Tabûk in the company of the Prophet and when we arrived at the Wâdi Al-Qura, there was a woman in her garden. The Prophet asked his companions to estimate the amount of the fruits in the garden, and Allah’s Messenger estimated it at ten Awsuq (one Wasq = 60 Sâ’) and 1 Sâ’ = 3 kg. approximately). The Prophet said to that lady, “Check what your garden will yield.” When we reached Tabûk, the Prophet said, “There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it.” So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Ṭafîy. The king of ‘Aila sent a white mule, and a sheet for wearing, to the Prophet as a present, and wrote to the Prophet that his people would stay in their place (and will pay Jizya...
When the Prophet reached Wādi Al-Qura he asked that woman how much her garden had yielded. She said, “Ten Awsuq,” and that was what Allâh’s Messenger had estimated. Then the Prophet said, “I want to reach Al-Madâina quickly, and whoever among you wants to accompany me, should hurry up.” When the Prophet saw Al-Madâina he said, “This is Tâba.” And when he saw the mountain of Uhud, he said, “This mountain loves us and we love it. Shall I tell you of the best amongst the Ansâr?” We replied in the affirmative. He said, “The family of Banî An-Najjâr, and then the family of Banî Abdul-Ashhal, then the family of Banî Sâ’ida or Banî Al-Hârith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansâr.” [2:559-O.B.]

CHAPTER 39. ‘Ushr (i.e. one-tenth of the yield) be levied as Zakât is to be imposed on the yield of the land which is either irrigated by rain or the running water channel.

755. Narrated ‘Abdullâh bin ‘Umar: The Prophet said, “On a land irrigated by rain water or by natural water channels or if the land is wet due to a nearby water channel ‘Ushr (i.e. one-tenth) is compulsory (as Zakât); and on the land irrigated by the well, half of an ‘Ushr (i.e. one-twentieth) is compulsory (as Zakât on the yield of the land).” [2:560-O.B.]

CHAPTER 40. Zakât of dates should be taken during their plucking.

[1] Jizya: a head tax imposed by Islam on the people of Scriptures and other people who have a revealed Book when they are under Muslim rule.
season. Can a child touch the dates collected as Zakât.

756. Narrated Abû Huraira رضي الله عنه : Dates used to be brought to Allâh’s Messenger صلى الله عليه وسلم immediately after being plucked. Different persons would bring their dates till a big heap collected (in front of the Prophet صلى الله عليه وسلم). Once Al-Ḥasan and Al-Ḥusain were playing with these dates. One of them took a date and put it in his mouth. Allâh’s Messenger صلى الله عليه وسلم looked at him and took it out from his mouth and said, “Don’t you know that Muhammad’s offspring do not eat what is given in charity?” [2:562-O.B.]

CHAPTER 41. Can one buy the thing which he has given in charity? There is no harm in buying what was given as Zakât by someone else.

757. Narrated ‘Umar رضي الله عنه : Once I gave a horse in Allâh’s Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet صلى الله عليه وسلم about it. He said, “Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one dirham, for he who takes back his alms is like the one who swallows his own vomit.” [2:567-O.B.]

CHAPTER 42. As-Sadaqa (alms) for the freed slave-girls of the wives of the Prophet صلى الله عليه وسلم, (do they accept things given in charity)?

758. Narrated Ibn ‘Abbâs رضي الله عنه : The Prophet صلى الله عليه وسلم saw a dead sheep which had been given in charity to a freed slave-girl of Maimûna, the wife of the Prophet صلى الله عليه وسلم.
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CHAPTER 43. When ʿAs-Ṣadaqa (alms) is transferred.

759. Narrated Anas [2]: Some meat was presented to the Prophet [3] and it had been given to Barira (the freed slave-girl of ‘Aisha) in charity. He said, “This meat is a thing of charity for Barira but it is a gift for us.” [2:572-O.B.]

CHAPTER 44. Zakat should be taken from the rich (Muslims) and given to the poor (Muslims) wherever they are.

760. Hadith of Mu‘adh: When he was sent to Yemen (see Aḥādith Nos. 702 & 739): In this quotation it is added: “Be afraid of the curse of an oppressed person because there is no screen between his invocation and Allâh.” [2:573-O.B.]

CHAPTER 45. The invoking and supplicating Allâh of the Imam for the one who gives in charity.


CHAPTER 46. (Is Zakat imposed on) what is taken out of the sea (or not)?

from Banî Israel asked someone from Banî Israel to give him a loan of one thousand dinars and the latter gave it to him. The debtor went on a voyage but (when the time for the payment of the debt became due) he did not find a boat, so he took a piece of wood and bored it and put 1000 dinârs in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood.” And the Prophet narrated the narration (and said), “When he sawed the wood, he found his money.” [For details see the original Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 488 (B).] [2:574-O.B.]

CHAPTER 47. There is Khumus on Rikâz (buried treasure or wealth).

763. Narrated (Abû Huraira) Allah’s Messengerصلى الله عليه وسلم said, “There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on Rikâz (buried treasure or wealth).” [2:575-O.B.]

CHAPTER 48. The Statement of Allah ﷺ: “And those employed to collect the (funds)” (V.9:60). (Those employees working for the collection of Zakât, compulsory funds, etc. are to be paid officially). And the Imâm is to (supervise) and check the work of the collectors.

764. Narrated Abû Humaid As-Sâ’îdî صلی الله عليه وسلم: Allah’s Messengerصلى الله عليه وسلم appointed a man called Ibn Al-Lutabiyya, from the tribe of Al-Asd to collect Zakât from Banî Sulaim. When he returned, (after collecting the Zakât) the Prophetصلى الله عليه وسلم checked the account with him. [2:576-O.B.]
CHAPTER 49. Branding the camels given in As-Šadaqa (Zakât) by the Imâm with his own hands.

765. Narrated Anas (bin Mâlik): I took ‘Abdullâh bin Abû Ṭalâh to Allâh’s Messenger صلى الله عليه وسلم to perform Taḥnik for him. (Taḥnik was a custom among the Muslims that whenever a child was born they used to take it to the Prophet صلى الله عليه وسلم who would chew a piece of date and put a part of its juice in the child’s mouth). I saw the Prophet صلى الله عليه وسلم and he had an instrument for branding in his hands and was branding the camels of As-Šadaqa (Zakât). [2:578-O.B.]
CHAPTER 1. Enjoining the Sadaqa-ul-Fitr.

766. Narrated Ibn 'Umar: Allah's Messenger enjoined the payment of one Sa' of dates or one Sa' of barley as Zakât-ul-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Eid prayer. (One Sa' = 3 kilograms approx.) [2:579-O.B.]

CHAPTER 2. Sadaqa-ul-Fitr is to be given before the 'Eid prayer.

767. Narrated Abu Sa'id Al-Khudri: In the lifetime of Allah's Messenger, we used to give one Sa' of food (edible things) as Sadaqat-ul-Fitr (to the poor). Our food used to be either of barley, raisins (dried grapes), 'Aqit (dried yoghurt or cottage cheese) or dates. [2:586-O.B.]

CHAPTER 3. Sadaqa-ul-Fitr (is compulsory) on a slave as well as on a free Muslim.

768. Narrated Ibn 'Umar: Allah's Messenger has made Sadaqa-ul-Fitr obligatory, (and it was), either one Sa' of barley or one Sa' of dates (and it was enjoined) on young and old people, and on free men as well as on slaves. [2:588-O.B.]
CHAPTER 1. It is obligatory to perform Hajj, and its superiority.

769. Narrated `Abdullâh bin `Abbâs Al-Fadi (his brother) was riding behind Allah’s Messenger صلى الله عليه وسلم and a woman from the tribe of Khath’am came and Al-Fadi started looking at her and she started looking at him. The Prophet صلى الله عليه وسلم turned Al-Fadl’s face to the other side. The woman said, “O Allah’s Messenger صلى الله عليه وسلم, the obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform Hajj on his behalf?” The Prophet صلى الله عليه وسلم replied, “Yes, you may.” That happened during the Hajjat-ul-Widâ’ (of the Prophet صلى الله عليه وسلم). [2:589-O.B.]

CHAPTER 2. The Statement of Allah ﷺ: “And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel. They will come from every deep and distant (wide) mountain highway (to perform Hajj), that they may witness things that are of benefit to them....” (V.22:27,28).

770. Narrated Ibn ‘Umar ﷺ: I saw that Allah’s Messenger صلى الله عليه وسلم used to ride on his Râhila (mount) at Dhul–Hulaifa and used to start saying, Labbaik when the Râhila (mount) stood up straight. [2:590-O.B.]
CHAPTER 3. To go for Hajj on a packsaddle (of a camel).

771. Narrated Anas : Allah’s Messenger performed Hajj on a packsaddle (of a camel) and the same Zamila (mount) was carrying his baggage too. [2:592-O.B.]

CHAPTER 4. The superiority of Al-Hajj-ul-Mabrûr (most probably means the Hajj which is performed with the intention of seeking Allah’s Pleasures only and is in accordance with the Prophet’s legal ways without committing sins and is acceptable to Allah).


773. Narrated Abû Huraira : The Prophet said, “Whoever performs Hajj for Allah’s sake only and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.” [2:596-O.B.]

CHAPTER 5. The Mîqât for the people of Yemen.

774. Narrated Ibn ‘Abbâs : The Prophet fixed Dhul-Hulaifa as the Mîqât for the the people of Al-Madinâ, Al-Juňfa for the people of Shâm, Qarn-ul-Manâzil for the people of Najd, and Yalâmûmûm for the people of Yemen; and these Mawâqît are for those living at those very places, and besides them for all those who come through them with the
CHAPTER 6.

775. (Narrated Nâfi‘): ‘Abdullâh bin ‘Umar said, “Allâh’s Messenger made his camel sit (i.e. he dismounted) at Al-Bâthâ in Dhul-Hulaifa and offered the Salât (prayer).” ‘Abdullâh bin ‘Umar used to do the same.

CHAPTER 7. The going of the Prophet (for Hajj) via Ash-Shajara way.

776. Narrated Ibn ‘Umar : Allâh’s Messenger used to go (for Hajj) via Ash-Shajara way and return via Mu‘arras way and no doubt whenever Allâh’s Messenger went to Makka, he used to offer the Salât (prayer) in the mosque of Ash-Shajara; and on his return, he used to offer the Salât (prayer) at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning.

CHAPTER 8. The saying of the Prophet : ‘Al-Aqîq is a blessed valley.’

777. Narrated ‘Umar : In the valley of Al-Aqîq, I heard Allâh’s Messenger saying, “To night a messenger came to me from my Lord and asked me to offer Salât (prayer) in this blessed valley and to assume Ihrâm for Hajj and ‘Umra together.”

778. Narrated ‘Abdullâh bin ‘Umar : The Prophet said that...
while resting in the bottom of the valley at Mu‘arras in Dhul-Hulaifa (a place where a traveller rests in the last part of night), he had been addressed in a dream. “Verily you are in a blessed valley.’” [2:610(A)-O.B.]

CHAPTER 9. To wash the perfume thrice off the clothes (of Ihram)

779. Narrated Ya‘la bin Umaiyya that he asked ‘Umar (saying), “Show me the Prophet when he is being inspired divinely.” While the Prophet was at Ji‘râna (in the company of some of his companions) a person came and asked, “O Allah’s Messenger! What is your verdict regarding that person who assumes Ihram for ‘Umra and is scented with perfume?” The Prophet kept quiet for awhile and he was divinely inspired (then). ‘Umar beckoned Ya‘la. So he came and Allah’s Messenger was shaded with a sheet. Ya‘la put his head in and saw that the face of Allah’s Messenger was red and he was snoring. When that state of the Prophet was over, he asked, “Where is the person who asked about ‘Umra?” Then that person was brought and the Prophet said, “Wash the perfume off your body thrice and take off the cloak and do the same in ‘Umra as you do in Hajj.” [2:610(B)-O.B.]

CHAPTER 10. The use of perfume while assuming Ihram. What to wear when one intends to assume Ihram.

780. Narrated ‘Aisha, the wife of the Prophet : I used to scent Allah’s Messenger when he wanted to assume Ihram and

780 : عَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنُّهَا، رَوَّاَتْنَا أَطْبِيَّةٌ، قَالَ : كَذَٰلَكَ
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also on finishing Ḩārām before the Ṭawāf round the Ka'ba (Ṭawāf-al-Ifāda).
[2:612-O.B.]

CHAPTER 11. Whosoever recited Talbiya[1] and assumed Ḩārām with head-hair matted (with resin or the like.)

[2:613-O.B.]

CHAPTER 12. To recite Talbiya and assume Ḩārām at the mosque of Dhul-Ḥulaifa (by the inhabitants of Al-Madīna who want to perform Ḥajj or 'Umra).

782. (Narrated 'Abdullāh bin 'Umar) Never did Allah’s Messenger recite Talbiya and assume Ḩārām except at the mosque, that is, mosque of Dhul-Ḥulaifa. [2:614-O.B.]

CHAPTER 13. Riding alone or with somebody else during Ḥajj.

783. Narrated Ibn 'Abbās: "Usāma rode behind Allah’s Messenger from 'Arafāt to Al-Muzdalifah; and then Al- Faḍl rode behind Allah’s Messenger from Al-Muzdalifah to Mina. (Ibn 'Abbās added), “Both of them said, 'The Prophet kept on reciting Talbiya till he did the Ramy of Jamrat-al-'Aqaba.'"
[2:616-O.B.]

CHAPTER 14. What kind of clothes a Muhrim should wear, both for Ridâ' (upper body-cover) and Izâr (lower-body-cover).

784. Narrated ‘Abdullâh bin ‘Abbâs : The Prophet with his companions departed from Al-Madinah after combing and oiling his hair and putting on two sheets of Ihrâm — Ridâ’ (upper body-cover) and Izâr (lower body-cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave the scent on the skin. And so in the morning, the Prophet mounted his Râhîla (mount) while in Dhul-Hulaifa and proceeded till they reached Al-Bâidâ’, where he and his companions recited Talbiya, and then he did the ceremony of Taqlîd (which means to put the coloured rope garland around the neck) of his Badana (camel for sacrifice). And that was on the 25th of Dhul-Qa’dâ’. And when he reached Makkah on the 4th of Dhul-Âdha, he performed the Tawâf round the Ka’ba and performed the Sa’î (going) between As-Sâfah and Al-Marwâh. And as he had garlanded his Badana he did not finish his Ihrâm. He proceeded towards the highest places of Makkah near Al-Hajûn and he was assuming the Izâr for Hajj and did not go near the Ka’ba after he performed Tawâf (round it) till he returned from ‘Arafât. Then he ordered his companions to perform the Tawâf round the Ka’ba and then the Sa’î of As-Safah and Al-Marwa, and to cut short the hair of their heads and to

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1 Tawâf between As-Safah and Al-Marwa is also called Sa’î which means literally “walking” or “going.” Here it means the seven times of going hurriedly between the two mountains in Makkah called As-Safah and Al-Marwa (as one of the ceremonies of Hajj and ’Umra.)
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finish their *Ihram*. And that was only for those people who did not have *Badana* and had not garlanded them. Those who had their wives with them were permitted to contact them (have sexual relations), and similarly can use perfume and wear (ordinary) clothes. [Then they assumed their *Ihram* for *Hajj* (*At-Tamattu*) on the 8th of *Dhul-Hijja* and performed their *Hajj*]. [2:617-O.B.]

CHAPTER 15. The *Talbiya*.

785. Narrated ‘Abdullāh bin ‘Umar: The *Talbiya* of Allāh’s Messenger was: *Labbāik* Allāhumma *labbaik, labbaik lā sharīka Laka labbaik, inna-l-ḥamda wan-ni ‘mata Laka, wa-rūn ulka lā sharīka Laka* (I respond to Your Call, O Allāh, I respond to Your Call and I am obedient to Your Orders, You have no partner, I respond to Your Call, All the praises, thanks and blessings are for You, All the sovereignty is for You, And You have no partners with you.) [2:621-O.B.]

CHAPTER 16. The praising, the glorification of Allāh and the saying of *Takbīr* before reciting *Talbiya*, while mounting one’s travelling animal.

786. Narrated Anas (bin Mālik): Allāh’s Messenger offered four *Rak’at* of Zuhr prayer at Al-Madīna and we were in his company, and two *Rak’at* of the ‘Asr prayer at Dhul-Hulaifa and then passed the night there till it was dawn; then he rode, and when he reached Al-Baidā’, he praised and glorified Allāh and said *Takbīr* (i.e. *Alhamdu-lil-Allāh* and *Subhān-Allāh* and *Allāhu-Akbar*). Then he and the people along with him recited *Talbiya* with the intention of
performing *Hajj* and *'Umra*. When we reached Makka he ordered us to finish the *Ihram* (after performing the *'Umra*) [only those who had no *Hady* (animal for sacrifice) with them were asked to do so] till the day of *Tarwiyah* that is 8th Dhul-Hijja when they assumed *Ihram* for *Hajj*. The Prophet said, "When we reached Makka he ordered us to finish the *Ihram* (after performing the *'Umra*) [only those who had no *Hady* (animal for sacrifice) with them were asked to do so] till the day of *Tarwiyah* that is 8th Dhul-Hijja when they assumed *Ihram* for *Hajj*. The Prophet sacrificed many camels (slaughtering them) with his own hands while the camels were standing. While Allâh’s Messenger was in Al-Madîna he sacrificed two horned rams black and white in colour in the Name of Allâh. [2:623-O.B.]

CHAPTER 17. Reciting *Talbiya* while facing the Qiblah.

787. Narrated Ibn ‘Umar : He used to recite *Talbiya* till he reached the boundaries of the *Haram* (or Makka). Then he would stop the recitation of *Talbiya* till he reached Dhi-Tuwa (near Makka) where he would pass the night (till it was dawn). After offering the morning prayer, he would take a bath. He claimed that Allâh’s Messenger had done the same. [2:624(B)-O.B.]

CHAPTER 18. Reciting *Talbiya* on entering a valley.


CHAPTER 19. Whoever assumed *Ihram* with the same intention as that of the Prophet (for *Hajj* or *'Umra*) in the lifetime of the Prophet.

789. Narrated Abû Müsa : The Prophet sent me to some
people in Yemen and when I returned, I found him at Al-Bathâ. He asked me, “With what intention have you assumed Ḥirām (i.e. for Hajj or for ‘Umra or for both?)”. I replied, “I have assumed Ḥirām with an intention like that of the Prophet ﷺ.” He asked, “Have you a Ḥadīth with you?” I replied in the negative. He ordered me to perform Tawāf round the Ka‘ba and [Sa‘y (going)] between As-Saf and Al-Marwâ and then to finish my Ḥirām.

I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when ‘Umar became caliph he said, “If we follow Allah’s Book, it orders us to remain in the state of Ḥirām till we finish from Hajj[1]; as Allah ﷻ says: ‘Perform properly the Hajj and ‘Umra for Allah.’ (V.2:196). And if we follow As-Sunna (legal way) of the Prophet who did not finish his Ḥirām till he sacrificed his Ḥadīth.” (Hajj-al-Qirân) [2:630-O.B.]

CHAPTER 20. The Statement of Allah ﷻ: “Hajj is (in) the well-known months”. (V.2:197)

790. (Narrated Al-Qâsim bin Muhammad): ‘Aisha ﷺ said regarding her Ḥadīth on Hajj and said in this quotation “We set out with Allah’s Messenger ﷺ in the months of Hajj, and (in) the nights of Hajj, and at the time and places of Hajj and in a state of Hajj. We dismounted at Sarif (a village ten miles from Makka). The Prophet ﷺ then addressed his companions and said, ‘Anyone who has not got the Ḥadīth and likes to do ‘Umra instead of Hajj may do so (i.e. Hajj-at-Tamattu’) and

[1] To not to finish the Ḥirām, either perform Hajj Al-Qirân (if you have a Ḥadīth) or perform Hajj alone without ‘Umra, and that is the opinion of ‘Umar ﷺ.
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anyone who has got the Hady should not finish the Iḥrām after performing ‘Umra. (i.e. Hajj-al-Qirān). (‘Āisha added), “The companions of the Prophet and some of his companions were resourceful and had the Hady with them, they could not perform ‘Umra (alone) (but had to perform both Hajj and ‘Umra with one Iḥrām), and then mentioned the rest of the Hadīth. [2:631-O.B.]

CHAPTER 21. What is said regarding Hajj-at-Tamattu, Hajj-al-Qirān and Hajj-al-Ifrād[1].

And whoever has not brought a Hady with him, he should finish the Iḥrām of the Hajj, and make it as ‘Umra, (and then assume another Iḥrām for Hajj from Makka, etc.).

791. (Narrated Al-Aswad), ‘Āisha said, “We went out with the Prophet (from Al-Madīna) with the intention of performing Hajj only and when we reached Makka we performed Tawāf round the Ka’ba and then the Prophet ordered those who had not driven the Hady along with them to finish their Iḥrām.

There are three ways of performing Hajj — as follows:

(a) Hajj-at-Tamattu: It means that you have no Hady with you and you assume Iḥrām only for ‘Umra first and after ‘Umra you finish your Iḥrām and assume another Iḥrām for performing Hajj, from Makka, but you have to slaughter a Hady (an animal for sacrifice).

(b) Hajj-al-Qirān: It means that one should have a Hady with him and should perform ‘Umra and then Hajj with the same state of Iḥrām.

(c) Hajj-al-Ifrād: It means that one assumes Iḥrām with the intention of performing Hajj only and does not perform ‘Umra, and this is specially for the inhabitants of Makka.

[1] There are three ways of performing Hajj — as follows:

26. The Book of Hajj

So the people who had not driven the Hady along with them finished their Ihram. The Prophet's wives, too, had not driven the Hady with them, so they too, finished their Ihram.” Safiya said, “I feel that I will detain you all.” The Prophet said, “O ‘Aqra Halqa! Didn’t you perform Tawaf of the Ka’ba on the day of sacrifice? (i.e. Tawaf-al-Ifada)”. Safiya replied in the affirmative. He said, “There is no harm for you to proceed on with us.” [2:632-O.B.]

792. Narrated (‘Aisha) in another quotation “We set out with Allah’s Messenger (to Makka) in the year of the Prophet’s last Hajj. Some of us had assumed Ihram for ‘Umra only, some for both Hajj and Umra, and others for Hajj only. Allah’s Messenger assumed Ihram for Hajj. So whoever had assumed Ihram for Hajj and ‘Umra did not finish the Ihram till the day of sacrifice”.

[2:634-O.B.]

793. (Narrated Marwân bin Al-Ḥakam) : ‘Uthmân used to forbid people to perform Hajj-at-Tamattu’ and Hajj-al-Qirân (Hajj and ‘Umra together), and when ‘Ali saw (this act of ‘Uthmân), he assumed Ihram for Hajj and ‘Umra together saying, Labbaik for ‘Umra and Hajj together, saying, “I will not leave As-Sunna (legal ways) of the Prophet on the saying of somebody.” [2: 634–O.B.]

794. Narrated Ibn ‘Abbâs : The people (of the Pre-Islamic Ignorance Period) used to think that to perform ‘Umra during the months of

[1] See the glossary.
Hajj was one of the major sins on earth. And also used to consider the month of Safar as a forbidden (i.e. sacred) month and they used to say, “When the wounds of the camel’s back heal up (after they return from Hajj) and the signs of those wounds vanish and the month of Safar passes away then (at that time) ’Umra is permissible for the one who wishes to perform it.” In the morning of the 4th of Dhul-Hijja, the Prophet صلى الله عليه وسلم and his companions reached Makka, assuming Iḥrām for Hajj and he ordered his companions to make their intentions of the Iḥrām for ’Umra only (instead of Hajj) so they considered his order as something great and were puzzled, and said, “O Allah’s Messenger, what kind (of finishing) of Iḥrām is allowed?” The Prophet صلى الله عليه وسلم replied, “Finish the Iḥrām completely like a non-Muhrim (you are allowed everything).” [2:635-O.B.]

795. (Narrated Ibn ‘Umar رضي الله عنهما: Hafṣa, the wife of the Prophet صلى الله عليه وسلم said, “O Allah’s Messenger, why have the people finished their Iḥrām after performing ’Umra but you have not finished your Iḥrām after performing ’Umra?” He replied, “I have matted my head-hair and garlanded my Hady. So I will not finish my Iḥrām till I have slaughtered (my Hady).” [2:637-O.B.]

796. Narrated Ibn ‘Abbās رضي الله عنه that a person asked him about Hajj-at-Tamattu’ and said: “The people advised me not to do so.” Ibn ‘Abbās ordered him to perform it. So he did it. Later he saw in a dream someone saying to him, “Hajj-Mabrūr [Hajj performed in accordance with the Prophet’s Sunna (legal way) without committing sins and accepted by Allāh] and an accepted ’Umra.” So he told
that dream to Ibn ‘Abbâs. He said, “This is the Sunna (legal way) of the Prophet صلى الله عليه وسلم”. [2:638-O.B.]

797. Narrated Jâbir bin ‘Abdullâh رضي الله عنهم : “I performed Hajj with Allah’s Messenger صلى الله عليه وسلم on the day when he drove Al-Budn (camels) with him. The people had assumed Ihram for Hajj-al-Ifrād. The Prophet صلى الله عليه وسلم ordered them to finish their Ihram after Tawâf round the Ka’ba, and [Sa’y (going) between A-Safa and Al-Marwa and to cut short their hair and then to stay there (in Makka) till the day of Tarwîya (i.e. 8th of Dhul-Hijja) when they should assume Ihram for Hajj and they were ordered to make the Ihram with which they had come for ‘Umra only. They asked, ‘How can we make it ‘Umra (Tamattu) as we have intended to perform Hajj?’ The Prophet صلى الله عليه وسلم said, ‘Do what I have ordered you. Had I not brought the Hady with me, I would have done the same, but I cannot finish my Ihram till the Hady reaches its destination (i.e. is slaughtered).’ So, they did (what he ordered them to do).” [2:639-O.B.]

CHAPTER 22. Ḥajj-at-Tamattu‘.

798. Narrated ‘Imrân : We performed Ḥajj-at-Tamattu‘ in the lifetime of Allah’s Messenger صلى الله عليه وسلم and then the Qur’ân was revealed (regarding Ḥajj-at-Tamattu‘) and somebody said what he wished (regarding Ḥajj-at-Tamattu‘) according to his own opinion[1]. [2:642-O.B.]

CHAPTER 23. From where to enter Makka.

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[1] The person meant here was ‘Umar bin Al-Khaṭṭāb رضي الله عنه (Fath Al-Bâri, Vol. 4, Page 177).
799. Narrated Ibn ‘Umar رضي الله عنهما : Allāh’s Messenger ﷺ entered Makka from Kadā‘ from the (high) Thanîya-til-‘Ulya which is at Al-Bathâ’ and used to leave Makka from the (low) Thanîya-tis-Sufla.

CHAPTER 24. The superiority of Makka and its buildings.

800. Narrated ‘Āisha رضي الله عنها : I asked the Prophet ﷺ whether the round wall (near Ka’ba) was part of the Ka’ba. The Prophet ﷺ replied in the affirmative. I further said, “What is wrong with them, why have they not included it in the building of the Ka’ba?” He said, “Don’t you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka’ba)?” I asked, “What about its gate? Why is it so high?” He replied, “Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e. they have recently embraced Islām) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka’ba and I would have lowered its gate to the level of the ground.”

801. Narrated ‘Āisha رضي الله عنها : Allāh’s Messenger ﷺ said to me, “Were your people not close to the Period of Ignorance, I would have demolished the Ka’ba and would have rebuilt it on its original foundations laid by Ibrâhîm (Abraham) (for Quraish had reduced its building), and I would have built its two doors; eastern and western door.”
CHAPTER 25. What is said regarding the inheritance, sale and purchase of the houses of Makka. All the people have an equal right for Al-Masjid Al-Ḥarām.

802. Narrated Usâma bin Zaid: I asked, “O Allah’s Messenger! Where will you stay in Makka? Will you stay in your house in Makka?” He replied, “Has ‘Aqîl left any property or house?” ‘Aqîl along with Tâlib had inherited the property of Abū Talib. Ja’far and ‘Alî did not inherit anything as they were Muslims while ‘Aqîl and Tâlib were disbelievers. [2:658-O.B.]

CHAPTER 26. The residence of the Prophet in Makka.

803. Narrated Abû Huraira: When Allah’s Messenger intended to enter Makka he said, “Our destination tomorrow, if Allah will, shall be Khaiñ Banî Kinâna where (the pagans) had taken the oath of Kufr.” He meant (by that place) Al-Muḥassab where the Quraish tribe and Banî Kinâna concluded a contract against Banî Hâshim and Banî Al-Muṭṭalib that they would not intermarry with them or deal with them in business until they handed over the Prophet to them. [2:659-O.B.] and [See 5:221-O.B.]

CHAPTER 27. Demolishing of Ka’ba.

804. Narrated Abû Huraira: The Prophet said, “Dhus-Suwaqatain (literally: One with two thin legs) from Ethiopia will demolish the Ka’ba.” [2:661-O.B.]
CHAPTER 28. “Allâh has made the Ka’ba, the Sacred House — an asylum of security and pilgrimage (Hajj and Umra) for mankind, and also the Sacred Months.... ” (V.5: 97)

805. Narrated ‘Āisha: The people used to observe Saum (fast) on ‘Aşhûrā’ (the tenth day of the month of Muḥarram) before the fasting of Ramadân was made obligatory. And on that day, the Ka’ba used to be covered with a cover. When Allâh made the fasting of the month of Ramadân compulsory, Allâh’s Messenger ﷺ said, “Whoever wished to observe Saum (fast) (on the day of ‘Aşhûrâ’) may do so; and whoever wishes to leave it can do so.” [2:662-O.B.]

806. Narrated Abû Sa‘îd Al-Khudrî: The Prophet ﷺ said, “The people will continue performing the Hajj and ‘Umra to the Ka’ba even after the coming out of Ya‘jaj and Ma‘jûj (Gog and Magog).” [2:663-O.B.]

CHAPTER 29. Demolishing of Ka’ba.

807. Narrated Ibn ‘Abbâs: The Prophet ﷺ said, “As if I am looking at him, a black person with thin legs plucking the stones of the Ka’ba one after another.” [2:665-O.B.]

CHAPTER 30. What is said regarding the Black Stone.

808. (Narrated ‘Abîs bin Rabî‘a): ‘Umar came near the Black Stone and kissed it and said, “No doubt, I know that you are a stone and can neither harm anyone nor benefit anyone. Had I not seen Allâh’s Messenger ﷺ kissing you I would not have kissed you.” [2:667-O.B.]
CHAPTER 31. Whoever did not enter the Ka'ba.

809. (Narrated Ismā'īl bin Abū Khālid): ‘Abdullāh bin Abū 'Aufa said, “Allāh’s Messenger performed the 'Umra. He performed 'Tawāf of the Ka'ba and offered two Rak'at behind the Maqām [Ibrāhīm (Abraham’s place)] and was accompanied by those who were screening him from the people.” Somebody asked (‘Abdullāh, ) “Did Allāh’s Messenger enter the Ka’ba?” ‘Abdullāh replied in the negative. [2:670-O.B.]

CHAPTER 32. Saying Takbīr (Allāh is the Most Great) inside the Ka'ba.

810. Narrated Ibn ‘Abbās: When Allāh’s Messenger came to Makka, he refused to enter the Ka’ba with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Ibrāhīm (Abraham) and Ismā’īl (Ishmael) holding Azlām in their hands. Allāh’s Messenger said, “May Allāh curse these people. By Allāh, both Ibrāhīm (Abraham) and Ismā’īl (Ishmael) never did the game of chance with Azlām.” Then he entered the Ka’ba and said Takbīr at its corners but did not offer the Salāt (prayer) in it. [2:671-O.B.]

CHAPTER 33. How (the legality of) the Ramāl[1] started.

811. Narrated Ibn ‘Abbās: When Allāh’s Messenger and his companions came to Makka, the pagans circulated the news that a group of people were coming to them and

[1] Ramāl: See the glossary.
they had been weakened by the fever of Yathrib (Al-Madina). So the Prophet ordered his companions to do Ramal in the first three rounds of Tawaf of the Ka’ba and to walk between the two corners (The Yemenite corner and the Black Stone). The Prophet did not order them to do Ramal in all the rounds of Tawaf out of pity for them. [2:672-O.B.]

CHAPTER 34. The touching and kissing of the Black Stone on reaching Makka during the first round of Tawaf of the Ka’ba, and doing Ramal in the first three rounds (of Tawaf).


CHAPTER 35. Doing Ramal in performing Tawaf during Hajj and ‘Umra.

[Narrated ‘Abdullâh bin ‘Umar: The Prophet did Ramal in (first) three rounds (of Tawaf), and walked in the remaining four, in Hajj and ‘Umra]. [2:674-O.B.]

813. Narrated ‘Umar: ‘There is no reason for us to do Ramal (in Tawaf) except that we wanted to show off before the pagans, and now Allâh has destroyed them.’ ‘Umar added, ‘(Nevertheless), the Prophet did that and we do not want to leave it (i.e. Ramal).’” [2:675-O.B.]

814. (Narrated Nâfi‘): Ibn ‘Umar said, “I have never missed the touching of these two corners of Ka’ba (the Black Stone and the Yemenite...
Corner) both in the presence and the absence of crowds, since I saw the Prophet touching them." [2:676-O.B.]

CHAPTER 36. Touching the Corner (Black Stone) with a bent-headed stick.

815. Narrated Ibn 'Abbâs: The Prophet performed Tawâf of the Ka'ba riding a camel in his last Hajj and touched the Black Stone Corner with a bent-headed stick. [2:677-O.B.]

CHAPTER 37. To kiss the Black Stone.

816. (Narrated Az-Zubair bin 'Arabi): A man asked Ibn 'Umar about the touching of the Black Stone. Ibn 'Umar said, "I saw Allah's Messenger touching and kissing it." The questioner said, "But if there were a throng (much rush) round the Ka'ba and the people overpowered me, (what would I do?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allah's Messenger touching and kissing it." [2:680-O.B.]

CHAPTER 38. Whoever performed Tawâf of the Ka'ba on reaching Makka before going to his house.

817. (Narrated 'Urwa): 'Aisha said, "The first thing the Prophet did on reaching Makka was the ablution and then he performed Tawâf of the Ka'ba and that was not 'Umra (alone), (but Hajj-al-Qirân). Latter Abû Bakr and 'Umar did the same in their Hajj." [2:683-O.B.]

818. Narrated (Abdullâh) bin 'Umar: "When Allah's Messenger performed Tawâf" and added in
this quotation: “That after Ṭawāf he used to offer two Rak‘at and then used to perform Sa‘y — Ṭawāf between As-Ṣafa and Al-Marwa.”[2:684-O.B.]

CHAPTER 39. (The permissibility of) talking during the Ṭawāf of the Ka‘ba.

819. Narrated Ibn ‘Abbâs: While the Prophet was performing Ṭawāf of the Ka‘ba, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet cut it with his own hands and said, “Lead him by hand.” [2:687-O.B.]

CHAPTER 40. It is not permissible for a naked person to perform Ṭawaf (of the Ka‘ba) or for a Mushrik (polytheist, pagan, idolater and disbeliever in the Oneness of Allâh and in His Messenger Muḥammad) to perform Hajj.

820. Narrated Abū Huraira: In the year prior to the last Hajj of the Prophet when Allâh’s Messenger made Abû Bakr the leader of the pilgrims, the latter sent me in the company of a group of people on the day of slaughtering (the animals) in Mina to make a public announcement (proclaiming): Mushrik (polytheist, pagan, idolater, and disbeliever in the Oneness of Allâh and in His Messenger Muḥammad) is not allowed to perform Hajj after this year, and no naked person is allowed to perform Ṭawaf of the Ka‘ba. (See Ḥadîth No. 242). [2:689-O.B.]

CHAPTER 41. Whoever did not go near the Ka‘ba and did not perform
Tawâf of the Ka'ba after the first Tawâf performed on entering Makka till he proceeded to 'Arafât and returned.

821. Narrated 'Abdullâh bin 'Abbâs: The Prophet arrived at Makka and performed Tawâf of the Ka'ba and Sa'y between As-Safa and Al-Marwa, but he did not go near the Ka'ba after his Tawâf till he returned from 'Arafât. [2:691-O.B.]

CHAPTER 42. Providing the pilgrims with water to drink.

822. Narrated Ibn 'Umar: Al-'Abbâs bin 'Abdul-Muttalib asked the permission of Allah's Messenger to let him stay in Makka during the nights of Mina in order to provide the pilgrims with water to drink, so the Prophet permitted him. [2:699-O.B.]

823. Narrated Ibn 'Abbâs: Allah's Messenger came to the drinking place and asked for water. Al-'Abbâs said, "O Fadl! Go to your mother and bring water from her for Allah's Messenger." Allah's Messenger said, "Give me water to drink." Al-'Abbâs said, "O Allah's Messenger, the people put their hands in it." Allah's Messenger again said, "Give me water to drink." So, he drank from that water and then went to the Zam-zam (well) and there the people were offering water to others and working at it (drawing water from the well). The Prophet then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from Zam-zam), I would certainly take the rope and put
it over this (i.e. his shoulder) (to draw water).” On saying that the Prophet pointed to his shoulder. [2:700-O.B.]

824. Narrated Ibn ‘Abbâs : I gave Zam-zam water to Allâh’s Messenger and he drank it while standing.

In another quotation it is narrated that the (Prophet on that day was riding a camel. [2:701-O.B.]

CHAPTER 43. The Tawaf (Sa’y) between As-Safa and Al-Marwa is compulsory.

825. (Narrated ‘Urwa) I asked ‘Aisha : “How do you interpret the Statement of Allâh : ‘Verily! As-Safa and Al-Marwa (two mountains in Makka) are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or ‘Umra (pilgrimage) of the House (the Ka’ba at Makka), to perform the going (Tawaf) between them (As-Safa and Al-Marwa). And whoever does good voluntarily then verily, Allâh is All- Recogniser, All-Knower’. (V.2:158). By Allâh (it is evident from this revelation) there is no harm if one does not perform Tawaf (going) between As-Safa and Al-Marwa. ‘Aisha said, “O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allâh should have been, ‘It is not a sin on him if he does not perform Tawaf (going) between them.” But in fact, this Divine Inspiration was revealed concerning the Ansâr who used to assume Ihrâm for worshipping an idol called Manât which they used to worship at a place called Al-Mushallal before they embraced Islâm, and whoever assumed
Ihrām (for the idol), would consider it not right to perform Tawaf (going) between Aṣ-Ṣafā and Al-Marwa. When they embraced Islam, they asked Allâh’s Messenger regarding it, saying, ‘O Allâh’s Messenger! We used to refrain from Tawaf (going) between Aṣ-Ṣafā and Al-Marwa.’ So Allâh revealed ‘Verily; Aṣ-Ṣafâ and Al-Marwa (two mountains of Makka) are of the Symbols of Allâh.’” ‘Aisha added, “Surely, Allâh’s Messenger set the Sunna (legal way) of Tawaf (going) between Aṣ-Ṣafâ and Al-Marwa, so nobody is allowed to omit the Tawaf (going) between them.” [2:706-O.B.]

CHAPTER 44. What is said about Sa’y between Aṣ-Ṣafâ and Al-Marwa.

826. (Narrated Nâfi‘): Ibn ‘Umar said: “When Allâh’s Messenger performed the first Tawaf he did Ramal in the first three rounds and then walked in the remaining four rounds (of Tawaf of the Ka’ba), whereas in performing Tawaf (going) between Aṣ-Ṣafâ and Al-Marwa he used to run in the midst of the rain-water passage.” [2:707-O.B.]

CHAPTER 45. A menstruating woman can perform all the ceremonies of Hajj except Tawaf of the Ka’ba. (What is said) regarding the performance of Tawaf (going) between Aṣ-Ṣafâ and Al-Marwa without ablution?

827. Narrated Jâbir bin ‘Abdullâh: The Prophet and his companions assumed Ihrām for Hajj and none except the Prophet and Ta’lha had the Hady (sacrifice) with them. ‘Allî arrived from Yemen and had a Hady with him. ‘Allî said, “I have assumed Ihrâm with the same
(intention) as that of the Prophet ﷺ. The Prophet ﷺ ordered his companions to perform the 'Umra with the Ihram which they had assumed, and after finishing Tawaf (of Ka'ba, As-Safa and Al-Marwa) to cut short their hair, and to finish their Ihram except those who had Hady with them. They (the people) said, "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached the Prophet ﷺ, he said, "If I had formerly known what I came to know lately, I would not have brought the Hady with me. Had there been no Hady with me, I would have finished the state of Ihram." [2:713-O.B.]

CHAPTER 46. Where to offer the Zuhr prayer on the day of Tarwiyah (8th day of Dhul-Hijja).

828. (Narrated ‘Abdul ‘Aziz bin Rufai): I asked Anas bin Malik رضي الله عنه: "Tell me what you remember from Allah’s Messenger ﷺ regarding these questions: Where did he offer the Zuhr and ‘Asr prayers on the day of Tarwiya (8th day of Dhul-Hijja)?" He replied, "[He offered these Salat (prayers)] at Mina." I asked, "Where did he offer the ‘Asr prayer on the day of Nafr (i.e. departure from Mina on the 12th or 13th of Dhul-Hijja)?" He replied, "At Al-Abtab, and then added, You should do as your chiefs do." [2:715-O.B.]

CHAPTER 47. Observing Saum (fast) on the day of ‘Arafat (at ‘Arafat).

829. Narrated Umm Al-Fadl رضي الله عنها: The people doubted whether the Prophet ﷺ was observing the Saum (fast) on the day of ‘Arafat, so I
CHAPTER 48. To proceed at noon on the day of ‘Arafat (9th day of Dhul-Hijja) (from the mosque of Nimra towards ‘Arafat.)

830. Narrated Ibn ‘Umar: On the day of ‘Arafat, when the sun declined at midday I came and shouted near Al-Hajjaj’s cotton (cloth) tent. Al-Hajjaj came out, wrapping himself with a waist-sheet dyed with safflower, and said, “O Abü Abdur-Rahmân! What is the matter?” I said, “If you want to follow the Sunna (legal way) of the Prophet then proceed (to ‘Arafat)” Al-Hajjaj asked, “At this very hour?” The subnarrator Ṣâlim added: Ibn ‘Umar said, “Yes.” He replied, “Please wait for me till I pour some water over my head (i.e. take a bath) and come out.” Then Ibn ‘Umar dismounted and waited till Al-Hajjaj came out. Ṣâlim added: So, he (Al-Hajjaj) walked in between me and my father (Ibn ‘Umar). I said to him, “If you want to follow the Sunna (legal way) of the Prophet then deliver a brief Khutba (religious talk) and hurry up for the stay at ‘Arafat.” He started looking at ‘Abdullâh (Ibn ‘Umar) (inquiringly), and when ‘Abdullâh noticed that, he said that he had told the truth. Abdul Mâlik wrote to Al-Hajjaj that he should not differ from Ibn ‘Umar during Hajj.

[2:722-O.B.]
CHAPTER 49. To hurry up for the stay (at 'Arafat).

CHAPTER 50. The staying at 'Arafat.

831. Narrated Jubair bin Mut'im:

“My camel was lost and I went out in search of it on the day of 'Arafat, and I saw the Prophet standing in 'Arafat. I said to myself: By Allah he is from the Hums (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allah we shall not go out of the sanctuary'). What has brought him here?” [2:725-O.B.]

CHAPTER 51. One’s speed while one is departing from 'Arafat.

832. (Narrated 'Urwa): Usâma bin Zaid was asked, “How was the speed of (the camel of) Allah’s Messenger while departing from 'Arafat during the Hajjat-ul-Widâ’” (Usâma) replied, “The Prophet proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast.” [2:727-O.B.]

CHAPTER 52. The order of the Prophet that people should be calm and patient on proceeding (from 'Arafat) and the waving of his lash towards them.

833. Narrated Ibn 'Abbâs:

I proceeded along with the Prophet on the day of 'Arafat (9th Dhul-Hijja). The Prophet heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, “O people! Be quiet. Hastening is not a sign of righteousness.” [2:731-O.B.]
CHAPTER 53. Whosoever sent the weak amongst his family (women and children) early (from Al-Muzdalifa to Mina) at night after the moon had set. They stayed at Al-Muzdalifa and invoked Allâh there and proceeded from there when the moon had set.

834. Narrated 'Asmâ’bint Abû Bakr رضي الله عنها: During the night of Jam‘, she got down at Al-Muzdalifa and stood up for (offering) the Salât (prayer) and offered the Salât (prayer) for some time and then asked ‘Abdullâh (her slave), “O my son! Has the moon set?” I (‘Abdullâh) replied in the negative and she again offered Salât (prayer) for another period and then asked, “Has the moon set?” I (‘Abdullâh) replied, “Yes.” So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the Jamra (Jamrat-al-‘Aqaba) and then she returned to her dwelling place and offered the morning prayer. I (‘Abdullâh) said to her, “O Hanta[1]! I think we have come (to Mina) early in the night.” She replied, “O my son! Allâh’s Messenger صلى الله عليه وسلم gave permission to the women to do so.” [2:739-O.B.]

835. Narrated ‘Āisha رضي الله عنها: Sauda asked the permission of the Prophet صلى الله عليه وسلم to leave earlier at the night of Jam‘, and she was a fat and very slow woman. The Prophet صلى الله عليه وسلم gave her permission. So she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the (Prophet صلى الله عليه وسلم) but (I suffered so much that) I wished I had

[1] Hanta: See the glossary.
taken the permission of Allâh’s Messenger صلى الله عليه وسلم as Sauda had done, and that would have been dearer to me than any other happiness. [2:740,741-O.B.]

CHAPTER 54. When (at what time) to offer the Fajr prayer at Jam?  

836. Narrated ‘Abdur-Rahmân bin Yazîd: I went out with ‘Abdullâh رضي الله عن him and when we reached Jam’ (from ‘Arafât) he offered the two Ṣalât (prayers) (the Maghrib and the ‘Ishâ) together, making the Adhân and Iqâma separately for each Ṣalât (prayer). He took his supper in between the two Ṣalât (prayers). He offered the Fajr prayer as soon as the day dawned. Some people said, “The day had dawned (at the time of the prayer)”, and others said, “The day had not dawned.” ‘Abdullâh then said, “Allâh’s Messenger صلى الله عليه وسلم said, ‘These two Ṣalât (prayers) have been shifted from their stated times at this place only (at Muzdalifa); first: The Maghrib and the ‘Ishâ. The people may not arrive at Al-Muzdalifa till the time of the ‘Ishâ prayer has become due. The second Ṣalât (prayer) is the morning prayer which is offered at this hour.’” Then ‘Abdullâh stayed there till it became a bit brighter. He then said, “If chief of the believers hastened onwards to Mina just now, then he had indeed followed the Sunna (legal way of the Prophet صلى الله عليه وسلم).” I do not know which preceded the other, his (‘Abdullâh’s) statement or the departure of ‘Uthmân رضي الله عنه. ‘Abdullâh kept on reciting Talbiya till he threw pebbles at the Jamrat-ul-‘Aqaba on the day of Nahr (slaughtering) (that is the 10th of Dhul-Hijja). [2:743-O.B.]
CHAPTER 55. When to depart from Jam‘ (i.e. Al-Muzdalifa).

837. (Narrated ‘Amr bin Maimûn): I saw ‘Umar offering the Fajr (morning) prayer at Jam‘; then he got up and said, “The pagans did not use to depart (from Jam‘) till the sun had risen, and they used to say, ‘Let the sun shine on Thabîr (a mountain).’ But the Prophet did contrary to them and departed from Jam‘ before sunrise.” [2:744-O.B.]

CHAPTER 56. The riding over the Budn (camels for sacrifice).

838. Narrated Abû Huraira : Allâh’s Messenger saw a man driving his Badana (sacrificial camel). He said, “Ride on it.” The man said, “It is a Badana.” The Prophet said, “Ride on it.” And on the second or the third time he (the Prophet said) added, “Woe to you.” [2:748-O.B.]

CHAPTER 57. Whoever drove the Budn (sacrificial camels or cows) (i.e. brought them along with him).

839. Narrated Ibn ‘Umar : During the last Hajj (Hajjat-ul-Widâ‘) of Allâh’s Messenger he performed ‘Umra and Hajj together and offered Hady (sacrificial animal) which he drove along with him from Dhul-Hulâifa. Allâh’s Messenger started by assuming Ihrâm for ‘Umra and Hajj together and offered Hady (sacrifice). And the people, too, performed the ‘Umra and Hajj together along with the Prophet. Some of them brought the Hady and drove it along with them, while the others did not. So, when the Prophet

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arrived at Makka he said to the people, "Whoever among you had driven the Hady; would not finish his Ihram till he completes his Hajj. And whoever among you has not (driven) the Hady with him, should perform Tawaf of the Ka’ba and the Sa’y (Tawaf) between Aš-Šafā and Al-Marwā, then cut short his head-hair and finish his Ihram and should later assume Ihram for Hajj; but he must offer a Hady (sacrifice); and if anyone cannot afford a Hady, he should fast for three days during the Hajj and seven days when he returns home. (Hajj-at-Tamattu’). [2:750(A)-O.B.]

CHAPTER 58. Marking and garlanding (the Hady) at Dhul-Hulaifa and then assuming Ihram.

840. Narrated Al-Miswar bin Makhrama and Marwān : The Prophet صلی الله عليه و سلم set out from Al-Madīna, with over one thousand of his companions at the time of the treaty of Hudaybiya and when they reached Dhul-Hulaifa, the Prophet صلی الله عليه و سلم garlanded his Hady and marked it and assumed Ihram for ‘Umra. [2:752-O.B.]

CHAPTER 59. Whoever puts the garlands round the necks of the Hady (sacrificial animals) with one’s own hands.

841. Narrated ‘Āisha رضي الله عنها that she was told by (‘Abdullāh) bin ‘Abbās رضي الله عنهما, “Whoever sends his Hady (to the Ka’ba), all the things which are illegal for a (pilgrim) become illegal for that person also till he slaughters it (i.e. till the 10th of Dhul-Hijja).” (‘Amra added) ‘Āisha رضي الله عنها said, “It is not like what Ibn ‘Abbās had said: I twisted the garlands of the Hady of Allāh’s Messenger صلی الله عليه و سلم with my own hands, then Allāh’s Messenger put
them round its neck with his own hands, then send it (to Makka) with my father. Yet nothing permitted by Allâh was considered illegal for Allâh’s Messenger till the Hady was slaughtered.” [2:757-O.B.]

CHAPTER 60. The garlanding of sheep.

842. Narrated (‘Âisha) : The Prophet sent sheep as Hady and in another quotation she said: ‘(The Prophet) garlanded the sheep and stayed with his family as a non-Muhrim. [2:760-O.B.]

CHAPTER 61. The garlands made from coloured wool.

843. (Narrated ‘Âisha): I twisted the garlands of the Hady from the coloured wool which was with me. [2:762-O.B]

CHAPTER 62. The covering (sheet) of the Budn (camels for sacrifice) and giving it in charity.

844. Narrated ‘Ali: Allâh’s Messenger ordered me to give in charity the skin and the coverings of the Budn which I had slaughtered. [2:765-O.B.]

CHAPTER 63. To slaughter cows (as sacrifice) on behalf of one’s wives without being ordered by them.

845. (Narrated ‘Amra bint ‘Abdur-Rahmân): I heard ‘Âisha saying, “Five days before the end of Dhul-Qa’dâ we set out from Al-Madîna in the company of Allâh’s Messenger (see Ahâdith Nos. 791, 792). In this quotation it is added “On the day of Nahr (slaughtering of sacrifice) beef was brought to us. I asked, ‘What is this?’ It was said, ‘Allâh’s Messenger has slaughtered...”
(cows) on behalf of his wives.'” [2:767-O.B.]

CHAPTER 64. To slaughter (sacrifices) at the Manhar (slaughtering place) of the Prophet at Mina.

846. (Narrated Nâfi‘): ‘Abdullâh (bin ‘Umar) used to slaughter (his sacrifice) at the Manhar, i.e. at the Manhar of Allâh’s Messenger صلى الله عليه وسلم. [2:768-O.B.]

CHAPTER 65. Slaughtering the camels after tying their one leg.

847. (Narrated Zaid bin Jubair): I saw Ibn ‘Umar passing by a man who had made his Badana sit to slaughter it. Ibn ‘Umar said, “Slaughter it while it is standing with one leg tied up as is the Sunna (legal way of Muhammad صلى الله عليه وسلم).” [2:771-O.B.]

CHAPTER 66. The butcher should not be given anything of the Hady.

848. Narrated ‘Alî: The Prophet صلى الله عليه وسلم ordered me to supervise (slaughtering) of Budn and not to give anything of it to the butcher (as wages for slaughtering). [2:774-O.B.]

CHAPTER 67. What is to be eaten of Budn (by the one who offers them) and what is to be distributed in charity.

849. (Narrated Ibn Juraij: ‘Atâ’ said) I heard Jâbir bin ‘Abdullâh saying, “We never ate the meat of the Budn for more than three days of Mina. Later, the Prophet صلى الله عليه وسلم gave us permission by saying: ‘Eat and take (meat) with you’. So we ate (some) and took (some) with us.” [2:777-O.B.]
CHAPTER 68. To shave the head and (or) to have the head-hair cut short on finishing the Iḥrām.


852. Narrated Abû Huraira: The same as Hadîth No. 851 and said, “Forgive” instead of “Be Merciful” and said it thrice, and then said “for (those) who got their head-hair cut short.” [2:786-O.B.]

853. Narrated Mu‘âwiya: I cut short the head-hair of Allâh’s Messenger with a long blade, of an arrow-head. [2:787(B)-O.B.]

CHAPTER 69. To do Ramy of the Jimâr.

854. Narrated Ibn ‘Umar: that he was asked by a person (asking), “When should I do the Ramy of the Jimâr?” He (replied) “When your leader does that.” The person asked him again the same question. He replied, “We used to wait till the sun declined and then we would do the
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Ramy (i.e. on the 11th and 12th of Dhul-Hijja).” [2:802-O.B.]

CHAPTER 70. To do the Ramy of Jimâr from the middle of the valley.

855. Narrated ‘Abdullâh bin Mas‘ûd that he did the Ramy from the middle of the valley. So it was said to him some people do the Ramy (of the Jamra) from above it (i.e. from the top of the valley).” He said, “By Him except Whom none has the right to be worshipped, this is the place from where the one on whom Sûrat Al-Baqarah was revealed (i.e. Allah’s Messenger did the Ramy.“ [2:803-O.B.]

CHAPTER 71. The Ramy of the Jimâr with seven small stones.

856. (Narrated ‘Abdur-Rahmân bin Yazîd:) “When ‘Abdullâh bin Mas‘ûd reached the big Jamra (i.e. Jamrat-ul-‘Aqaba) he kept the Ka’ba on the left side and Mina on his right side and threw seven pebbles (at the Jamra) and said, “The one on whom Sûrat Al-Baqarah was revealed (i.e. the Prophet had done the Ramy similarly.” [2:804-O.B.]

CHAPTER 72. After doing Ramy of the (other) two Jamrat (Dunya and Wusfa) one should go and stand on level ground, (and invoke Allâh) facing the Qiblah (Ka’ba at Makka).

857. (Narrated Sâlim): Ibn ‘Umar used to do Ramy of the Jamrat-ud-Dunya (the Jamra near to the Khaiif mosque) with seven small stones and used to recite Takbîr on throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the Qiblah for a long time and invoke (Allâh) while raising his hands. Then
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he would do Ramy of the Jamrat-ul-Wusta (middle Jamra) and then he would go to the left towards the middle ground, where he would stand facing the Qiblah. He would remain standing there for a long period and invoke (Allâh) while raising his hands. Then he would do Ramy of the Jamrat-ul-'Aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say, “I saw the Prophet صلى الله عليه وسلم doing like this.” [2:807-O.B.]

CHAPTER 73. Tawaf-al-Wadâ‘

858. Narrated Ibn ‘Abbâs رضي الله عنهما:
The people were ordered to perform the Tawaf of the Ka’ba (Tawaf-al-Wadâ‘) as the last thing, before leaving (Makka), except the menstruating women who were exempted. [2:810-O.B.]

859. Narrated Anas (bin Mâlik) رضي الله عنه:
The Prophet صلى الله عليه وسلم offered the Zuhr, ‘Aṣr, Maghrib and the ‘Ishâ’ prayers and slept for a while at a place called Al-Muhassab and then rode to the Ka’ba and performed Tawaf around it (Tawaf-al-Wadâ‘). [2:811-O.B.]

CHAPTER 74. If a woman gets her menses after Tawāf-al-Ifâda.

860. Narrated Ibn ‘Abbâs رضي الله عنهما:
A menstruating woman was allowed to leave Makka if she had done Tawaf-al-Ifâda. Ibn ‘Umar رضي الله عنه said that she should not depart. Then later he said that the Prophet صلى الله عليه وسلم had allowed them (menstruating women) to depart. [2:814-O.B.]
CHAPTER 75. Al-Muḥāṣṣab. (This is situated between Makka and Mina and is also called “Al-Abťaḥ” or “Ḥašba” or “Khāif Banī Kīnāna”).

861. Narrated (Ibn ‘Abbās): Staying at Al-Muḥāṣṣab is not one of the ceremonies (of Ḥajj), but Al-Muḥāṣṣab is a place where Allah’s Messenger camped (during the Ḥajjat-ul-Widā’). [2:819-O.B.]

CHAPTER 76. To camp at Dhī-Ṭuwa before entering Makka and to camp at Al-Baṭhā‘ which is at Dhul-Ḥulaifa on returning from Makka (to Al-Madīnā).

862. Narrated Ibn ‘Umar: that whenever he approached (Makka) he used to pass the night at Dhī-Ṭuwa till dawn, and then he would enter Makka. On his return from Makka he used to pass by Dhī-Ṭuwa and pass the night there till dawn, and he used to say that the Prophet used to do the same. [2:Ch 149-O.B.]
CHAPTER 1. The obligation of performing 'Umra and its superiority.

863. Narrated Abû Huraira: Allah's Messenger said, "(The performance of) 'Umra is an expiation for the sins committed between it and the previous one. And the reward of Al-Hajj-Al-Mabrûr (the one accepted by Allah) is nothing but Paradise." [3:1-O.B]

CHAPTER 2. The performance of 'Umra before Hajj.

864. Narrated Ibn 'Umar: that he was asked about the 'Umra before Hajj. (Ibn 'Umar) replied, "There is no harm in it." (Ibn 'Umar also said, "The Prophet had performed 'Umra before performing Hajj." [3:2-O.B]

CHAPTER 3. How many times did the Prophet perform 'Umra?

865. (Ibn 'Umar) was asked: How many times the Prophet had performed 'Umra. He replied, "Four times; one of them was in the month of Rajab." The questioner asked 'Aisha, "O Mother! Don't you hear what Abû 'Abdur Rahmân is saying?" She said, "What does he say?" 'Urwa said, "He says that Allah's Messenger performed four 'Umra and one of them was in the month of Rajab." 'Aisha said, "May Allah be Merciful to Abû 'Abdur-Rahmân! The Prophet did not perform any 'Umra except that he was with him, and he never performed any 'Umra in Rajab." [3:4-O.B]
866. (Narrated Qatâda): I asked Anas: How many times the Prophet had performed ‘Umra? He replied, “Four times: 1. ‘Umra of Ḥudaibîya in Dhil-Qa’dâ when the pagans hindered him; 2. ‘Umra in the following year in Dhil-Qa’dâ after the peace treaty with them (the pagans); 3. ‘Umra from Al-Jîrâna where he distributed the war booty.” I think he meant the booty (of the battle) of Ḥunain. [4. ‘Umra along with his ِHâjîjat-ul-Widâ]. I asked, “How many times did he perform Hajj?” He (Anas) replied, “Once.” [3:6-O.B]

867. (Narrated Qatada) : I Asked Anas (about the Prophet’s ‘Umra) and he replied, “The Prophet performed ‘Umra when the pagans made him return and ‘Umra of Al-Ḥudaibîya (the next year), and another ‘Umra in Dhil-Qa’dâ, and another ‘Umra in combination with his Ḥajj.” [3:7-O.B]

868. Narrated Al-Barâ’ bin ‘Āzib: “Allâh’s Messenger had performed ‘Umra in Dhil-Qa’dâ twice before he performed Hajj.” [3:9-O.B]

CHAPTER 4. ‘Umra from At-Tan‘îm.

869. Narrated ‘Abdur-Rahmân bin Abû Bakr that the Prophet had ordered him to let ‘Aisha ride behind him and to make her perform ‘Umra from At-Tan‘îm. [3:12-O.B]

Surâqa bin Mâlik bin Ju‘shum met the Prophet at Al-’Aqaba (Jamrat-ul-’Aqaba) while the latter was stoning it and said, “O Allâh’s Messenger! Is this permissible only for you?” The Prophet replied, “No, it is
forever (i.e. it is permissible for all Muslims to perform ‘Umra before Hajj.”[1] [3:13-O.B]

CHAPTER 5. The performance of ‘Umra after performing Hajj without having a Hady.

870. The Hadîth of ‘Aîsha about Hajj repeated many times. See Ahâdîth Nos. 791, 792, 869. [3:14-O.B]

CHAPTER 6. The reward of ‘Umra is according to the hardship which one encounters in performing it.

871. Narrated ‘Aîsha in another quotation that the Prophet said to her in respect of ‘Umra that the reward of ‘Umra is according to your expenses or the hardship (which you encounter while performing it). [3:15-O.B]

CHAPTER 7. When should a person performing ‘Umra finish his Ihram?

872. Narrated ‘Abdullâh, the slave of Asmâ’ bint Abû Bakr Whenever Asmâ’ passed by Al-Ḥajjûn, he used to hear her saying, “May Allah bless His Messenger Muhammad Once we dismounted here with him, and at that time we were travelling with light luggage; we had a few riding animals and a little food ration. I, my sister, ‘Aîsha, Az-Zubair and such and such persons performed ‘Umra, and when we had passed over the Ka’ba (i.e. performed Tawâf round the Ka’ba and between Aṣ-Ṣafa and Al-Marwa) we finished our Ihram. Later on we assumed Ihram for Hajj the same evening.” [3:22-O.B]

[1] This may also mean that the performance of ‘Umra during the months of Hajj was permissible, contrary to what the pagans of the pre-Islamic period believed. (Fatih Al-Bâri, Vol. 4, Page 358).
CHAPTER 8. What should one say on returning from Hajj, ‘Umra and Ghazwa.

873. Narrated ‘Abdullâh bin ‘Umar: Whenever Allah’s Messenger returned from a Ghazwa, Hajj or ‘Umra, he used to say Takbîr (Allâhu-Akbar) thrice at every elevation of the ground and then would say, Lâ ilâha ill-Allâhu, Wahdahu là sharîka lahu, lâul-mulku wa lâul-hamdu, wa Huwa ‘ala kulli shâ’ in Qadar. Ayîbûn, tâ’ibûn, ‘abidûn, sâjidûn, lirabbina hâmîdûn. Šadaqal-lâhu, wa’dahu, wa našara ‘abdahu, wahazamal-ahzâba Wahdahu [none has the right to be worshipped but Allah; He is One and has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His Promise and made His slave victorious, and He Alone defeated all the confederates of (disbelievers).” [3:23-O.B]

CHAPTER 9. Reception of the returning pilgrims; and the riding of three persons on one animal.

874. Narrated Ibn ‘Abbâs: When the Prophet arrived at Makka, some boys of the tribe of Bani ‘Abdul Mu’ttalib went to receive him, and the Prophet made one of them ride in front of him and the other behind him. [3:24-O.B]

CHAPTER 10. Returning (home) at Al-Ashâr (after midday till sunset).

875. Narrated Anas: The Prophet never returned to his family from a journey at night. He used to return either in the morning or in the afternoon. [3:26-O.B]
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877. (Narrated Humaid) : Anas said, “Whenever Allah’s Messenger returned from a journey, he, on seeing the high places of Al-Madîna, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster”. In another quotation it is added that the (Prophet used to make it proceed faster out of) his love for Al-Madîna. [3:28-O.B]

CHAPTER 12. Travelling is a kind of torture.

878. Narrated Abû Huraira : The Prophet said, “Travelling is a kind of torture as it prevents one from eating, drinking and sleeping (properly). So, when one’s needs are fulfilled, one should return quickly to one’s family.” [3:31-O.B]
CHAPTER 1. If one, intending to perform 'Umra, is prevented from performing it.

879. Narrated Ibn 'Abbâs: Allah's Messenger was prevented from performing ('Umra). Therefore, he shaved his head and had sexual relations with his wives and slaughtered his Hady and performed 'Umra in the following year. [3:36-O.B]

CHAPTER 2. One who is prevented from performing the Hajj.

880. (Narrated Sâlim): Ibn 'Umar used to say, "Is not (the following of) the Sunna (legal ways) of Allah's Messenger sufficient for you? If anyone of you is prevented from performing Hajj, he should perform the Tawâf of the Ka'ba and Sa'y (going) between Aş-Šafa and Al-Marwa and then finish the Ihrâm and everything will become legal for him which was illegal for him (during the state of Ihrâm) and he can perform Hajj in a following year and he should slaughter a Hady or observe Saum (fast) in case he cannot afford the Hady." [3:37-O.B]

CHAPTER 3. The slaughtering (of Hady) before shaving the head (in case) one is prevented from performing (Hajj or 'Umra).

881. Narrated Al-Miswar: Allah's Messenger slaughtered (the Hady) before he had

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[1] Al-Muhsar is a Muhrim who intends to perform Hajj or 'Umra but is prevented from performing it because of some obstacle.
his head shaved and then he ordered his companions to do the same. [3:38-O.B]

CHAPTER 4. The Saying of Allâh تعَالَمُ : “Or giving Ṣadaqa” (V.2:196). Here Ṣadaqa is in the form of feeding six poor persons.

882. Narrated Ka‘b bin ‘Ujra رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم stood beside me at Al-Ḥudaibîya and the lice were falling from my head in great number. He asked me, “Have your lice troubled you?” I replied in the affirmative. He ordered me to get my head shaved. Ka‘b added, “This Holy Verse:- ‘And whosoever of you is ill, or has an ailment in his scalp (V.2:196), etc.’ was revealed regarding me.” The Prophet صلى الله عليه وسلم then ordered me either to observe Saum (fast) for three days, or to feed six poor persons with one Faraq (three Sā‘) (of dates), or to slaughter a sheep, etc. (sacrifice) whatever was available. [3:42-O.B]

CHAPTER 5. The Fidya (compensation for a missed or wrongly practiced religious ceremony) in the form of feeding (six persons) each with half a Sā‘ (of food).

883. Narrated (K‘ab bin ‘Ujra رضي الله عنه) (see Hadîth No. 882) but in this quotation he added: This was revealed especially for me, but it is also for you in general. [3:43-O.B]
CHAPTER 1. If a non-Muhrim hunts (an animal) and gives it as a present to a Muhrim (it is permissible for) the latter to eat it.

884.Narrated Abû Qatâda "We proceeded with the Prophet in the year of Al-Hudaibiya and his companions assumed Iḥrâm but I did not. We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it with my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e. its meat). Then I followed Allâh’s Messenger till I reached him and said, “O Allâh’s Messenger! I have been sent by my companions who send you their greetings and compliments and ask for Allâh’s Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them.” So he did. Then I said, “O Allâh’s Messenger! We have hunted an onager..."
and have some of it (i.e. its meat) left over.” Allâh’s Messenger ﷺ told his companions to eat the meat although all of them were in a state of Ḥārâm. [3:48-O.B]

CHAPTER 2. A Muḥrīm should not help a non-Muḥrīm in the hunting of a game.

885. Narrated (Abû Qatâda) in another quotation and added: We were in the company of the Prophet ﷺ at a place called Al-Qâhâ which is at a distance of three stages of journey from Al-Madîna. Some of us had assumed Ḥārâm while the others had not, then he narrated the Ḥadîth (as above Ḥadîth No. 884). [3:49-O.B]

CHAPTER 3. A Muḥrīm should not point at game with the intention that a non-Muḥrīm may hunt it.

886. Narrated (Abû Qatâda) in another quotation: When they came to the Prophet ﷺ he asked, “Did anyone of you order (Abû Qatâda) to attack it or point at it?” They replied in the negative. He said, “Then eat what is left of its meat.” [3:50-O.B]

CHAPTER 4. If any person gave a living onager as a present to a Muḥrīm then he should not accept it.

887. Narrated ‘Abdullâh bin ‘Abbâs رضي الله عنهما: Aṣ-Ṣa‘b bin Jathhâma Al-Laithî presented an onager to Allâh’s Messenger ﷺ while he was at Al-Abwâ’ or at Waddân, and he refused to accept it. On noticing the signs of some unpleasant feeling of disappointment on his (As-Ṣa‘b’s) face, the Prophet ﷺ said to him, “I have only returned it because I am Muḥrīm.” [3:51-O.B]
CHAPTER 5. (What kind of) animals can be killed by a Muḥrim, in the Ḥaram territory (sanctuary).

888. Narrated ‘Āisha : Allāh’s Messenger said, “Five kinds of animals are harmful and could be killed in the Ḥaram (sanctuary). These are: a crow, a kite, a scorpion, a mouse and a rabid dog.” [3:55-O.B]

889. Narrated ‘Abdullāh : While we were in the company of the Prophet in a cave at Mina, when Sūrat Al-Mursalāt were revealed and he recited it and I heard it (directly) from his mouth as soon as he recited it, then suddenly a snake sprang at us and the Prophet (ordered us): “Kill it.” We ran to kill it but it escaped quickly. The Prophet said, “It has escaped your evil and you too have escaped its evil.” [3:56-O.B]

890. Narrated ‘Āisha , the wife of the Prophet : Allah’s Messenger called a house-lizard a bad animal, but I did not hear him ordering it to be killed. [3:57-O.B]

CHAPTER 6. Fighting is prohibited in Makka.

891. Narrated Ibn ‘Abbās : On the day of the conquest of Makka the Prophet said, “There is no (more) emigration (from Makka) but Jihād and intentions[1] , and whenever you are called for (Jihād) you should go immediately.” [3:60-O.B]

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[1] i.e. you must have intention to participate in Jihād when there is a call for it.
CHAPTER 7. Cupping (i.e. letting out of the blood medically) for a Muḥrīm.

892. Narrated Ibn Buhaina: The Prophet was cupped at the middle of his head at Lahye-Jamal.

893. Narrated Ibn ‘Abbâs: The Prophet married Maimûna while he was in the state of Iḥrām, (only the ceremonies of marriage were held).

CHAPTER 8. The marrying of a Muḥrīm.

893. Narrated Ibn ‘Abbâs: The Prophet married Maimûna while he was in the state of Iḥrām, (only the ceremonies of marriage were held).

CHAPTER 9. The taking of a bath by a Muḥrīm.

894. Narrated Abû Ayûb Al-Anṣârî: The subnarrator ‘Abdullâh bin Hunain added:) Abû Ayûb Al-Anṣârî caught hold of the sheet of cloth (with which he was screening himself during his bath) and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abû Ayûb) rubbed his head with his hands by bringing them from back to front and from front to back and said, “I saw the Prophet doing like this.”

CHAPTER 10. Entering the Haram and Makka without assuming Iḥrām.

895. Narrated Anas bin Mâlik: Allâh’s Messenger entered Makka in the year of its conquest wearing an Arabian helmet on his
head[1] and when the Prophet took it off, a person came and said, “Ibn Khaţal is holding the covering of the Ka’ba (taking refuge in the Ka’ba).” The Prophet said, “Kill him.”[2] [3:72-O.B]

CHAPTER 11. To perform Ḥajj on behalf of a dead person and to fulfil his vows. A man can perform Ḥajj on behalf of a woman.

896. Narrated Ibn ‘Abbâs: A woman from the tribe of Juhaina came to the Prophet and said, “My mother had vowed to perform Ḥajj but she died before performing it. May I perform Ḥajj on her behalf?” The Prophet replied, “Perform Ḥajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allâh’s debt as He has more right to be paid.” [3:77-O.B]

CHAPTER 12. The Ḥajj of boys, children etc.

897. Narrated As-Sâ‘ib bin Yazîd: (while in the company of my parents) I was made to perform Ḥajj with Allâh’s Messenger and I was a seven years old boy then. [3:82-O.B]

CHAPTER 13. The Ḥajj of women.

898. Narrated Ibn ‘Abbâs: When the Prophet returned after performing his Ḥajj, he asked ‘Umm Sinân Al-Ansârîah, “What did forbid you to perform Ḥajj?” She

[1] Muhrim is not allowed to cover his head. The fact that the Prophet’s head was covered while entering Makka indicates that he had entered Makka as a non-Muhrim.

[2] Allâh’s Messenger, on conquering Makka, forgave all the people of Makka except some persons who had committed nasty crimes against Islâm and Muslims.
replied. “Father of so-and-so (i.e. her husband) had two camels and he performed *Hajj* on one of them, and the second is used for the irrigation of our land.” The Prophet replied to her), “Perform *Umra* in the month of Ramadān, (as it) is equivalent to *Hajj* with me (in reward).” [3:86-O.B]

899. Narrated (Qaza‘a, the slave of Ziyād): Abū Sa‘īd who participated in twelve *Ghazwât* with the Prophet said, “I heard four things from Allāh’s Messenger which won my admiration and appreciation. They are:

1. “No lady should travel without her husband or without a *Dhû-Mahram* for a two-days’ journey.
2. No observance of *Saum* (fasting) is permissible on two days of *’Eid-ul-Fiṭr*, and *’Eid-ul-Adha*.
3. No *Salāt* (prayer) (may be offered) after two *Salāt* (prayers): After the *‘Asr* prayer till the sunset and after the morning prayer till the sun rises.

CHAPTER 14. Whoever vowed to go on foot to the Ka’ba.

900. Narrated Anas: The Prophet saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka’ba). He said, “Allāh is not in need of this old man’s
torturing himself,” and ordered him to ride. [3:88-O.B]

901. Narrated 'Uqba bin 'Aamir رضي الله عنه: My sister vowed to go on foot to the Ka‘ba, and she asked me to take the verdict of the Prophet صلى الله عليه وسلم about it. So, I did and the Prophet said, “She should walk and also should ride.” [3:89-O.B]
30. THE BOOK ABOUT THE VIRTUES OF AL-MADINA

CHAPTER 1. Haram (Sanctuary) of Al-Madīna.

902. Narrated Anas  : The Prophet  said, "Al-Madīna is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the curse of Allāh, the angels, and all the people." [3:91-O.B]

903. Narrated Abū Huraira  : The Prophet  said, "I have made Al-Madīna a sanctuary between its two (Harra) mountains." The Prophet went to the tribe of Bani Ḥāritha and said (to them), "I see that you have gone out of the sanctuary," but looking around, he added, "No, you are inside the sanctuary." [3:93-O.B]

904. Narrated ‘Alī  : We have nothing except the Book of Allāh and this written paper from the Prophet wherein is written: Al-Madīna is a sanctuary from the ‘Aer Mountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator or sinner in it will incur the curse of Allāh, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allāh, the angels, and all the people; and none of his compulsory or optional
good deeds of worship will be accepted, and whoever (freed slave) takes as masters other than his manumitters without their permission incurs the curse of Allâh, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted. [3:94-O.B]

CHAPTER 2. Superiority of Al-Madînâ. And that it expels (evil, vicious) persons.

905. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Al-Madînâ, and it turns out (bad) persons as a furnace removes the impurities of iron.” [3:95-O.B]

CHAPTER 3. Al-Madînâ is also called Tâba.

906. Narrated Abû Humaid رضي الله عنه : We came with the Prophet صلى الله عليه وسلم from Tabûk, and when we reached near Al-Madînâ, the Prophet صلى الله عليه وسلم said, “This is Tâba.” [3:96-O.B]

CHAPTER 4. (What about) the one who avoids (runs away) from living in Al-Madînâ?

907. Narrated Abû Huraira رضي الله عنه : I heard Allâh’s Messenger صلى الله عليه وسلم saying, “The people will leave Al-Madînâ in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Al-Madînâ, but will find nobody in it, and when they reach the valley of Thanîya-tal-Wadâ’, they will
fall down on their faces, dead.”
[3:98-O.B]

908. Narrated Sufyân bin Abû Zuhair : I heard Allâh’s Messenger saying, “Yemen will be conquered and some people will migrate (from Al-Madîna) and will urge their families, and those who will obey them to migrate (to Yemen) although Al-Madîna will be better for them; if they but knew. Shâm will also be conquered and some people will migrate (from Al-Madîna) and will urge their families and those who will obey them to migrate (to Shâm) although Al-Madîna will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Al-Madîna) and will urge their families and those who will obey them to migrate (to Iraq) although Al-Madîna will be better for them; if they but knew.” [3:99-O.B]

CHAPTER 5. Imân (Belief) returns and goes back to Al-Madîna.

909. Narrated Abû Huraira : I heard the Prophet said, “Verily, Belief returns and goes back to Al-Madîna as a snake returns and goes back to its hole (when in danger).” [3:100-O.B]

CHAPTER 6. Sin of that person who betrays and harms the people of Al-Madîna.

910. Narrated Sa’d : I heard the Prophet saying, “None plots against the people of Al-Madîna but that he will be dissolved (destroyed) like the salt is dissolved in water.” [3:101-O.B]
CHAPTER 7. The high buildings of Al-Madina.

911. Narrated Usâma : Once the Prophet stood at the top of a castle amongst the castles (or the high buildings) of Al-Madina and said, “Do you see what I see? (No doubt) I see the spots where Al-Fitan (trials and afflictions etc.) will take place among your houses [and these Fitan (trials and afflictions etc.) will be] as numerous as the spots where rain-drops fall.” [3:102-O.B]

CHAPTER 8. Ad-Dajjâl will not be able to enter Al-Madina.

912. Narrated Abû Bakra : The Prophet said, “The terror caused by Al-Masîf Ad-Dajjâl will not enter Al-Madina and at that time Al-Madina will have seven gates and there will be two angels at each gate (guarding Al-Madina).” [3:103-O.B]

913. Narrated Abû Huraira : Allah’s Messenger said, “There are angels guarding the entrances (or roads) of Al-Madina, neither plague nor Ad-Dajjâl enter it.” [3:104-O.B]

914. Narrated Anas bin Mâlik : The Prophet said, “There will be no town in which Ad-Dajjâl will not enter except Makka and Al-Madina, and there will be no entrance (road) (of both Makka and Al-Madina) but the angels will be standing in rows guarding it against him, and then Al-Madina will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allâh will expel all the disbelievers and the hypocrites from it.” [3:105-O.B]

915. Narrated Abû Sa‘îd Al-Khudrî : Allah’s Messenger said, “There will be no town in which Ad-Dajjâl will not enter except Makka and Al-Madina, and there will be no entrance (road) (of both Makka and Al-Madina) but the angels will be standing in rows guarding it against him, and then Al-Madina will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allâh will expel all the disbelievers and the hypocrites from it.” [3:105-O.B]
told us a long narration about Ad-Dajjâl, and among the many things he mentioned, was his saying, “Ad-Dajjâl will come and it will be forbidden for him to pass through the entrances of Al-Madînâ. He will land in some of the salty barren areas (outside) Al-Madînâ; on that day the best man or one of the best men will come up to him and say, ‘I testify that you are the same Dajjâl whose description was given to us by Allah’s Messenger صلى الله عليه وسلم.’ Ad-Dajjâl will say to the people, ‘If I kill this man and bring him back to life again, will you doubt my claim?’ They will say, ‘No.’ Then Ad-Dajjâl will kill that man and bring him back to life. That man will say, ‘Now I know your reality better than before.’ Ad-Dajjâl will say, ‘I want to kill him (again) but I cannot.’” [3:106-O.B]

CHAPTER 9. Al-Madînâ expels Al-Kâbah (all the evil and bad persons, etc.)

916. Narrated Jâbir : A bedouin came to the Prophet صلى الله عليه وسلم and gave the Bai’â (pledge) for embracing Islâm. The next day he came with fever and said (to the Prophet صلى الله عليه وسلم), “Please cancel my pledge (of emigrating to Al-Madînâ).” The Prophet صلى الله عليه وسلم refused (that request) three times and said, “Al-Madînâ is like a furnace, it expels out its Khabath (impurities, evil and bad persons etc.) and selects the good ones and makes them perfect.” [3:107-O.B]

CHAPTER 10.

Bestow on Al-Madīna twice the blessings You bestowed on Makka.”

[3:109-O.B]

CHAPTER 11.

918. Narrated 'Āisha: When Allāh's Messenger reached Al-Madīna, Abū Bakr and Bilāl became ill. When Abū Bakr's fever got worse, he would recite (this poetic verse):

"Everybody is staying alive with his people, yet death is nearer to him than his shoe laces."

And Bilāl, when his fever deserted him, would recite:

"Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (kinds of good-smelling grass).

Would that one day I could drink the water of the Majinna, would that (the two mountains) Shâma and Tafeel would appear to me!"

The Prophet said, "O Allāh! Curse Shaiba bin Rabī‘a and 'Utba bin Rabī‘a and Umaiyya bin Khalaf as they turned us out of our land to the land of epidemics." Allāh’s Messenger then said, "O Allāh! Make us love Al-Madīna as we love Makka or even more than that. O Allāh! Give blessings in our Šā‘ and our Mūdd (measures symbolising food) and make the climate of Al-Madīna suitable for us, and divert its fever towards Al-Juhfa." (‘Āisha added). When we reached Al-Madīna, it was the most unhealthy of Allāh’s lands, and the valley of Butān (the valley of Al-Madīna) used to flow with impure coloured water. [3:113-O.B]
CHAPTER 1. The superiority of As-Saum (the fasting).

919. Narrated Abû Huraira : Allah's Messenger  said, “Saum (fasting) is a shield (or a screen or a shelter from the Hell-fire).” So, the person observing Saum (fast) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, ‘I am observing Saum (fast).’ ” The Prophet added, “By Him in Whose Hands my soul is, the smell coming out from the mouth of a person observing Saum (fast) is better with Allah than the smell of musk. (Allah says about the fasting person), ‘He has left his food, drink and desires for My sake. The Saum (fast) is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.’ ” [3:118-O.B]

CHAPTER 2. Ar-Raiyân (one of the gates of Paradise) is for the people observing Saum (fast).

920. Narrated Sahl : The Prophet  said, “There is a gate in Paradise called Ar-Raiyân, and those who observe Saum (fasts) will enter through it on the Day of Resurrection and none except them will


[2] Although all practices of worshipping are for Allâh, here Allâh singles out Saum (fasting), because Saum (fasting) cannot be practiced for the sake of showing off as nobody can know whether one is observing Saum (fast) or not, except Allâh. Therefore, Saum (fasting) is a pure performance that cannot be blemished with hypocrisy. (Fath Al-Bârî, Vol. 5, Page 10).
31. The Book of As-Šaum (The Fasting)

enter through it. It will be said, ‘Where are those who used to observe Šaum (fasts)?’ They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it.” [3:120-O.B]

921. ‘Narrated Abû Huraira :
Allâh’s Messenger said, “Whoever gives two kinds (of things or property) in charity for Allâh’s Cause, will be called from the gates of Paradise and will be addressed, ‘O slaves of Allâh! Here is prosperity.’ So, whoever was amongst the people who used to offer their Šalât (prayers) will be called from the gate of the Šalât (prayer); and whoever was amongst the people who used to participate in Jihâd, will be called from the gate of Jihâd; and whoever was amongst those who used to observe Šaum (fasts), will be called from the gate of Ar-Raiyân; whoever was amongst those who used to give As-Ŝadaqa (charity), will be called from the gate of As-Ŝadaqa (charity).” Abû Bakr said, “Let my parents be sacrificed for you, O Allâh’s Messenger! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?” The Prophet replied, “Yes, and I hope you will be one of them.” [3:121-O.B]

922. Narrated (Abû Huraira) :
Allâh’s Messenger said: “When (the month of) Ramadan begins, the gates of Paradise are opened.” [3:122-O.B]

923. Narrated (Abû Huraira) :
Allâh’s Messenger said, “When the month of Ramadan starts, the gates of the heaven are opened and
CHAPTER 3. Should it be said “Ramaḍān” or “The month of Ramaḍān?” And whoever thinks that both are permissible.

924. Narrated Ibn ‘Umar : I heard Allâh’s Messenger (ﷺ) saying, “When you see the crescent (of the month of Ramaḍān), start observing Ṣaḥm (fast), and when you see the crescent (of the month of Shawwâl), stop observing Ṣaḥm (fast); and if the sky is overcast (and you can’t see it) then regard the crescent (month) of Ramaḍān (as of 30 days).” [3:124-O.B]

CHAPTER 4. Whoever does not give up lying speech (false statements — i.e. telling lies etc.) and acting on those lies and evil actions etc. in Ramaḍān.

925. Narrated Abû Huraira (R): The Prophet (ﷺ) said, “Whoever does not give up lying speech (false statements) and acting on those lies and evil actions etc., Allâh is not in need of his leaving his food and drink [i.e. Allâh will not accept his Ṣaḥm (fasting)].” [See Fath Al-Bâri, Vol. 5, Page 18] [3:127-O.B]

CHAPTER 5. Should one say, “I am observing Ṣaḥm (fast)” on being abused?

926. Narrated Abû Huraira (R): See the Hadîth No. 925 with the addition: ‘All the deeds of Adam’s sons (people) are for them, except Ṣaḥm (fasting) which is for Me, and I will give the reward for it.’ There are two pleasures for the person observing Ṣaḥm (fast), one at the time of Ḥifâr
Chapter 6. As-Saum (the fasting) is recommended for those who fear committing illegal sexual acts, i.e. those who are unmarried.

927. (Narrated 'Alqama: While I was walking with) 'Abdullâh, he said, "We were in the company of the Prophet, and he said, 'He who can afford to marry should marry, because it will help him to lower his gaze (from looking at forbidden things and other women), and save his private parts (from committing illegal sexual acts etc.) and he who cannot afford to marry is advised to observe As-Saum (the fasts), as Saum (fasting) will diminish his sexual power.'"

928. Narrated 'Abdullâh bin 'Umar: Allah's Messenger said, "The month (can be) 29 nights (i.e. days), and do not observe Saum (fast) till you see the crescent, and if the sky is overcast, then complete Sha'bân as 30 days."

929. Narrated Umm Salama: The Prophet vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you..."
31. The Book of As-Šaum (The Fasting)

would not go to your wives for one month.” He replied, “The month is of 29 days.” [3:134-O.B]

CHAPTER 8. The two months of ‘Eid do not decrease. [Narrated Abû ‘Abdullâh: Ishâq said that if Ramaḍân is of 29 days, even then it is complete (in its superiority); Muḥammad صلى الله عليه وسلم said, ‘It will not happen that there will be any decrease in their number and superiority.’]

930. Narrated Abû Bakra رضي الله عنه: The Prophet صلى الله عليه وسلم said, “The two months of ‘Eid i.e. Ramaḍân and Dhul-Hijja, do not decrease (in superiority).”[1] [3:136-O.B]

CHAPTER 9. The statement of the Prophet صلى الله عليه وسلم: ‘We neither write nor know accounts.’

931. Narrated Ibn ‘Umar رضي الله عنه: The Prophet صلى الله عليه وسلم said, “We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of 30 days.” [3:137-O.B]

CHAPTER 10. Not to observe Šaum (fast) for a day or two ahead of Ramaḍân.

932. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, “None of

[1] There are many interpretations of this Hadîth, but the most common one is this: The good deeds done in these two months are rewarded fully whether these months are of 29 or 30 days. There is no harm if Muslims unknowingly start observing Šaum (fast) on a wrong day, or stay at ‘Arafât during Hajj on a day other than the prescribed one, on condition that the crescent-moon should be watched carefully. For example, if two persons witness that they have seen the crescent-moon and the people observe Šaum (fast) or stay at ‘Arafât accordingly, and later the two witnesses turn to be liars, the acts of worshipping performed by the Muslims will not be rejected by Allâh. (Fath Al-Bâri, Vol. 5, Pages 26,27).
you should observe Saum (fast) for a
day or two ahead of Ramadân unless he
has the habit of observing Saum (fasts)
(Nawâfîl) (and if his fasting coincides
with that day) then he can observe Aṣ-Ṣaum (the fast) that day.”

[3:138-O.B]

CHAPTER 11. The Statement of
Allâh: “It is made lawful for you to
have sexual relations with your wives
on the night of the fasts. They are
Libâs [i.e. body-cover or screen or
Sakan (i.e. you enjoy the pleasure of
living with her — as in Verse 7: 189,
Tafsîr-at-Tabari)] for you and you
are the same for them. Allâh knows
that you used to deceive yourselves,
so He turned to you (accepted your
repentance) and forgave you. So now
have sexual relations with them and
seek that which Allah has ordained
for you (offspring)” (V.2:187)

933. Narrated Al-Barâ’ : It was
the custom among the companions of
Muhammad صلى الله عليه وسلم that if any of
them was observing Saum (fast) and the
food was presented [for Iftâr —
breaking his Saum (fast)], but he slept
before eating, he would not eat that
night and the following day till sunset.
Qais bin Sirma-Al-Anari was
observing Saum (fast) and came to his
wife at the time of Iflár [breaking one’s
Saum (fast)] and asked her whether she
had anything to eat. She replied, “No,
but I would go and bring some for
you.” He used to do hard work during
the day, so he was overwhelmed by
sleep and slept. When his wife came
and saw him, she said,
“Disappointment for you.” When it
was midday on the following day, he
fainted and the Prophet صلى الله عليه وسلم was
informed about the whole matter and
the following Verses were revealed:-

َرَمَضَانَ بِصُوْمٍ يَوْمٌ أَوْ يَوْمَينَ، إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُوْمُ صَوْمًا، فَلْيُصِمْ ذَلِكَ الْيَوْمَ.

١٦١ - بَابٌ قُوْلُ اَللَّهِ ﻟِلَّهَ ذَكْرَهُ:

أَحِلَّ لِكُمْ لَيْلَةَ الصَّيْامِ

الرَّفُّتِ إِلَى نَسَائِكُمْ هَنَّ لِبَاسًا

لَكُمْ وَأَنتُمْ لِبَاسًا لَهُنَّ...
It is made lawful for you to have sexual relations with your wives on the night of the fasts. They are *Libās* [i.e. body-cover or screen or *Sakan* (i.e. you enjoy the pleasure of living with her — as in Verse 7: 189). Tafsīr-at-Tabarî] for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring).” So they were rejoiced greatly by it. And then Allah also revealed, “And eat and drink, until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall”. (V.2: 187). [3:139-O.B]

CHAPTER 12. The Statement of Allah :- “And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)…..” (V.2: 187)

934. Narrated ‘Adī bin Ḥâtim : When the above Verses were revealed: “Until the white thread appears to you, distinct from the black thread.” I took two (hair) strings one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah’s Messenger and told him the whole story. He explained to me, “That Verse means the darkness of night and the whiteness of dawn.” [3:140-O.B]
CHAPTER 13. What is the interval between the (end of) Sahûr and the Fajr prayer?

935. (Narrated Anas رضي الله عنه): Zaid bin Thâbit رضي الله عنه said, “We took the Sahûr with the Prophet صلى الله عليه وسلم. Then he stood for As-Salât (the prayer).” I asked, “What was the interval between the Sahûr and the Adhân?” He replied, “The interval was sufficient to recite fifty Verses of the Qur’ân.” [3:144-O.B]

CHAPTER 14. The Sahûr is a blessing but it is not compulsory.

936. Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Take Sahûr as there is a blessing in it.” [3:146-O.B]

CHAPTER 15. If the intention of observing Saum (fast) was made in the daytime.

937. Narrated Salama bin Al-Akwa‘ رضي الله عنه: Once the Prophet صلى الله عليه وسلم ordered a person on ‘Ashâra’ (the tenth of Muĥarram) to announce, “Whoever has eaten, should not eat any more, but observe Saum (fast), and who has not eaten should not eat, but complete his Saum (fast) (till the end of the day).” [3:147-O.B]

CHAPTER 16. If a person observing Saum (fast) gets up in the morning in the state of Janâba [will his Saum (fast) be valid?]

938. Narrated ‘Aisha and Umm Salama رضي الله عنهما: At times Allâh’s Messenger صلى الله عليه وسلم used to get up in the morning in the state of Janâba after having sexual relations with his wives. He would then take a bath and observe Saum (fast). [3:148-O.B]
CHAPTER 17. To embrace while one is observing Šaum (fast).

939. Narrated ‘Āisha : The Prophet used to kiss and embrace (his wives) while he was observing Šaum (fast), and he had more power to control his desires than any of you. [3:149-O.B]

CHAPTER 18. If a person observing Šaum (fast) ate or drank forgetfully [should he observe Šaum (fast) another day in lieu of that day]?

940. Narrated Abū Huraira : The Prophet said, “If somebody eats or drinks forgetfully then he should complete his Šaum (fast), for what he has eaten or drunk, has been given to him by Allâh.” [3:154-O.B]

CHAPTER 19. If somebody had a sexual intercourse with his wife in Ramadân and has got nothing, then if he is given something in charity, he should give the expiation of that sinful act.

941. (Narrated Abū Huraira) : While we were sitting with the Prophet a man came and said, “O Allâh’s Messenger! I have been ruined.” Allâh’s Messenger asked what was the matter with him. He replied, “I had sexual intercourse with my wife while I was observing Šaum (fast).” Allâh’s Messenger asked him, “Can you afford to manumit a slave?” He replied in the negative. Allâh’s Messenger asked him, “Can you observe Šaum (fast) for two successive months?” He replied in the negative. The Prophet asked him, “Can you afford to feed sixty poor persons?” He replied in the negative.
kept silent and while we were in that state, a big basket full of dates was brought to the Prophet ﷺ. He asked, “Where is the questioner?” He replied, “I (am here).” The Prophet ﷺ said (to him), “Take this (basket of dates) and give it in charity.” The man said, “Should I give it to a person poorer than I? By Allâh; there is no family between its (i.e. Al-Madîna’s) two mountains who are poorer than I.” The Prophet ﷺ smiled till his premolar teeth became visible and then said, “Feed your family with it.”

[3:157-O.B]

CHAPTER 20. Cupping (letting out blood medically) and vomiting of a person observing ʿSaum (fast).

942.Narrated Ibn ʿAbbâs ﷺ: The Prophet ﷺ was cupped while he was in the state of ʿIfrâm, and also while he was observing a ʿSaum (fast).[1]

[3:159-O.B]

CHAPTER 21. To observe ʿSaum (fast) or not to observe ʿSaum (fast) during journeys.

943. Narrated ʿAbdullâh bin Abî Aufa ﷺ: We were in the company of Allâh’s Messenger ﷺ on a journey. He said to a man, “Get down and mix Sawîq[2] (powdered roasted barley) with water for me.” The man

[1] Ḥadîth No. 159 contradicts the Ḥadîth of Al-Ḥasan. Apparently the Muslim jurists have given various interpretations to discard this contradiction: Ash-Shâfiʿi says, “Both Ḥadîths are correct, but the one narrated by Ibn ʿAbbâs is stronger as regards its series of narrators; yet it is better to avoid cupping while observing ʿSaum (fast). But the verdict is to be taken from the Ḥadîth of Ibn ʿAbbâs. I have the knowledge that the Prophet’s companions and their followers and all Muslim scholars think that cupping does not break one’s ʿSaum (fast).” Ibn Ḥazm thinks that Al-Ḥasan’s Ḥadîth is invalidated by another authentic Ḥadîth narrated by Abû Saʿîd which goes: “The Prophet ﷺ permitted cupping for a person observing ʿSaum (fast).” (Fath Al-Bârî, Vol. 5, Pages 79-81).

said, "The sun (has not set yet)[1], O Allâh’s Messenger." The Prophet صلى الله عليه وسلم again said to him, "Get down and mix Sawîq with water for me." The man again said, "O Allâh’s Messenger! The sun!" The Prophet صلى الله عليه وسلم said to him (for the third time), "Get down and mix Sawîq with water for me." The man dismounted and mixed Sawîq with water for him. The Prophet صلى الله عليه وسلم drank it and then beckoned with his hand (towards the east) and said, "When you see the night falling from this side, then a person observing Saum (fast) should break his Saum (fast)."

[3:162-O.B]

944. Narrated ʿĀisha , the wife of the Prophet صلى الله عليه وسلم: ʿAmr Al-Aslamî, as he used to observe Saum (fast) often, asked the Prophet صلى الله عليه وسلم, "Should I observe Saum (fast) while travelling?" The Prophet صلى الله عليه وسلم replied, "You may observe Saum (fast) if you wish, and you may not observe Saum (fast) if you wish." [3:164-O.B]

CHAPTER 22. If a person observed ʿSaum (fast) on some days of Ramadân and then went on a journey [is it permissible for him to break his ʿSaum (fast)].

945. Narrated Ibn ʿAbbâs : Allâh’s Messenger صلى الله عليه وسلم set out for Makka in Ramadân and he observed ʿSaum (fast), and when he reached Al-Kadid, he broke his ʿSaum (fast) and the people (with him) broke their ʿSaum (fast) too. (Abû ʿAbdollâh said, "Al-Kadid is a land covered with water

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[1] His saying: "The sun (has not set yet)" indicates that the Prophet صلى الله عليه وسلم was observing ʿSaum (fast) and the man meant that the time of Iftâr [breaking the ʿSaum (fast)] was not due.
between ‘Usfân and Qudaid.’)  
[3:165-O.B]

CHAPTER 23.

946. Narrated Abû Ad-Dardâ’:
We set out with Allâh’s Messenger صلى الله عليه وسلم on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was observing Saum (fast) except the Prophet صلى الله عليه وسلم and Ibn Rawâha. [3:166-O.B]

CHAPTER 24. The saying of the Prophet صلى الله عليه وسلم (to the person observing Saum (fast) who was being shaded on a very hot day) “It is not from Al-Bîr (righteousness) to observe As-Saum (the fast) on a journey.”

947. Narrated Jâbir bin ‘Abdullâh صلى الله عليه وسلم: Allâh’s Messenger صلى الله عليه وسلم was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, “What is the matter?” They said, “He (the man) is observing Saum (fast).” The Prophet صلى الله عليه وسلم said, “It is not from Al-Bîr (righteousness) to observe As-Saum (the fast) on a journey.”[1] [3:167-O.B]

CHAPTER 25. The companions of the Prophet صلى الله عليه وسلم did not criticize each other for observing

[1] The Ahâdhith of this chapter show that it is permissible for one to observe Saum (fast) or to break his Saum (fast) while travelling. But it is recommended for a healthy strong person to observe Saum (fast), whereas a weak or sick person is recommended not to observe Saum (fast). The saying of the Prophet صلى الله عليه وسلم, “It is not from Al-Bîr (righteousness) to observe Saum (fast) on a journey,” is applicable to a particular case, i.e. when one is so weak or sick that observing Saum (fast) would harm him. In such case one has to break his Saum (fast), for Allâh does not like His devotees to harm themselves needlessly.
31. The Book of ʾAs-Ṣaum (The Fasting)

Ṣaum (fast) or not observing Ṣaum (fast) on journeys.

948. Narrated Anas bin Mālik : We used to travel with the Prophet صلى الله عليه وسلم and neither did the persons observing Ṣaum (fast) criticize those who were not observing Ṣaum (fast), nor did those who were not observing Ṣaum (fast) criticize the observing Ṣaum (fast) ones. [3:168-O.B]

CHAPTER 26. Whoever died and he ought to have observed Ṣaum (fast).

949. Narrated Ṭālha : Allâh’s Messenger ﷺ said, “Whoever died and he ought to have observed Ṣaum (fast) (the missed days of Ramaḍān) then his guardians must observe Ṣaum (fast) on his behalf.” [3:173-O.B]

950. Narrated Ibn ʿAbbâs رضي الله عنهما : A man came to the Prophet صلى الله عليه وسلم and said, “O Allâh’s Messenger! My mother died and she ought to have observed Ṣaum (fast) one month (for her missed Ramaḍān). Shall I observe Ṣaum (fast) on her behalf?” The Prophet صلى الله عليه وسلم replied in the affirmative and said, “Allâh’s debts have more right to be paid.” [3:174-O.B]

CHAPTER 27. When should the person observing Ṣaum (fast) break his Ṣaum (fast)?

951. Narrated Ibn Abī Aufa رضي الله عنه : the saying of the Prophet صلى الله عليه وسلم to him (or to someone else), “Get down and mix Sawīq with water for us.” Almost the same Ḥadith (No. 943) is repeated with the addition: The Prophet صلى الله عليه وسلم then said, “When you see night falling from this side, the person observing Ṣaum (fast) should break his Ṣaum (fast),” and he beckoned with his
finger towards the east. [See Fath Al-Bâri, Vol. 5, Page 101]. [3:177-0.B]

CHAPTER 28. To hasten the Iftâr [breaking of the Šaum (fast)].

952. Narrated Sahl bin Sa'd: Allah's Messenger said, “The people will remain on the right path as long as they hasten the Iftâr [breaking of the Šaum (fast)].” [3:178-0.B]

CHAPTER 29. If somebody Aftara [breaks the Šaum (fast)], thinking that the sun has set and then sees the sun still visible. [Should he make up for that Šaum (fast)].

953. (Narrated Abû Usâma: Hishâm bin 'Urwa said on the authority of Fâtima). Asmâ' bint Abî Bakr said, “We broke our fast (Iftâr) during the lifetime of the Prophet on a cloudy day and then the sun appeared.” [According to the majority of the religious scholars one has to observe Šaum (fast) to make up for that day. (Fath Al-Bâri, Vol. 5, Page 103)]. [3:180-0.B]

CHAPTER 30. Šaum (fasting) of boys (children etc.).

954. Narrated Ar-Ruba‘î bint Mu‘awwidh, “The Prophet sent a messenger to the village of the Anṣâr in the morning of the day of ‘Ashurâ’ (10th of Muharram) to announce: ‘Whoever has eaten something should not eat but complete the Šaum (fast), and whoever is observing the Šaum (fast) should complete it.’” She further said, “Since then we used to observe Šaum (fast) on that day regularly and also make our boys (children etc.) observe Šaum (fast). We used to make toys of wool for the boys and if anyone of them...
cried for food, he was given those toys till it was the time of the Iffâr [breaking of the Ṣaʿum (fast)].” [3:181-O.B]

CHAPTER 31. Al- Wiṣâl is only allowed till the Sahâr [Al- Wiṣâl (i.e. to observe Ṣaʿum (fast) continuously without eating or drinking anything by day or night, may be for a day or two or more)].

955. Narrated Abû Saʿîd that he had heard the Prophet صلى الله عليه وسلم saying, “Do not observe Ṣaʿum (fast) continuously (practise Al- Wiṣâl), and if you intend to lengthen your Ṣaʿum (fast), then carry it on only till the Sahâr (before the following dawn).” The people said to him, “But you practise (Al- Wiṣâl), O Allah’s Messenger!” He replied, “I am not similar to you, for during night I have One Who makes me eat and drink.” [3:184-O.B]

CHAPTER 32. The punishment for the person who practises Al- Wiṣâl very often.

956. Narrated Abû Huraira صلى الله عليه وسلم for the Prophet ﷺ forbade Al- Wiṣâl in observing As- Ṣaʿum (the fasts). So, one of the Muslims said to him, “But you practise Al- Wiṣâl, O Allah’s Messenger!” The Prophet ﷺ replied, “Who amongst you is similar to me? I am given food and drink during night by my Lord.” So, when the people refused to stop Al- Wiṣâl [observe Ṣaʿum (fast) continuously], the Prophet ﷺ observed Ṣaʿum (fast) day and night continuously along with them for a day and then another day and then they saw the crescent-moon (of the month of Shawwâl). The Prophet ﷺ said to them (angrily), “If it (the crescent) had not appeared, I would have made the people stop and then I would have(Client: 1.12.156.216, Location: , User-Agent: )
you observe *Saum* (fast) for a longer period.” That was as a punishment for them when they refused to stop (practising *Al-Wisāl*). In another quotation it was said to them “Do that much of deeds which is within your ability.” [See *Fath Al-Bārī*, Vol. 5, Pages 110, 111].[3:186-O.B]

CHAPTER 33. If someone forces his Muslim brother to break his (Nawāfīl) fast by swearing.

957. Narrated Abū Juhaifa: The Prophet made a bond of brotherhood between Salmān and Abū Ad-Dardā’. Salmān paid a visit to Abū Ad-Dardā’ and found Umm Ad-Dardā’ dressed in shabby clothes and asked her why she was in that state. She replied, “Your brother Abū Ad-Dardā’ is not interested in (the luxuries of) this world.” In the meantime Abū Ad-Dardā’ came and prepared a meal for Salmān. Salmān requested Abū Ad-Dardā’ to eat (with him), but Abū Ad-Dardā’ said, “I am observing *Saum* (fast).” Salmān said, “I am not going to eat unless you eat.” So, Abū Ad-Dardā’ ate (with Salmān). When it was night and (a part of the night passed), Abū Ad-Dardā’ got up (to offer the night prayer), but Salmān told him to sleep and Abū Ad-Dardā’ slept. After sometime Abū Ad-Dardā’ again got up but Salmān told him to sleep. When it was the last hours of the night, Salmān told him to get up then, and both of them offered the *Salāt* (prayer). Salmān told Abū Ad-Dardā’, “Your Lord has a right on you, your ownself has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you.” Abū Ad-Dardā’ came to the Prophet and narrated the whole story. The
Prophet said, “Salmân has spoken the truth.” [3:189-O.B]

CHAPTER 34. Šaum (fasting) in the month of Sha‘bân.

958. Narrated ‘Āisha, ‘Allâh’s Messenger used to observe Šaum (fast) till one would say that he would never stop observing Šaum (fast), and he would abandon observing Šaum (fast) till one would say that he would never observe Šaum (fast). I never saw ‘Allâh’s Messenger observing Šaum (fast) for a whole month except the month of Ramadân, and did not see him observing Šaum (fast) in any month more than in the month of Sha‘bân. [3:190-O.B]

959. (Narrated ‘Āisha) as in the Ḥadîth (No. 958) with the addition that the Prophet said: “Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds).” She added: “The most beloved Šalāt (prayer) to the Prophet was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet offered a Šalāt (prayer) he used to offer it regularly”. [3:191-O.B]

CHAPTER 35. What is said about the fasting and non-fasting (periods) of the Prophet .

960. Narrated Anas that he was asked about the Šaum (fasting) of the Prophet . Anas replied (saying): “Whenever I liked to see the Prophet observing Šaum (fast) in any month, I could see that, and whenever I liked to see him not observing Šaum (fast), I could see that too, and if I liked to see him offering
Aṣ-Ṣalāt (the prayer) in any night, I could see that, and if I liked to see him sleeping, I could see that, too.” Anas further said, “I never touched silk or velvet softer than the hand of Allâh’s Messenger صلى الله عليه وسلم, and never smelled musk or perfume more pleasant than the smell of Allâh’s Messenger صلى الله عليه وسلم.” [3:194-O.B]

961. Ḥadîth of ‘Abdullâh bin ‘Amr bin Al-‘Aas رضي الله عنه (See Ḥâdhâth No. 962 & 963). [3:196-O.B]

CHAPTER 36. The right of the body in observing Aṣ-Ṣaum (the fast).

962. Narration of ‘Abdullâh bin ‘Amr bin Al-‘Aas رضي الله عنه with some addition: (Afterwards when ‘Abdullâh became old) he used to say, “It would have been better for me if I had accepted the permission of the Prophet صلى الله عليه وسلم (which he gave me i.e. to observe Saum (fast) only three days a month.” [3:196-O.B]

CHAPTER 37. The right of the family (wife) in observing Aṣ-Ṣaum (the fast).

963.Narrated (‘Abdullâh bin ‘Amr) in another quotation when he mentioned about the Saum (faster) of Dâ‘ûd (David) صلى الله عليه وسلم, he added: “He [Dâ‘ûd (David)] used not to flee on meeting the (enemy).” ‘Abdullâh said, “From where can I get that chance, O Allâh’s Prophet”. The Prophet صلى الله عليه وسلم then said twice, “Whoever observes Saum (fast) daily (throughout his life) is just as the one who does not observe Saum (fast) at all”. [3:198-O.B]
CHAPTER 38. Whoever visited some people and did not break his (optional) Saum (fast) with them.

964. Narrated Anas رضي الله عنه: The Prophet صلی الله علیه وسلم paid a visit to Umm Sulaim and she placed before him dates and ghee. The Prophet صلی الله علیه و وسلم said, “Replace the ghee and dates in their respective containers for I am observing Saum (fast).” Then he stood somewhere in her house and offered an optional Ṣalāt (prayer) and then he invoked Allâh to bless Umm Sulaim and her family. Then Umm Sulaim said, “O Allâh’s Messenger! I have a special request (today).” He said, “What is it?” She replied, “(Please invoke for) your servant Anas.” So Allâh’s Messenger صلی الله علیه و وسلم did not leave anything good in the world or the Hereafter which he did not invoke (Allâh to bestow) on me and said, “O Allâh! Give him (i.e. Anas) property and children and bless him.” Thus I am one of the richest among the Anṣâr and my daughter Umaina told me that when Al-Ḥajjâj came to Basra, more than 120 of my offspring had been buried.

[3:203-O.B]

CHAPTER 39. Observing As-Ṣaum (the fasts) on the last days of the month.

965. Narrated ‘Imrân bin Ḥuṣain رضي الله عنه: that the Prophet صلی الله علیه و وسلم asked a man, “O Abû so-and-so! Have you observed Saum (fasts) on the last days of this month?” The man replied, “No, O Allâh’s Messenger!” The Prophet صلی الله علیه و وسلم said to him, “When you finish your Saum (fasting) (of Ramadân) observe Saum (fast) for two days (in Shawwâl).” Through another series of narrators ‘Imrân said, “The Prophet صلی الله علیه و وسلم said, ‘[Have you observed Saum
The man whom the Prophet asked seemed to have had the habit of observing ʿSaum (fast) on the last days of every month, but he did not carry on this habit in the month of Shaʿbān, for Allāh’s Messenger had forbidden the ʿSaum (fasting) of the day preceding Ramadān immediately. In this narration the Prophet orders the man to make up for the days of Shaʿbān which he missed by observing ʿSaum (fast) on some days in Shawwāl, and that indicates that one should keep his habits of worshipping, and there is no harm if one observes ʿSaum (fast) on the last days of Shaʿbān if it is his habit to observe ʿSaum (fasts) on the last days of every month. (Fath Al-Bāri, Vol. 5, Page 134, 135).
CHAPTER 42. Observing *Saum* (fast) on *Tashriq* days (eleventh, twelfth and thirteenth of Dhul-Hijja).

969. Narrated 'Aisha and Ibn 'Umar رضي الله عنهم: Nobody was allowed to observe *Saum* (fast) on the days of *Tashriq* except those who could not afford the *Hady* (animal for sacrifice). [3:216-O.B]

CHAPTER 43. Observing *Saum* (fast) on the day of 'Ashura' (tenth of Muḥarram).

970. Narrated 'Aisha رضي الله عنها: Quraish used to fast on the day of 'Ashura' in the Pre-Islamic Ignorance Period, and Allāh’s Messenger صلى الله عليه وسلم too, used to observe *Saum* (fast) on that day. When he came to Al-Madīna, he observed *Saum* (fast) on that day and ordered others to observe *Saum* (fast), too. Later when the fasting of the month of Ramadān was prescribed, he gave up fasting on the day of 'Ashura' and it became optional for one to observe *Saum* (fast) on it or to leave its *Saum* (fast). [3:220-O.B]

971. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet صلى الله عليه وسلم came to Al-Madīna and saw the Jews fasting on the day of 'Ashura': He asked them about that. They replied, “This is a good day, the day on which Allāh rescued Banī Isrā‘il from their enemy. So, Mūsā (Moses) observed *Saum* (fast) on this day.” The Prophet صلى الله عليه وسلم said, “We have more claim over Mūsā (Moses) than you.” So, the Prophet صلى الله عليه وسلم observed *Saum* (fast) on that day and ordered (the Muslims) to observe *Saum* (fast) (on that day). [3:222-O.B]
CHAPTER 1. The superiority of praying (Nawâfil) at night in Ramadân.

972. Narrated Aîsha : Allah’s Messenger went out in the middle of the night and offered Salât (prayer) in the mosque and some men offered Salât (prayer) behind him. This Hadîth is repeated. (Please see Ahâdîths Nos. 423 and 424). So Allah’s Messenger died and the situation remained like that [i.e. people offered Salât (prayer) individually]. [3:229-O.B]

CHAPTER 2. To look for the Night of Qadr in the last seven nights (of Ramadân).

973. Narrated Ibn ‘Umar : Some men amongst the companions of the Prophet were shown in their dreams that the night of Qadr was in the last seven nights of Ramadân. Allâh’s Messenger said, “It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e. the Night of Qadr) should search in the last seven (nights of Ramadân).” [3:232-O.B]

974. (Narrated Abû Salama): I asked Abû Sa’îd (about the Night of Qadr) and he said, “We practised I’tikâf (seclusion in the mosque) in the middle third of the month of Ramadân with the Prophet . In the morning of the 20th of Ramadân, the Prophet came and addressed us and said, ‘I was informed of (the
date of the Night of Qadr) but I was caused to forget it; (or I forgot), so search for it in the odd nights of the last ten nights of the month of Ramadân. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in I’tikâf with me (Allâh’s Messenger ﷺ) should return to it with me (for another 10 day’s period), and we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the Šalât (prayer) was established and I saw Allâh’s Messenger ﷺ prostrating in mud and water and I saw the traces of mud on his forehead.” [3:233-0.B]

CHAPTER 3. To search for the Night of Qadr in the odd nights of the last ten nights (of Ramadân) [This narration has come from ‘Ubâda (bin As-Sâmit) on the authority of the Prophet ﷺ].

975. Narrated Ibn ‘Abbâs ﷺ: The Prophet ﷺ said, “Look for the Night of Qadr in the last ten nights of Ramadân on the night when nine or seven or five nights remain out of the last ten nights of Ramadân [(i.e. 21, 23, 25, (27, 29,) respectively].” [3:238-0.B]

976. (Narrated Ibn ‘Abbâs) in this quotation: Allâh’s Messenger ﷺ said, (“The Night of Qadr) is in the last ten nights of the month (Ramadân), either on the first nine or in the last (remaining) seven nights (of Ramadân).” [3:239-0.B]
CHAPTER 4. The doing of good deeds in the last ten days of Ramadân.

977. Narrated 'Āisha Ṭirmizî: With the start of the last ten days of Ramadân, the Prophet used to tighten his waist-belt (i.e. work hard) and used to offer Salât (prayer) all the night, and used to keep his family awake for the Salât (prayers).

[3:241-O.B]
CHAPTER 1. The *I'tikāf* in the last ten days of Ramadān. And *I'tikāf* may be practised in any mosque.

978. Narrated ʻĀisha, the wife of the Prophet: The Prophet used to practise *I'tikāf* in the last ten days of Ramadān till he died and then his wives used to practise *I'tikāf* after him. [3:243-O.B]

CHAPTER 2. (A *Mu'takif* is) not (allowed) to enter the house except for a need.

979. Narrated (ʻĀisha): The Prophet used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in *I'tikāf* he used not to enter the house except for a need.


CHAPTER 3. The *I'tikāf* at night (only).

981. Narrated ʻĀisha: The Prophet intended to practise

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[1] Such need may be to answer the call of nature and performing ablution. Scholars differ as to whether it is permissible also for a *Mu'takif* to eat or drink outside the mosque. (*Fath Al-Bārī*, Vol. 5, Page 178).
I’tikâf and when he reached the place where he intended to perform I’tikâf, he saw some tents, the tents of ‘Aisha, Hafsa and Zainab. So, he said, “Do you consider that they intended to do Al-Birr (righteousness) by doing this?” And then he went away and did not perform I’tikâf (in Ramadân) but performed it in the month of Shawâl for ten days. [3:250-O.B]

CHAPTER 5. Can a Mu’takjف go to the gate of the mosque for a need?

982. (Narrated ‘Ali bin Al-Husain رضي الله عنه that ‘Aisha, the wife of the Prophet سل الله عليه وسلم, told me that she went to Allâh’s Messenger سل الله عليه وسلم to visit him in the mosque while he was in I’tikâf in the last ten days of Ramadân. She had a talk with him for awhile, then she got up in order to return home. The Prophet سل الله عليه وسلم accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two Anšârî men were passing by and they greeted Allâh’s Messenger سل الله عليه وسلم. He told them: Do not run away! And said, “She is (my wife) Saﬁya bint Huyâي.” Both of them said, “Subhân Allâh, (How dare we think of any evil) O Allâh’s Messenger!” And they felt it. The Prophet سل الله عليه وسلم said to them, “Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one’s body). I was afraid lest Satan might insert an evil thought in your minds.” [3:251-O.B]

CHAPTER 6. I’tikâf in the middle ten days of Ramadân.

983. Narrated Abû Huraira رضي الله عنه: The Prophet سل الله عليه وسلم used to perform I’tikâf every year in the month of Ramadân for ten days, and when it was the year of his death, he stayed in I’tikâf for twenty days. [3:260-O.B]
CHAPTER 1. What has come in the Statement of Allah (Jumu‘a) SaIât (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working etc.), and remember Allah much, that you may be successful” (V.62:10)

984. Narrated Abdur Rahmân bin ‘Auf: “When we came to Al-Madînâ as emigrants, Allah’s Messenger established a bond of brotherhood between me and Sa’d bin Ar-Rabî’. Sa’d bin Ar-Rabî’ said (to me), ‘I am the richest among the Ansâr, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.’” Abdur Rahmân replied, “I am not in need of all that. Is there any market-place where trade is practised?” He replied, “The market of Qainuqa’,” Abdur Rahmân went to that market the following day and brought some dried butter-milk (yoghurt) and ghee, and then he continued going there regularly. Few days later, Abdur Rahmân came having traces of yellow (scent) on his body. Allah’s Messenger asked him whether he had got married, he replied in the affirmative. The Prophet said, “Whom have you married?” He replied, “A woman from the Ansâr.” Then the Prophet asked, “How much did you pay her?” He replied, “(I gave her) a gold piece equal in weight to a date stone (or a date stone of gold)” The Prophet said, “Give a Walima (wedding
CHAPTER 2. Legal and illegal things are clearly defined, and in between them are some doubtful (unclear) things.

985. Narrated An-Nu‘mān bin Bashīr: The Prophet said: “Both legal and illegal things are obvious, and in between them are (unclear) doubtful matters. So whoever forsakes those doubtful (unclear) things lest he may commit a sin, will definitely avoid what is clearly illegal and whoever indulges in these (unclear) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allāh’s Ḥima (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment.”[1] [3:267-O.B]

CHAPTER 3. Explanation of doubtful things.

986. Narrated ‘Āisha: ‘Utba bin Abū Waqqās took a firm promise from his brother Sa‘d bin Abū Waqqās to take the son of the slave-girl of Zam‘a into his custody as he was his (i.e. ‘Utba’s) son. In the year of the Conquest (of Makka) Sa‘d bin Abū Waqqās took him, and said that he was his brother’s son, and his brother took a promise from him to that effect. ‘Abd bin Zam‘a got up and said, “He is my brother and the son of my father’s slave-girl and was born on my father’s bed.” Then they both went to the Prophet. Sa‘d said, “O

[1] Man, here is compared to a shepherd; his desires, to a flock of sheep; sins, to a private pasture of somebody else; doubtful matters, to the region surrounding the pasture and indulgence in doubtful matters to pasture in that region. To pasture there will probably lead the sheep to enter the private pasture, and the shepherd would be punished for grazing his sheep near the private pasture which led to such an obvious transgression.
Allah’s Messenger صلى الله عليه وسلم said, “He is the son of my brother and he has taken a promise from me that I will take him.” ‘Abd bin Zam’a said, “(He is) my brother and the son of my father’s slave-girl and was born on my father’s bed.” Allah’s Messenger صلى الله عليه وسلم said, “The boy is for you. O ‘Abd bin Zam’a.” Then the Prophet صلى الله عليه وسلم said, “The son is for the bed (i.e. the man on whose bed he was born) and stones (despair, i.e. to be stoned to death) for the one who has done illegal sexual intercourse.” The Prophet صلى الله عليه وسلم told his wife Sauda bint Zam’a to screen herself from that boy as he noticed a similarity between the boy and ‘Utba. So, the boy did not see her till he died. [3:269-O.B]

CHAPTER 4. Whoever does not consider dark suggestions by one’s ownself or similar things as doubtful (unclear) things.

987. (Narrated ‘Aisha): Some people said, “O Allah’s Messenger! Meat is brought to us by some people and we are not sure whether the Name of Allah has been mentioned on it or not (at the time of slaughtering the animals).” Allah’s Messenger صلى الله عليه وسلم said (to them), “Mention the Name of Allah and eat it.” [3:273-O.B]

CHAPTER 5. The one who does not care from where he earns his money (i.e. whether through legal or illegal ways).

988.Narrated Abü Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, “A time will come upon the people when one will not care how one gains one’s money, legally or illegally.” [3:275-O.B]
CHAPTER 6. Trade of cloth.

989. Narrated Zaid bin Arqam and Al-Barâ‘ bin ‘Azib (who were traders in the lifetime of Allâh’s Messenger): “We asked Allâh’s Messenger about money exchange. He replied, ‘If it is from hand to hand, there is no harm in it; otherwise it is not permissible.’ ” [3:276-O.B]

CHAPTER 7. Going out for trading.

990. (Narrated ‘Ubaid bin ‘Umair): Abû Mûsa asked ‘Umar about money exchange. ‘Umar was busy, so Abû Mûsa went back. When ‘Umar finished his job he said, “Didn’t I hear the voice of ‘Abdullâh bin Qais? Let him come in.” ‘Umar was told that he had left. So, he sent for him and on his arrival, he (Abû Mûsa) said, “We were ordered to do so (i.e. to leave if not admitted after asking permission thrice).” ‘Umar told him, “Bring witness in proof of your statement.” Abû Mûsa went to the Anşär’s meeting places and asked them. They said, “None amongst us will give this witness except the youngest of us, Abû Sa‘îd Al-Khudrî.” Abû Mûsa then took Abû Sa‘îd Al-Khudrî (to ‘Umar) and ‘Umar said, surprisingly, “Has this order of Allâh’s Messenger been hidden from me?” (Then he added), “I used to be busy trading in markets i.e. going out for trading.” ” [3:277-O.B]

CHAPTER 8. Whoever liked to enlarge his sustenance.

991. Narrated Anas bin Mâlik: I heard Allâh’s Messenger saying, “Whoever desires an expansion in his sustenance and age, should keep

(34. The Book of Sales (Bargains))
good relations with his kith and kin.”

CHAPTER 9. The Prophet purchased (food grains) on credit.

992. (Narrated Qatâda) : Anas went to the Prophet with barley bread having some dissolved fat on it. The Prophet had mortgaged his armour to a Jew in Al-Madîna and took from him some barley for his family. (Anas heard) him saying “The household of Muhammad did not possess even a single 'Sâ' of wheat or food grains for the evening meal, although he has nine wives (to look after).” [3:283-O.B]

CHAPTER 10. The earnings of a person and his manual labour.

993. Narrated Al-Miqdâm : The Prophet said, “Nobody has ever eaten a better meal than that which one has earned by working with one’s own hands. The Prophet of Allah, Dâ‘ûd (David) used to eat from the earnings of his manual labour.” [3:286-O.B]

CHAPTER 11. One should be lenient and generous in bargaining.

994. Narrated Jâbir bin ‘Abdullâh : Allâh’s Messenger said, “May Allâh’s Mercy be on him who is lenient in his buying, selling, and in demanding back his money.” [3:290-O.B]

CHAPTER 12. Whoever gave time to a rich person to pay at his convenience.

995. Narrated Hudhaifa : The Prophet said, “Before your time the angels took the soul of a man and asked him, ‘Did you do any good deeds (in your life)?’ He replied, ‘I
used to order my employees to grant time to the rich person to pay his debts at his convenience and excuse the one in hard circumstances’. So Allâh said to the angels; ‘Excuse him.’” [3:291-O.B]

CHAPTER 13. If both the seller and the buyer explain the good and bad points concerning the transaction and hide nothing and give sincere advice.

996. Narrated Ḥâkim bin Ḥizâm رضي الله عنه: Allah’s Messenger ﷺ said, “The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost.” [3:293-O.B]


997. Narrated Abû Sa‘îd رضي الله عنه: We used to be given mixed dates (from the booty) and used to sell (barter) two Šâ’ (of those dates) for one Šâ’ (of good dates). The Prophet ﷺ said (to us), “No (bartering of) two Šâ’ for one Šâ’ nor two Dirhams for one Dirham is permissible”, [as that is a kind of Riba (usury)]. [3:294-O.B]

CHAPTER 15. (The sin of) the Ribâ-giver.

998. Narrated (‘Aun bin) Abû Juhaifa رضي الله عنه: My father bought a slave who practised the profession of cupping. My father asked for the instruments and broke it (slave’s instruments of cupping). (I asked my father why he had done so). He replied, “The Prophet ﷺ forbade the acceptance of the
price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and the eater of *Riba* (usury) and also the one who gives it, and cursed the picture-makers.”

[3:299-O.B]

CHAPTER 16. “Allâh will destroy *Riba* (usury) and will give increase for *Sadaqât* (deeds of charity, alms etc.)” (V.2:276).

999. Narrated Abû Huraira : I heard Allâh’s Messenger saying, “The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allâh’s Blessing.”[1] [3:300-O.B]

CHAPTER 17. The mentioning of blacksmith.

1000. Narrated Khabbâb : I was a blacksmith in the Pre-Islamic Period of Ignorance, and ‘Aâs bin Wâ’il owed me some money, so I went to him to demand it. He said (to me), “I will not pay you unless you disbelieve Muḥammad.” I said, “I will not disbelieve (Muḥammad) till Allâh kills you and then you get resurrected.” He said, “Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt”. On that occasion it was revealed to the Prophet : “Have you seen him who disbelieved in Our *Āyât* (this Qur’ān and Muḥammad ) and (yet) says: ‘I shall be certainly given wealth and children [if I will be alive (again)]’ Has he known the unseen, or has he taken a covenant...”

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[1] *Hadîth* No. 999 confirms the fact that what you earn illegally, decreases ultimately for it will be deprived of Allâh’s Blessing and it will result in bringing about punishment in the Hereafter while what you give in charity will be compensated for by the Blessing of Allâh many times, and you will be rewarded for it in the Hereafter as well.
CHAPTER 18. The mentioning of the tailor.

1001. Narrated Anas bin Mâlik: "A tailor invited Allah’s Messenger to a meal which he had prepared." Anas bin Mâlik said, "I accompanied Allah’s Messenger to that meal. He served the Prophet with bread and soup made with gourd and dried meat. I saw the Prophet taking the pieces of gourd from the dish." Anas added, "Since that day I have continued to like gourd." [3:304-O.B]

CHAPTER 19. The purchase of animals and donkeys.

1002. Narrated Jâbir bin ‘Abdullâh: I was with the Prophet in a Ghazwa (military expedition) and my camel was slow and exhausted. The Prophet came up to me and said, "O Jâbir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allah’s Messenger. He then asked me, "Have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jâbir replied, "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after..."
34. The Book of Sales (Bargains)

3:310-0.B

CHAPTER 20. Purchasing of camel suffering from a disease, causing severe thirst.

1003. Narrated Ibn ‘Umar that he purchased a camel, suffering from a disease causing excessive and unquenchable thirst, from a man who had a partner (in business). His partner came to me (Ibn’Umar) and said, “My partner has sold you the camel suffering from excessive and unquenchable thirst and he had not known you.” (Ibn ‘Umar) told him to take it back. When he went to take it (Ibn ‘Umar) said (to him), “Leave it as I am happy with the decision of Allâh’s Messenger صلى الله عليه وسلم that there is no ‘Adwa (i.e. no contagious disease is

قال: (أَمَّا إِذَاْ قَدِمْتُ فَإِذَاْ قِدَمْتُ فَأَتّبِعْ جَمَّلَكَ؟) قَلْتُ: تُمْمَى فَاشْتَرَاهُ مَنْ يَأْيُوْدَهُ ثُمَّ قَدِمْتُ رِسُولَ اللَّهِ صلى الله عليه وسلم وَقَدَمْتُ بِالْغَدِّةِ فَجَهَّزْنَا إِلَىِّ الْمَسْجِدِ فَوَجَّهْنَهُ عَلَىِّ بَابِ الْمَسْجِدِ قَالَ: (الآنَ قِدَمْتَ؟) قَلْتُ: تُمْمَى قَالَ: (فَقْدُ جَمَّلَكَ فَأَذْخِلْ فَصِلَّتَينِ) فَقَدَخَلَ بِصِلَائِهِ فَاشْتَرَاهُ فِي الْيَوْمِ الْآخِرِ فَأَطْلَقْتُ حَتَّىَ وَقَبَتْ قَالَ: (أَذَاعَ لي جَارِيًا) قَلْتُ: الآنَ يَرْكُبُ عَلَىِّ الجَمَّلَ وَلَمْ يَكْنِ شَيْئًا أَبْضَعَ إِلَّا مَنْهُ قَالَ: (فَقْدُ جَمَّلَكَ وَلَكَ نَمَّا).
conveyed to others without Allâh’s Permission). [3:312-O.B]

CHAPTER 21. The mentioning of Al-Ḥajjâm (i.e. the one who practises cupping).

1004. Narrated Anas bin Mâlik: Abû Taiba cupped Allâh’s Messenger. So he ordered that he be paid one Sa‘ of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them). [3:315-O.B]

1005. (Narrated Ibn ‘Abbâs): Once the Prophet got his blood out (medically) and paid that person who had done it. If it had been illegal, the Prophet would not have paid him. [3:316-O.B]

CHAPTER 22. The trade of a thing the earnings of which is considered undesirable.

1006. Narrated ‘Aisha: I bought a cushion with pictures on it. When Allâh’s Messenger saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, “O Allâh’s Messenger! I repent to Allâh and His Messenger. (Please let me know) what sin I have done.” Allâh’s Messenger said, “What about this cushion?” I replied, “I bought it for you to sit and recline on.” Allâh’s Messenger said, “The painters (i.e. owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, ‘Put life in what you have created (i.e. painted).’” The Prophet added, “The angels do not enter a house in which there are pictures.” [3:318-O.B]
CHAPTER 23. What is said if somebody buys a thing and gives it as a present to someone else at that very moment before separating from the seller.

1007. Narrated Ibn ‘Umar : We were accompanying the Prophet on a journey and I was riding an unmanageable camel belonging to ‘Umar, and I could not bring it under my control. So, it used to go ahead of the party and ‘Umar would check it and force it to retreat, and again it went ahead and again ‘Umar forced it to retreat. The Prophet asked ‘Umar to sell that camel to him. ‘Umar replied, “It is for you O Allah’s Messenger!” Allah’s Messenger told ‘Umar to sell that camel to him (not to give it as a gift). So, ‘Umar sold it to Allah’s Messenger. Then the Prophet said to ‘Abdullāh bin ‘Umar, “The camel is for you O ‘Abdullāh (as a present) and you could do with it whatever you like.” [3: Chap. 48 (after Hadith 327)-O.B.]

CHAPTER 24. What is disliked as regards cheating in business.

1008. Narrated (‘Abdullāh bin ‘Umar) : A person came to the Prophet and told him that he was always betrayed in purchasing. The Prophet told him to say at the time of buying, “No cheating.” (i.e. he has the right to return it if found undesirable). [3:328-O.B]

CHAPTER 25. What is said about markets.

1009. Narrated ‘Āisha : Allah’s Messenger said, “An army will invade the Ka’ba and when the invaders reach Al-Baidā’, all
the ground will sink and swallow the whole army." I said, "O Allâh’s Messenger! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet replied, "All of those people will sink but they will be resurrected and judged according to their intentions." [3:329-O.B]

1010. Narrated Anas bin Mâlik: While the Prophet was in the market, somebody called, "O Abul-Qâsim." The Prophet turned to him. The man said, "I have called to this (i.e. another man)." The Prophet said, "Name yourselves by my name but not by my Kuniya (name)." [3:331-O.B]

1011. Narrated Abû Huraira: Once the Prophet went out during the day. Neither did he talk to me nor I to him till he reached the market of Banî Qainuqa’, and then he sat in the compound of Fatîma’s house and asked about the small boy (his grandson Al-Uasan) but Fatîma kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came running and the Prophet embraced and kissed him and then said, "O Allâh! Love him, and love whoever loves him." [3:333-O.B]

1012. (Narrated Nâfi’): Ibn ‘Umar told us that the people used to

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[1] Kuniya: Means calling a man: O father of so-and-so! Or calling a woman: O mother of so-and-so and this is a custom of Arabs.
buy food from the caravans in the lifetime of the Prophet صلى الله عليه وسلم. The Prophet used to forbid them to sell it at the very place where they had purchased it (but they were to wait) till they carried it to the market where foodstuff was sold. Ibn 'Umar رضي الله عنه said, “The Prophet صلى الله عليه وسلم also forbade the reselling of foodstuff by somebody who had bought it unless he had received it (all the measure which he has bought) in full measure.” [3:334-O.B]

CHAPTER 26. The dislike of raising voices in the market.

1013.Narrated 'Abdullâh bin 'Amr bin Al-'Aas رضي الله عنه: that he was asked about the description of Allâh's Messenger صلى الله عليه وسلم which is mentioned in the Torah (i.e. the Old Testament). He replied, "Yes. By Allâh, he is described in the Torah with some of the qualities attributed to him in the Qur'ân as follows:

'O Prophet! We have sent you as a witness (for Allâh's True Religion) and a giver of glad tidings (to the faithful believers), and a warner (to the disbelievers), and guardian of the illiterates. You are My slave and My Messenger. I have named you Al-Mutawakkil (who depends upon Allâh). You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allâh will not let him (the Prophet صلى الله عليه وسلم) die till he makes straight the crooked people by making them say: Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh,) with which will be opened blind eyes, deaf
CHAPTER 27. Weighing or measuring goods is to be done by the seller or the giver.

1014. Narrated Jābir: ‘Abdullāh bin ‘Amr bin Ḥarām died and was in debt to others. I asked the Prophet صلى الله عليه وسلم to intercede with his creditors for some reduction in the debts. The Prophet صلى الله عليه وسلم requested them (to reduce the debts), but they refused. The Prophet صلى الله عليه وسلم said to me, “Go and put your dates (in heaps) according to their different kinds, the ‘Ajwa on one side, the cluster of Zaid on another side, etc., then call me.” I did that and called the Prophet صلى الله عليه وسلم. He came and sat at the head or in the middle of the heaps and ordered me, “Measure (the dates) for the people (creditors).” I measured for them till I paid all the debts. My dates remained as if nothing had been taken from them. [3:337-O.B]

CHAPTER 28. What is considered preferable regarding measuring.

1015. Narrated Al-Miqdām bin Ma’dikarib: The Prophet صلى الله عليه وسلم said, “Measure your foodstuff and you will be blessed.” [3:338-O.B]

CHAPTER 29. Allāh’s Blessing in the Ṣā‘ and Mūdd of the Prophet صلى الله عليه وسلم.

(Abraham) made Makka a sanctuary and I asked for Allah’s Blessing in its measures — the Mūd’d and the Şā‘ as Ibrahîm (Abraham) did for Makka”.

[3:339-O.B]

CHAPTER 30. What is said about the selling of the foodstuff and its storage.

1017. Narrated Ibn ‘Umar : “I saw those, who used to buy foodstuff without measuring or weighing in the lifetime of the Prophet being punished if they sold it before carrying it to their own houses.” [3:341-O.B]

1018. Narrated Ibn ‘Abbâs : “The Prophet forbade the selling of foodstuff before its measuring and transferring into one’s possession.” I asked Ibn ‘Abbâs, “How is that?” Ibn ‘Abbâs replied, “It will be just like selling money for money, as the foodstuff has not been handed over to the first purchaser who is the present seller.” [3:342-O.B]

1019. Narrated ‘Umar bin Al-Khattâb : Allah’s Messenger said, “The bartering of gold for gold, is Riba, (usury), except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is Riba (usury) except if it is from hand to hand and equal in amount, and dates for dates is Riba (usury) except if it is from hand to hand and equal in amount, and barley for barley is Riba (usury) except if it is from hand to hand and equal in amount.” [3:344-O.B]

CHAPTER 31. A seller should not urge somebody (in case of optional sale) to cancel a bargain the latter has already agreed upon with
another seller, so as to sell him his own goods.

1020. Narrated Abū Huraira رضي الله عنه : Allāh’s Messenger forbade the selling of things by a town dweller on behalf of a desert dweller; and similarly Najsh[1] was forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place. [3:350-O.B]

CHAPTER 32. Selling by auction.

1021. Narrated Jābir bin ‘Abdullāh رضي الله عنه : A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet, took the slave and said, “Who will buy this slave from me?” Nu‘aim bin ‘Abdullāh bought him for such and such price and the Prophet gave him the slave. [3:351-O.B]

CHAPTER 33. Al-Gharar (the sale of what is not present)[2] and Ḥabal-il-Ḥabala (i.e. the sale of what is in the womb of an animal).

1022. Narrated ‘Abdullah bin ‘Umar رضي الله عنه : Allāh’s Messenger forbade the sale called Ḥabal-il-Ḥabala which was a kind of

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[1] Najsh means to offer a high price for something without having the intention to buy it but just to cheat somebody else who really wants to buy it. Such a person may agree with the seller to offer high prices before the buyers to cheat them, in which case both this man and the seller are sinful. The seller may falsely tell the buyer that he (i.e. the seller) has previously bought the goods at a certain price which is in reality higher than the actual price.

[2] As an example of Al-Gharar sale is to sell fish that are still unfished or a bird that has not been caught yet, etc.
sale practiced in the Pre-Islamic Period of Ignorance. One would pay the price of a she-camel which was not born yet and would be born by the immediate offspring of an extant she-camel. [3:353-O.B]

CHAPTER 34. The seller is not allowed to keep camels, cows, sheep or any other animal unmilked for a long time (so as to get more price by cheating)....

1023. Narrated Abū Huraira: Allâh's Messenger said, "Whoever buys a sheep which has been kept unmilked for a long period, and milks it, can keep it if he is satisfied, and if he is not satisfied, he can return it, but he should pay one Sa‘ of dates for the milk." [3:361-O.B]

CHAPTER 35. The selling of an adulterer slave.

1024. Narrated (Abū Huraira): The Prophet said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a hair rope." [3:362-O.B]

CHAPTER 36. Is it permissible for a person from the town to sell the goods of a desert dweller without taking commission. Should he help him or try to advise him?

1025. Narrated Ibn 'Abbâs: Allâh's Messenger said, "Do not go to meet the caravans on the way (for buying their goods without
letting them know the market price), a town dweller should not sell the goods of desert dweller on behalf of the latter." Ibn 'Abbâs was asked, "What does he mean by not selling the goods of a desert dweller by a town dweller?" He said, "He should not become his broker." [3:367-O.B]

CHAPTER 37. It is forbidden to meet the caravans on the way (to buy the goods away from the market).

1026.Narrated 'Abdullâh bin 'Umar Allâh's Messenger said, "You should not try to cancel the purchases of one another (to get a benefit thereof), and do not go ahead to meet the caravan (for buying the goods) (but wait) till it reaches the market." [3:374-O.B]

CHAPTER 38. The selling of dried grapes for dried grapes and meals for meals.

1027.Narrated Ibn 'Umar. Allâh's Messenger forbade Muzâbana; and Muzâbana is the selling of fresh dates for dried old dates by measure, and the selling of dried grapes for fresh grapes by measure. [3:380-O.B]

CHAPTER 39. Selling of barley for barley.

1028. (Narrated Ibn Shihâb that) Mâlik bin 'Aus said, "I was in need of change for one hundred Dinârs. Talha bin 'Ubaid-Ullâh called me and we discussed the matter, and he agreed to change (my Dinârs). He took the gold pieces and turned and toppled them with his hands, and then said, 'Wait till my storekeeper comes from the forest.' 'Umar was listening to that and said, 'By Allâh! You should not separate from Talha till you get the
money from him, for Allah’s Messenger said: “The selling of gold for gold is *Riba* (usury) except if the exchange is from hand to hand and equal in amount.” The remaining Hadith was narrated as in Hadith No. 1019. [3:382-O.B]

CHAPTER 40. Selling of gold for gold.

1029. Narrated Abü Bakra: Allah’s Messenger said, “Don’t sell gold for gold unless equal in weight, nor silver for silver unless equal in weight (and from hand to hand), but you could sell gold for silver or silver for gold as you like.” [3:383-O.B]

CHAPTER 41. Selling of silver for silver.

1030. Narrated Abü Sa‘īd Al-Khudrī: Allah’s Messenger said, “Do not sell gold for gold unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present. [3:385-O.B]

CHAPTER 42. Selling of Dinârs for Dinârs on credit.

1031. Narrated (Abū Sa‘īd Al-Khudrī): “The selling of a Dinâr for a Dinâr, and a Dirham for a Dirham (is permissible).” I said to him, “Ibn ‘Abbâs does not say the same.” Abü Sa‘īd replied, “I asked Ibn ‘Abbâs
whether he had heard it from the Prophet or seen it in the Holy Book. Ibn 'Abbâs replied, 'I do not claim that, and you know Allâh’s Messenger better than I, but Usâma informed me that the Prophet had said: There is no Riba (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment).’ ” [3:386-O.B]

CHAPTER 43. Selling of silver for gold on delayed payment.

1032. (Narrated Abû Al-Minhâl): I asked Al-Barâ’ bin ‘Azib and Zaid bin Arqam about money exchanges. Each of them said, “He is better than I,” and both of them said, “Allâh’s Messenger forbade the selling of silver for gold on credit.” [3:387-O.B]

CHAPTER 44. The sale called Al-Muzâbana [is the sale of dried dates for fresh ones (that are still on the trees), and dried grapes for fresh grapes and the sale called Al-‘Arâya (i.e. the selling of ripe fresh date, still over the palms, by means of estimation, for dry dates) Anas said, “The Prophet forbade the sales called Muzâbana and Muhâqala (i.e. to sell wheat in ears for pure wheat).”]

1033. Narrated ‘Abdullâh bin ‘Umar: Allâh’s Messenger said, “Do not sell fruits of dates until they become free from all the dangers of (being spoilt or blighted), and do not sell fresh dates for dry dates.” (Sâlim and ‘Abdullâh added that) Zaid bin Thâbit said: “Later on Allâh’s Messenger permitted the selling of ripe fruits on trees for fresh dates or dried dates in
1034. Narrated Jâbir: The Prophet forbade the selling of fruits unless they get ripe, and none of them should be sold except for Dînâr or Dirham (i.e. money), except the 'Arâya trees (the dates of which could be sold for dates).

1035. Narrated Abû Huraira: The Prophet allowed the sale of the dates of 'Arâya provided they were about five Awwâq (i.e. approx 675 kgs) (singular: Wasq which means sixty Sa') or less (in amount).

1036. Narrated Zaid bin Thâbit: In the lifetime of Allâh’s Messenger, the people used to trade with fruits. When they cut their date-fruits and the purchasers came to receive their rights, the sellers would say, “My dates have got rotten; they are blighted with disease, they are afflicted with Qushâm (a disease which causes the fruit to fall before ripening).” They would go on complaining of defects in their purchases. Allâh’s Messenger said, “Do not sell the fruits before their benefit is evident (i.e. free from all the dangers of being spoiled or blighted),” by way of advice for they quarrelled too much. [Khârija bin Zaid bin Thâbit said that Zaid bin Thâbit used not to sell the fruits of his land till...
Pleiades\[1\] appeared and one could distinguish the yellow fruits from the red (ripe) ones. [3: Chap. 87 (after Hadith 397)-O.B]

1037. Narrated Jābir bin ‘Abdullāh: The Prophet forbade the sale of (date) fruits till they were red or yellow and fit for eating. [3:401-O.B]

CHAPTER 47. If somebody sells fruits before their benefit is evident and free from blights and then they get afflicted with some defects (they will be given back to the seller).

1038. Narrated Anas bin Mālik: Allāh’s Messenger forbade the sale of fruits till they are almost ripe. He was asked what is meant by ‘are almost ripe.’ He replied, “Till they become red.” Allāh’s Messenger further said, “If Allāh spoiled the fruits, what right would one have to take the money of one’s brother (i.e. other people)?” [3:403(A)-O.B]

CHAPTER 48. If one wishes to buy (a better quality of) dates for (a low quality of) dates. [i.e. a kind of Riba (usury) and is called Riba-Fadl].

1039. Narrated Abū Sa‘īd Al-Khudrī and Abū Huraira: Allāh’s Messenger appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (form Khaibar). The Prophet asked, “Are all the dates of Khaibar like this?” He replied, “By Allāh, no, O Allāh’s Messenger! But we barter one Şā‘ of

[1] Pleiades is the star which starts to appear at dawn in the early summer when it gets very hot in Hijâz at the early season of the ripening of fruits. The appearance of this star is a sign of the ripening of dates.
this (type of dates) for two Śâ‘ of dates of ours and two Śâ‘ of it for three of ours.” Allâh’s Messenger said, “Do not do so [as that is a kind of Riba (usury)] but sell the mixed dates (of inferior quality) for money, and then buy good dates with money.” [3:405-O.B]

CHAPTER 49. Bai‘ Al-Mukhâdara
(the sale of grains or vegetables before their benefit is evident).

1040. Narrated Anas bin Mâlik: Allâh’s Messenger forbade Muhâgala, Mukhâdara, Mulâmasa, Munâbadha and Muzâbana. (See glossary and previous Ahâdîth for the meanings of these terms.) [3:409-O.B]

CHAPTER 50. In cases where there is no fixed judgment, the traditions and conventions of each community are to be referred to, to deduce a judgment in such matters as sales, renting, measuring and weighing.

1041. Narrated ‘Âisha: Hind, the mother of Mu‘âwiya, said to Allâh’s Messenger, “Abû Sufyân (her husband) is a miser. Am I allowed to take from his money secretly?” The Prophet said, “You and your sons may take what is sufficient, just and reasonable.” [3:413-O.B]

CHAPTER 51. Selling of a joint property by one partner to the other.

1042. Narrated Jâbir: Allâh’s Messenger gave pre-emption (to the partner) in every joint property, but if the boundaries of the property were demarcated or the ways and streets were fixed, there was no pre-emption. [3:415-O.B]
CHAPTER 52. The purchase of a slave from the enemy at war and giving him (to somebody) as a gift and manumitting him.

1043. Narrated Abü Huraira: The Prophet (peace be upon him) said, "The Prophet Ibrahim (Abraham) emigrated with Sarah and entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrahim (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Ibrahim (Abraham) and asked, 'O Abraham! Who is this lady accompanying you?' Ibrahim (Abraham) replied, 'She is my sister (i.e. in religion).' Then Ibrahim (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true believers on the earth except you and I.' Then Ibrahim (Abraham) sent her to the king. When the king got to her, she got up and performed ablation, offered Salāt (prayer) and said, 'O Allah! If I have believed in You and Your Messenger, and have saved my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablation, offered Salāt (prayer) and said, 'O Allah! If I have believed in You and Your Messenger and have..."
kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.’ The king again fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. On seeing that state of the king, Sârah said, ‘O Allâh! If he should die, the people will say that I have killed him.’ The king got either two or three attacks, and after recovering from the last attack he said, ‘By Allâh! You have sent a Satan to me. Take her to Ibrahim (Abraham) ( عليه السلام) and give her Aâr (Hagar).’ So she came back to Ibrahim (Abraham) and said, ‘Allâh humiliated the disbeliever and gave us a slave-girl for service.’ ”[3:420-O.B]

CHAPTER 53. The killing of pigs.

1044. Narrated (Abû Huraira) Allah’s Messenger ﷺ said, “By Him (Allâh) in Whose Hands my soul is, surely the son of Maryam (Mary) — ‘Isâ (Jesus) —[2] will shortly descend amongst you people (Muslims) and will judge mankind justly by the law of the Qur’ân (as a just ruler) and will break the cross and kill the pigs and abolish Jizya (a tax taken from the non-Muslims, who are in protection, of the Muslim government). Then there will be abundance of money and nobody will accept charitable gifts.” [3:425-O.B]

CHAPTER 54. The selling of the pictures of unanimated objects

[1] Ibrahim (Abraham) ( عليه السلام) accepted the gift from the infidel.

[2] ‘Isâ (Jesus), the son of Maryam (Mary) will descend as a leader of the Muslims, and it is a severe warning to the Christians who claim to be the followers of ‘Isâ (Jesus) and he will break the cross and kill the pigs, and he will abolish Jizya tax and all mankind will be required to embrace Islâm with no other alternative.
having no souls and what is hated from that.

1045. Narrated Ibn ‘Abbâs: A man came and said, “O Ibn ‘Abbâs! I am a human being. My sustenance is from my manual profession and I make these pictures.” Ibn ‘Abbâs said, “I will tell you only what I heard from Allâh’s Messenger. I heard him saying, ‘Whoever makes a picture will be punished by Allâh till he puts soul (life) in it, and he will never be able to put soul (life) in it.’” Hearing this, that man heaved a sigh and his face turned pale. Ibn ‘Abbâs said to him, “What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects having no souls.” [See Fath Al-Bârî, Vol. 12, Pages 503-519 for details].

CHAPTER 55. The sin of a person who sells a free man (knowingly and intentionally).

1046. Narrated Abû Huraira: The Prophet said, “Allâh says, ‘I will be against three persons on the Day of Resurrection:-

1. One who makes a covenant in My Name, but he proves treacherous,

2. One who sells a free person (as a slave) and eats the price,

3. And one who employs a labourer and gets the full work done by him but does not pay him his wages.’”

[3:430-O.B]

CHAPTER 56. The sale of dead animals and idols.

1047. Narrated Jâbir bin ‘Abdullâh: In the year of the conquest of Makka, I heard Allâh’s Messenger...
34. The Book of Sales (Bargains)

صلى الله عليه وسلم , saying, “Allāh and His Messenger made illegal the trade of alcoholic liquors, dead animals, pigs and idols.” The people asked, “O Allāh’s Messenger! What about fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?” He said, “No, it is illegal.” Allāh’s Messenger صلى الله عليه وسلم further said, “May Allāh curse the Jews, for Allāh made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price.” [3:438-O.B]

CHAPTER 57. The price of a dog.

CHAPTER 1. As-Salam by a definite known specified measure.

1049. Narrated Ibn ‘Abbâs : 
Allâh’s Messenger  and the people used to pay in advance the price of fruits to be delivered within one or two years. (The subnarrator is in doubt whether it was one to two years or two to three years). The Prophet said, “Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates),” and in another quotation “for a known specified time-period.” [3:441-O.B]

CHAPTER 2. As-Salam to a person who has got nothing (to pay for the prices he receives in advance).

1050. Narrated Ibn Abî ‘Aufa : 
We used to pay in advance in the lifetime of Allâh’s Messenger and likewise (did) Abû Bakr and ‘Umar for wheat, barley, dried grapes and dates. [3:446-O.B]

1051. Narrated (Ibn Abî ‘Aufa) : 
“We used to pay in advance to the peasants of Shâm for wheat, barley and oil of a known specified measure to be delivered in a known specified time-period.” He was asked “(Was the price paid in advance) to those who had the things to be delivered later?” (‘Abdullâh bin ‘Aufa replied) “We did not use to ask them about that.” [3:447-O.B]
CHAPTER 1. The partner should inform his partner, who has the right of pre-emption, of his intention to sell his share before selling it.

1052. Narrated Abû Râfi', the freed slave of the Prophet صلى الله عليه وسلم that he went to Sa'd bin Abî Waqqâs and asked him to buy from him the (two) dwellings which were in his house. Sa'd said, "By Allâh, I will not pay more than four thousand (Dirhams) by instalments." Abû Râfi' said, "I have been offered five hundred Dinârs (for it) and had I not heard the Prophet صلى الله عليه وسلم saying, 'The neighbour has more right than anyone else because of his nearness', I would not give them to you for four thousand (Dirhams) while I am offered five hundred Dinârs (one Dinâr equals ten Dirhams) for them." So, he sold it to Sa'd. [3:459-O.B]

CHAPTER 2. Who is considered as the nearer neighbour?

1053. Narrated 'Aîsha رضي الله عنها: I said, "O Allâh's Messenger! I have two neighbours and would like to know to which of them I should give presents." He replied, "To the one whose door is nearer to you." [3:460-O.B]
CHAPTER 1. Concerning hiring.

1054. Narrated Abū Mūsa: I went to the Prophet with two men from Ash'arī tribe. I said (to the Prophet), “I do not know that they want employment.” The Prophet said, “No, we do not appoint for our jobs anybody who demands it earnestly.” [3:462-O.B]

CHAPTER 2. To shepherd sheep for Qirāṭ[1].

1055. Narrated Abū Huraira: The Prophet said, "Allāh did not send any Prophet but he shepherded sheep." His companions asked him, "Did you do the same?" The Prophet replied, “Yes, I used to shepherd the sheep of the people of Makka for some Qirāṭ.” [3:463-O.B]

CHAPTER 3. Employment from 'Asr till night.

1056. Narrated Abū Mūsa: The Prophet said, “The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till midday and then said, ‘We do not need your money which you have fixed for us and let whatever we have done be annulled.’ The man said to them, ‘Don’t quit the work, but complete the rest of it and take your full wages.’ But they refused and went away. The man employed another batch after them and said to them, ‘Complete the rest of the day and yours will be the wages I had fixed for

[1] One Qirāṭ equals: ½ Dāniq and one Dāniq equals: 1/6th of a Dirham. Sometimes it may be very big as Uḥud mountain (at Al-Madīna).
the first batch.’ So, they worked till the time of ‘Asr prayer. Then they said, ‘Let what we have done be annulled and keep the wages you have promised us for yourself.’ The man said to them, ‘Complete the rest of the work, as only a little of the day remains,’ but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light [Islamic Monotheism, the Qur'ân, the Sunna (legal ways of the Prophet صلى الله عليه وسلم) and the guidance which Prophet Muhammad صلى الله عليه وسلم brought] which they have accepted willingly.”[1] [3:471-O.B]

CHAPTER 4. Whosoever employed a labourer (and after completing the work) the labourer left the wages and went away. The employer invested that money in some way and increased it thereby, or whoever invested somebody else’s money in business and increased it thereby.

1057. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: I heard Allah’s Messenger صلى الله عليه وسلم saying, “Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the

[1] The Jews refused to believe in the Message of Iesu (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muhammad صلى الله عليه وسلم and thus their work was annulled too. Such people were not rewarded, because they refused to have true faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allâh. (Al-Qastalâni, Vol 4, Page 133).
mouth of the cave. They said (to each other), ‘Nothing could save you from this rock but to invoke Allâh by giving reference to the righteous deeds which you have done (for Allâh’s sake only).’ So, one of them said, ‘O Allâh! I had old parents (whom I used to provide milk first) and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allâh! If I did that for Your sake only, please relieve us from our critical situation caused by this rock.’ So, the rock shifted a little but they could not get out.” The Prophet ﷺ added, “The second man said, ‘O Allâh! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one hundred and twenty Dinârs on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allâh! If I did that for Your sake only, please relieve us from the present calamity.’ So, the rock shifted a little more but still they could not get out from there.”
them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allāh’s slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allāh’s slave! Don’t mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allāh! if I did that for Your sake only, please relieve us from the present suffering’. So, that rock shifted completely and they got out walking.” [3:472-O.B]

CHAPTER 5. What is paid for Ruqya (i.e. Divine Speech recited as a means of curing diseases).

1058. Narrated Abū Sa‘īd: Some of the companions of the Prophet went on a journey till they reached some of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), “Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment),” They went to the group of the companions (of the Prophet) and said, “Our chief has
been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not been benefited. Have you got anything (useful)?” One of them replied, “Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as your guests, I will not recite the Ruqya for you unless you fix for us some wages for it.” They agreed to pay them a flock of sheep. One of them then went and recited (Sūrat Al-Fātiha): ‘All the praises and thanks are for the Lord of the Alāmin (mankind, jinns and all that exists) and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, “Do not divide them till we go to the Prophet صلى الله عليه وسلم and narrate the whole story to him, and wait for his order.” So, they went to Allah’s Messenger صلى الله عليه وسلم and narrated the story. Allah’s Messenger صلى الله عليه وسلم asked, “How did you come to know that Sūrat Al-Fātiha was recited as Ruqya?” Then he added, “You have done the right thing. Divide (what you have earned) and assign a share for me as well.” The Prophet صلى الله عليه وسلم smiled thereupon.

CHAPTER 6. (Charging for) the semen of a male animal, (i.e. copulation of animals).


[3:484-0.B]
CHAPTER 1. If the debts due on a person are transferred to a rich (debtor), the Hawâla is irrevocable.

1060. Narrated Abû Huraira: The Prophet said, “Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree.” [3:486-O.B]

CHAPTER 2. If the debts due on a dead person are transferred to somebody, the transference is legal and valid.

1061. Narrated Salama bin Al-Akwa: Once, while we were sitting in the company of the Prophet, a dead person was brought. The Prophet was requested to lead the funeral Salât (prayer) for the deceased. He said, “Is he in debt?” The people replied in the negative. He said, “Has he left any wealth?” They said, “No.” So, he led his funeral prayer. Another dead person was brought and the people said, “O Allâh’s Messenger! Lead his funeral Salât (prayer).” The Prophet said, “Is he in debt?” They said, “Yes.” He said, “Has he left any wealth?” They said, “Three Dinârs.” So, he led the prayer. Then a third dead person was brought and the people said (to the

[1] As the postponement of paying debts by a rich person is injustice, one should accept Hawâla upon that man, for one may be better able to collect the debt from the rich man than the transferor. Thus, by accepting the Hawâla one helps the rich man to avoid injustice. (Fath Al-Bâri, Vol. 5, Pages 271-2).
38. The Book of Al-Hawalât

Prophet (صلى الله عليه وسلم), “Please lead his funeral prayer.” He said, “Has he left any wealth?” They said, “No.” He asked, “Is he in debt?” They said, “Yes! He has to pay three Dinârs.” He (refused to pray and) said, “Then offer ِزُلُزُل (prayer) for your (dead) companion.” Abû Qatâda said, “O Allah’s Messenger! Lead his funeral prayer, and I will pay his debt.” So, he led the ِزُلُزُل (prayer). [3:488(A)-O.B]

CHAPTER 3. The Statement of Allah (عَلَيْهِ السَّلام).

“To those also, with whom you have made a pledge (brotherhood) give them their due portion by Wasîya -(wills etc.).” (V.4:33)

1062. Narrated Anas bin Mâlik (صلى الله عليه وسلم): It was asked to him, “Have you been conveyed (or ever heard) that the Prophet (صلى الله عليه وسلم) said, ‘There is no alliance in Islam?’ He replied, “The Prophet (صلى الله عليه وسلم) made alliance between Quraish and the Ancär in my house.” [3:491-O.B]

CHAPTER 4. He who undertakes to repay the debts of a dead person has not the right to change his mind.

1063. Narrated Jâbir bin ‘Abdullâh (صلى الله عليه وسلم): Once the Prophet (صلى الله عليه وسلم) said to me, “If the money of Bahrain comes, I will give you so much and so much (a certain amount from it).” The Prophet (صلى الله عليه وسلم) had breathed his last before the money of Bahrain arrived. When the money of Bahrain reached, Abû Bakr announced, “Whoever was promised by the Prophet (صلى الله عليه وسلم) should come to us.” I went to Abû Bakr and said, “The Prophet (صلى الله عليه وسلم) promised me so-and-so.” Abû Bakr gave me a handful of coins and asked me to count it. When I counted them, they were five hundred in number. Abû Bakr (صلى الله عليه وسلم) then said, “Take twice the amount you have taken (besides).” [3:493-O.B]
CHAPTER 1. A partner can deputize for another.

1064. Narrated ‘Uqba bin ‘Aamir صلى الله عليه وسلم that the Prophet صلى الله عليه وسلم had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet صلى الله عليه وسلم of it, he said (to him), “Offer it as a sacrifice on your behalf.” [3:497-O.B]

CHAPTER 2. If a shepherd or a deputy saw a dying sheep or something which is going to be spoiled, he is allowed to slaughter the sheep and save the thing liable to be spoiled.

1065. Narrated Ka‘b bin Mâlik صلى الله عليه وسلم: We had some sheep which used to graze at Sal‘. One of our slave-girls saw a sheep dying and she broke a stone and slaughtered the sheep with it. He (my father) said to them (the people), “Don’t eat it till I ask the Prophet صلى الله عليه وسلم about it (or till I send somebody to ask the Prophet صلى الله عليه وسلم).” So, he asked or sent somebody to ask the Prophet صلى الله عليه وسلم, and the Prophet صلى الله عليه وسلم permitted them to eat it. [3:500-O.B]

CHAPTER 3. To deputize a person to repay debts.

1066. Narrated Abû Huraira صلى الله عليه وسلم: A man came to the Prophet صلى الله عليه وسلم demanding his debts and behaved rudely. The companions of the Prophet صلى الله عليه وسلم intended to harm him, but Allâh’s Messenger صلى الله عليه وسلم said (to
the owner of a right) has the right to speak.” Allah’s Messenger then said, “Give him a camel of the same age as that of his.” The people said, “O Allah’s Messenger! There is only one camel that is older and better than his.” Allah’s Messenger said, “Give (it to) him, for the best amongst you is he who pays the rights of others handsomely.”

[3:502-O.B]

CHAPTER 4. It is permissible for one to give a gift to a deputy (of some people) or to their intercessor.

1067. Narrated Al-Miswar bin Makhrama : When the delegates of the tribe of Hawâzin after embracing Islâm, came to Allah’s Messenger, he got up. They appealed to him to return their properties and their captives. Allah’s Messenger had been waiting for them for more than ten days on his return from Ta’if. When they realized that Allah’s Messenger would return to them only one of the two things, they said, “We choose our captives.” So, Allah’s Messenger got up in the gathering of the Muslims, praised Allah as He deserved, and said, “Then after! These brothers of yours have come to you with repentance (asking for Allah’s Forgiveness) and I see it proper to return their captives to them. So, whoever amongst you likes to do that...
as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allâh will give us then he can do so.” The people replied, “We agree to give up our shares willingly as a favour for Allâh’s Messenger.” The Allâh’s Messenger said, “We don’t know who amongst you has agreed and who hasn’t. Go back and your chiefs may tell us your opinion.” So, all of them returned and their chiefs discussed the matter with them and then they (i.e. their chiefs) came to Allâh’s Messenger to tell him that they (i.e. the people) had given up their shares gladly and willingly. [3:503-O.B]

CHAPTER 5. If a person deputes somebody, and the deputy leaves something, and the owner agrees to that, then it is allowed.


[2] Allâh’s Messenger was inspired divinely by the whole story and this was the reason why he asked Abû Huraira though Abû Huraira had told him nothing.
dependants, so, I pitied him and let him go.” Allah’s Messenger said, “Indeed, he told you a lie and he will be coming again.” I believed that he would show up again as Allah’s Messenger had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, “I will definitely take you to Allah’s Messenger. He said, “Leave me, for I am very needy and have many dependants. I promise I will not come back again.” I pitied him and let him go. In the morning Allah’s Messenger asked me, “What did your prisoner do?” I replied, “O Allah’s Messenger! He complained of his great need and of too many dependants, so I took pity on him and set him free.” Allah’s Messenger said, “Verily, he told you a lie and he will return.” I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, “I will surely take you to Allah’s Messenger as it is the third time you promise not to return, yet you break your promise and come.” He said, “(Forgive me and) I will teach you some words with which Allah will benefit you.” I asked, “What are they?” He replied, “Whenever you go to bed, recite Ayat-al-Kursi — Allâhu lâ ilâha illâ Huwal-Îlaiy-ul Qaiyûm”[1] till you finish the whole Verse. (If you do so), Allah will appoint a guard for you who will stay with you and no Satan will come near

39. The Book of Representation (or Authorization)

you till morning.” So, I released him. In the morning, Allâh’s Messenger asked, “What did your prisoner do yesterday?” I replied, “He claimed that he would teach me some words by which Allâh will benefit me, so I let him go.” Allâh’s Messenger asked, “What are they?” I replied, “He said to me, ‘Whenever you go to bed, recite Āyat-al-Kursî from the beginning to the end — Allâhu là ilâhi illâ Huwal-Ḥa'ī-ul-Qâyûm —’, He further said to me, ‘(If you do so), Allâh will appoint a guard for you who will stay with you, and no Satan will come near you till morning.’” [Abû Huraira or another subnarrator) added that they (the companions) were very eager to do good deeds]. The Prophet said, “He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abû Huraira?” Abû Huraira said, “No.” He said, “It was Satan.” [3:505(B)-O.B]

CHAPTER 6. If a deputy sells something (in an illegal manner), the transaction is invalid.

1069. Narrated Abû Sa‘îd Al-Khudri: Once Bilâl brought Barnî (i.e. a kind of dates) to the Prophet and the Prophet asked him, “From where have you brought these?” Bilâl replied, “I had some inferior type of dates and exchanged two Śā‘ of it for one Śā‘ of Barnî dates in order to give it to the Prophet to eat.” Thereupon the Prophet said, “Beware! Beware! This is definitely Riba (usury)! This is definitely Riba (usury)! Don’t do so, but if you want to buy (a superior kind of dates) sell the inferior
dates for money and then buy the superior kind of dates with that money.” [3:506-O.B]

CHAPTER 7. To depute a person to carry out a (legal) Allâh’s ordained punishment.

1070. Narrated ‘Uqba bin Al-Hârith رضي الله عنه: When An-Nu‘aimân or his son was brought in a state of drunkenness, Allâh’s Messenger صلى الله عليه وسلم ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks. [3:509-O.B]
CHAPTER 1. The superiority of sowing seeds and planting trees.

1071. Narrated Anas bin Mâlik: Allah’s Messenger صلى الله عليه وسلم said, “There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift from him.” [3:513-O.B]

CHAPTER 2. What is to be afraid of the results of indulging in the agricultural mechanical equipment, or to transgress the prescribed limits.

1072. It is narrated that Abû Umâma Al-Bâhilî saw some agricultural equipments and said, “I heard the Prophet صلى الله عليه وسلم saying: ‘There is no house in which these equipment enter except that Allah will cause humiliation to enter it.’ ”[1] [3:514-O.B]

CHAPTER 3. Keeping a watch-dog for the farm.

1073. Narrated (Abû Huraira) رضي الله عنه: Allah’s Messenger صلى الله عليه وسلم said, “Whoever keeps a dog, one Qirât of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle.” [3:515-O.B]

[1] This Ḥadîth indicates that the profession of cultivation is often a source of oppression and humiliation especially under the feudal system. By indulging in this work, one may neglect Jihâd in Allah’s Cause and other important Allah’s obligations. It is also said that this Ḥadîth is concerned with those living near the enemies: If they got busy in agriculture and left Jihâd, the enemies might overcome and humiliate them. Of course, the Ḥadîth should not be taken literally. Farming is not undesirable itself but we should beware the results of indulging too much in it. (Fath Al-Bâri, Vol 5, Page 402).
40. The Book of Cultivation

1074. Narrated (Abū Huraira) in another quotation: Unless the dog is (used) for (guarding) sheep or farms or for hunting. [3:515-O.B]

1075. Narrated (Abū Huraira) in another quotation: Unless it is kept for hunting or (for guarding) cattle. [3:515-O.B]

CHAPTER 4. Employing oxen for ploughing.

1076. Narrated (Abū Huraira): The Prophet, said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for ploughing.' The Prophet added, "I, Abū Bakr and ‘Umar believe in this story.

The Prophet further said, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except I?' After narrating it, the Prophet said, "I, Abū Bakr and ‘Umar too believe it." [Abū Salama (a subnarrator) said] Abū Huraira added: "And they Abū Bakr and ‘Umar were not present then."[1] [3:517-O.B]

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[1] It has been written that a wolf also spoke to a shepherd during the Prophet’s lifetime near Al-Madīna as narrated in Musnad Imám Ahmad in the Musnad of Abu Sa’id Al-Khudrī (Vol. 3, Page 83): Narrated Abu Sa’id Al-Khudrī: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being". The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ṣallī اللہ عالیه وسلم) in Yathrib (Al-Madīna) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madīna, cornered his sheep in a place, and came to Allāh’s Messenger (Muḥammad ṣallī اللہ عالیه وسلم) and informed the whole story. Allāh’s Messenger ordered for the proclamation of a congregational Salāt (prayer) (صلاة جامعة) (ṣalā), then he came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allāh’s Messenger said: “He (the shepherd) has spoken the truth. By Him=
CHAPTER 5. (It is permissible for one) to say to another, "Look after my date-palm trees or other trees and share the fruits with me."

1077. Narrated (Abū Huraira): The Ansār said to the Prophet صلی الله علیه و سلم: "Distribute the date-palm trees between us and our emigrant brothers." He replied, "No." The Ansār said (to the emigrants), "Look after the trees (water and watch them) and share the fruits with us." The emigrants said, "We listen and obey." [3:518-0.B]

1078. Narrated Rafi' bin Khadij: We worked on farms more than anybody else in Al-Madīna. We used to rent the land at the yield of specific delimited portion of it to be given to the landlord. Sometimes the vegetation of that portion was affected by blights etc., while the rest remained safe and vice versa, so the Prophet صلی الله علیه و سلم forbade this practice. At that time gold or silver were not used (for renting the land). [3:520-0.B]

CHAPTER 6. Temporary share-cropping contract on basis of dividing the yield into two halves, one for each partner etc.

1079. Narrated 'Abdullāh bin 'Umar صلی الله علیه و سلم: The Prophet صلی الله علیه و سلم concluded a contract with the people of Khaibar to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet صلی الله علیه و سلم used to give his wives one hundred Wasq each, eighty

= (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سَعَ) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him." [Musnad Imām Ahmad, Vol. 3, Page 83, in the Musnad of Abu Sa'id Al-Khudrī].
Wasq of dates and twenty Wasq of barley. [3:521-O.B]

1080. Narrated Ibn ‘Abbâs: That the Prophet had not forbidden it (share cropping) but said, “It is more beneficial for one to give his land free to one’s brother than to charge him a fixed rental.”[1] [3:523-O.B]

CHAPTER 7. The ‘Auqâf (i.e. endowments) of the companions of the Prophet, and the land of Kharâj (Zakât), the contracts of share-cropping and other agreements of the companions.

1081. Narrated ‘Umar: “But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet distributed the land of Khaibar.”[2] [3:527-O.B]

CHAPTER 8. Whoever cultivates neglected uncultivated land belonging to nobody (will own it).

1082. Narrated ‘Aisha: The Prophet said, “He who cultivates land that does not belong to anybody is more rightful (to own it).” ‘Urwa said, “‘Umar gave the same verdict in his caliphate.” [3:528-O.B]

1083. Narrated Ibn ‘Umar: ‘Umar expelled the Jews and the Christians from Hijâz. When Allâh’s Messenger had conquered Khaibar, he wanted to expel the Jews from it as its land became the

[1] Share-cropping is not forbidden, but it is recommended that one should let his Muslim brethren utilize one’s own land without charging them anything.

[2] ‘Umar meant to keep the land as Waqf for the Muslims to benefit by through the Kharâj (Zakât of cultivated land).
property of Allâh, His Messenger, and the Muslims. Allâh’s Messenger intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the fruits. Allâh’s Messenger told them, “We will let you stay on this condition, as long as we wish.” So, they (i.e. Jews) kept on living there until ‘Umar forced them to go towards Taimâ’ and Arihâ’. [3:531-O.B]

CHAPTER 9. The companions of the Prophet used to share the yields and fruits of their farms with each other gratis.

1084. Narrated Râfi‘bin Khadij: My uncle Zuhair said, “Allâh’s Messenger forbade us to do a thing which was a source of help to us.” I said, “Whatever Allâh’s Messenger said was right.” He said, “Allâh’s Messenger sent for me and asked, ‘What are you doing with your farms?’ I replied, ‘We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (rivers) for the rent, or rent it for some Awssuq of barley and dates.’[1] Allâh’s Messenger said, ‘Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it

[1] The majority of the religious scholars agree that to rent the land for its yields was not allowed by the Prophet but to rent it for money was allowed. Please see Fath Al-Bâri, Vol. 5, Page 432.
uncultivated.’ I said, ‘We hear and obey.’” [3:532-O.B]

1085. Narrated (Nâfi’ رضي الله عنه): Ibn ‘Umar رضي الله عنه used to rent his farms in the time of Abû Bakr, ‘Umar, ‘Uthmân, and in the early days of Mu‘âwiya. Then he was told the narration of Râfi’ bin Khâdîj that the Prophet صلى الله عليه وسلم had forbidden the renting of farms. Ibn ‘Umar went to Râfi’ and I accompanied him. He asked Râfi’ who replied that the Prophet صلى الله عليه وسلم had forbidden the renting of farms. Ibn ‘Umar said, “You know that we used to rent our farms in the lifetime of Allâh’s Messenger صلى الله عليه وسلم for the yield of the banks of the water streams (rivers) and for certain amount of At-Tibn (i.e. chopped straw[1]).” [3:535-O.B]

1086. Narrated (Sâlim): ‘Abdullâh bin ‘Umar رضي الله عنه said, “I knew that the land was rented for cultivation in the lifetime of Allâh’s Messenger صلى الله عليه وسلم.” Later on Ibn ‘Umar was afraid that the Prophet صلى الله عليه وسلم had forbidden it, and he had no knowledge of it, so he gave up renting his land. [3:536-O.B]

CHAPTER 10.

1087. Narrated Abû Huraira رضي الله عنه: Once the Prophet صلى الله عليه وسلم was narrating (a story), while a bedouin was sitting with him, (saying) “One of the inhabitants of Paradise will ask Allâh to allow him to cultivate the land. Allâh will ask him, ‘Are you not living in the pleasures you like?’ He will say, ‘Yes, but I like to cultivate the land.’” The Prophet صلى الله عليه وسلم added, “When the

[1] In some copies of Al-Bukhârî, أ is written At-Tin (figs) instead of At-Tibn (chopped straw).
man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allâh will then say to him, ‘O son of Ādam! Take it and gather (the yield); nothing satisfies you.’” On that, the bedouin said, “The man must be either from Quraish (i.e. an emigrant) or an Anṣârî, for they are farmers, whereas we are not farmers.” The Prophet ﷺ smiled (at this).

[3:538-O.B]
CHAPTER 1. Distribution of water.

1088. Narrated Sahil bin Sa’d: A tumbler (full of milk or water) was brought to the Prophet who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present and on his left side there were old men. The Prophet asked, “O boy, will you allow me to give it (i.e. the rest of the drink) to the old men?” The boy said, “O Allah’s Messenger! I will not give preference to anyone over me to drink the rest of it from which you have drunk.” So, the Prophet gave it to him.

1089. (Narrated Az-Zuhri): Anas bin Mâlik said, that once a domestic sheep was milked for Allah’s Messenger while he was in the house of Anas bin Mâlik. The milk was mixed with water drawn from the well in Anas’ house. A tumbler of it was presented to Allah’s Messenger who drank from it. Then Abü Bakr was sitting on his left side and a bedouin on his right side. When the Prophet removed the tumbler from his mouth, ‘Umar was afraid that the Prophet might give it to the bedouin, so he said, “O Allah’s Messenger! Give it to Abü Bakr who is sitting by your side.” But the Prophet gave it to the bedouin who was to his right and said, “You should start with the one on your right side.”

CHAPTER 2. Whoever said, “The owner of the water has the right to drink till he is satisfied.”

1090. Narrated Abû Huraira: Allah’s Messenger said,
1091.Narrated (Abû Huraira) that Allah's Messenger صلى الله عليه وسلم said, "Do not withhold the superfluous water in order to withhold the superfluous grass." [3:544-O.B]

CHAPTER 3. Disputes and controversies about wells and the settlement of such disputes and controversies.

1092. Narrated ‘Abdullâh (bin Mas‘ûd) : The Prophet صلى الله عليه وسلم said: "Whoever takes a false oath to deprive somebody of his property will meet Allah while He will be angry with him." Allah revealed: "Verily those who purchase a small gain at the cost of Allah's Covenant, and their oaths." (V.3:77) Al-Ash'ath came (to the place where ‘Abdullâh was narrating) and said, "What has Abû ‘Abdur Rahmân (i.e. ‘Abdullâh) been telling you? This Verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet صلى الله عليه وسلم asked me to bring witnesses (to confirm my claim). I said, 'I don't have witnesses.' He said, 'Let the defendant take an oath then.' I said, 'O Allah's Messenger! He will take a (false) oath immediately!' Then the Prophet mentioned as above and Allah revealed the Verse to confirm what he had said.” [3:546-O.B]

[1] This Hadîth means that if one has a well near which there is a pasture and there is no other source of water in the area, one should not withhold the water from the sheep grazing there, for that would make it impossible for the sheep to graze there as they would be in great need of water after grazing. So, to withhold the water means to prevent sheep from grazing as well. (Fath Al-Bâri, Vol. 5, Page 429).
CHAPTER 4. The sin of him who withhold water from way-farer and travellers.

1093. Narrated Abū Huraira رضي الله عنه: Allah’s Messenger صلی الله علیه وسلم said, “There are three types of people whom Allah will neither look at them on the Day of Resurrection, nor will He purify them (from sins) and they shall have a painful torment. They are:

1. A man possessed superfluous water, on a way and he withheld it from traveller.

2. A man who gave a Bai'a (pledge) to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied.

3. And a man displayed his goods for sale after the 'Asr prayer (and took a false oath by) saying, ‘By Allah, except Whom none has the right to be worshipped, I have been given so much for my goods,’ and somebody believes him (and buys them).”

The Prophet صلی الله علیه وسلم then recited:-
"Verily! Those who purchase a small gain at the cost of Allah’s Covenant and their oaths.” (V.3:77) [3:547-O.B]

CHAPTER 5. The superiority of providing water (to those who need it).

1094. Narrated Abū Huraira رضي الله عنه: Allah’s Messenger صلی الله علیه وسلم said, “While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man
said, ‘This (dog) is suffering from the same problem as that of mine’. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allāh thanked him for his (good) deed and forgave him.” The people asked, “O Allāh’s Messenger! Is there a reward for us in serving (the) animals?” He replied, “Yes, there is a reward for serving any animate.” [3:551-O.B]

CHAPTER 6. Whoever thinks that the owner of a tank or of a leather water container has more right to use the water than any other person.

1095. Narrated Abū Hurairah: The Prophet said, “By Him in Whose Hands my soul is, I will drive men (some people) out from my Tank [Haud (Al-Kaithar)] on the Day of Resurrection as strange camels are expelled from a private tank (trough).” [3:555-O.B]

1096. Narrated (Abū Huraira): The Prophet said, “There are three types of people whom Allāh will neither speak to them, nor look at them on the Day of Resurrection. (They are):

1. A man who takes an oath falsely that he has been offered for his goods so much more than what he is given.

2. A man who takes a false oath after the ‘Asr prayer in order to grab a Muslim’s property, and

3. A man who withholds his superfluous water. Allāh will say to him, “Today I will withhold My Grace from you as you withheld the superfluity of what you had not created.” [3:557-O.B]
CHAPTER 7. No *Hima* (private pasture) except according to what Allâh and His Messenger did.[1]


CHAPTER 8. Drinking water by people and watering animals from the rivers.

1098. Narrated Abû Huraira: Allah’s Messenger ﷺ said, “Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one’s living), or a burden to a third.[4] He to whom the horse will be a source of reward is the one who keeps it in Allâh’s Cause (prepare it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and

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[1] This means that the *Imâm* has the right to assign certain pastures for certain purposes (e.g. for grazing the animals of the *Zakât*). Nobody would then have the right to use the pastures for other purposes. (*Fath Al-Bâri*, Vol. 5, Page 771).

[2] The origin of this word is that when an Arab chief came to a certain place suitable for pasturing, he would let his dog bark at a high place. The area across which the sound of the dog spread would be a private pasture for the chief’s cattle and nobody else would have the right to graze his cattle in it. So *Hima* means a private pasture, originally belonging to nobody, and nobody is allowed to cultivate it, but it is kept for grazing private animals. (*Fath Al-Bâri*, Vol. 5, Page 772).

[3] Allâh’s Messenger ﷺ and the Muslim leaders only have the right to keep pastures of this sort; no individual has the right to keep *Hima* for his personal good as the Arabs used to do in the Pre-Islâmic Period of Ignorance. (Ibid).

[4] Horses are kept as a means of conveyance or for commercial purposes. One may use them in the way that pleases Allâh and gets a reward for his obedience, another may use them in disobeying Allâh and is consequently punished, and still another may use them just for earning his living. (*Qasâṭâni*, Vol. 4, Page 206).
crosses one or two hills, then all its foot-steps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allâh’s Right (i.e. Zakât) (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him.”

When Allâh’s Messenger was asked about donkeys, he replied, “Nothing particular was revealed to me regarding them except this general unique Verse which is applicable to everything: ‘Whoever does good equal to the weight of an atom (or a small ant) shall see it (its reward). And whoever does evil, equal to the weight of an atom shall see it (its recompense) (on the Day of Resurrection).’”[1]

CHAPTER 9. The selling of wood and grass.

1099. (Narrated Husain bin ‘Ali رضي الله عنه: ‘Ali bin Abî Tâlib رضي الله عنه) said, “I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allâh’s Messenger صلی الله عليه وسلم gave me another she-camel. I let both of them kneel at the door of one of the Ansâr, intending to carry

[1] This means that if one treats his donkeys kindly and does not overburden them, he will be rewarded for that in the Hereafter, and if he does the opposite he will gain the fruit of his ill-behaviour. (Qâstâlâni, Vol. 4, Page 207).
Idhkhir on them, to sell it and use its price for my wedding banquet on marrying Fāṭimat. A goldsmith from Banī Qainuqā was with me. ʿAmāza bin ʿAbdul-Muttalib was in that house drinking wine and a lady singer was reciting: ‘O Ḥamza (kill) the (two) fat old she-camels (and serve them to your guests).’ So Ḥamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers.” ʿAlī further said, “When I saw that dreadful sight, I went to the Prophet صلى الله عليه وسلم and told him the news. The Prophet صلى الله عليه وسلم came out in the company of Zaid bin Hārīthah who was with him then, and I too went with them. He went to Ḥamza and spoke harshly to him. Ḥamza looked up and said, ‘Aren’t you only the slaves of my forefathers?’ The Prophet صلى الله عليه وسلم retreated and went out. This incident happened before the prohibition of drinking (alcoholic drinks).” [3:563-O.B]

CHAPTER 10. The uncultivated pieces of land (granted by the ruler to some individuals).

1100. Narrated Anas : The Prophet صلى الله عليه وسلم decided to grant a portion of (the uncultivated land of) Bahrain to the Ansār. The Ansār said, “(We will not accept it) till you give a similar portion to our emigrant brothers (from Quraysh).” He said, “(O Ansār!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection).”[1] [3:564-O.B]

[1] This prophecy was a sign of the Prophethood of Allah’s Messenger صلى الله عليه وسلم. It came true that the Quraysh kings had the source of wealth and power in their hands. The =
CHAPTER 11. One may have the right to pass through a garden or to have a share in the date-palms. [See Fath Al-Bâri, Vol. 5, Pages 446, 447].

1101. Narrated ‘Abdullâh bin ‘Umar صلی الله علیه و سلم: Allâh’s Messenger صلی الله علیه و سلم said, “If somebody buys date-palms after they have been pollinated, the fruits will belong to the seller unless the buyer stipulates the contrary. If somebody buys a slave having some property, the property will belong to the seller unless the buyer stipulates that it should belong to him.” [3:566(A)-O.B]

= Prophet صلی الله علیه و سلم tells the Ansâr to be patient and wait for a great reward in the Hereafter as a compensation for the pleasures they would miss in this life.
CHAPTER 1. Whoever takes the money of the people intending to repay it or to spoil it.

1102. Narrated Abû Huraira: The Prophet said, “Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him.” [3:572-O.B]

CHAPTER 2. Repayment of debts.

1103. Narrated Abû Dhar: Once, while I was in the company of the Prophet, he saw the mountain of Uhud and said, “I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinâr remains of it with me for more than three days (i.e. I will spend all of it in Allah’s Cause), except that Dinâr which I will keep for repaying debts.” Then he said, “Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allah’s Cause), and they are few in number.” Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, “Stay at your place till I return.” On his return I said, “O Allah’s Messenger! (What was) that noise which I heard?” He said, “Did you hear anything?” I said, “Yes.” He said, “Jibrael [Gabriel] came to me and said, ‘Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise.’” I said, “Even if he did such and such things (i.e. even if he stole or committed illegal sexual intercourse),” he said, “Yes.” [3:573-O.B]
CHAPTER 3. Repaying debts handsomely.

1104. Narrated Jâbir bin `Abdullâh رضي الله عنهما : I went to the Prophet صلى الله عليه وسلم while he was in the mosque in the forenoon. The Prophet صلى الله عليه وسلم told me to pray two Rak‘at. I owed some debt from him. He repayed me the debt and gave me an extra amount.

[3:579-0.B]

CHAPTER 4. The funeral prayer for a dead person in debt.

1105. Narrated Abú Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “I am closer to the believers than their ownselves in this world and in the Hereafter, and if you like, you can read Allah’s Statement: ‘The Prophet is closer to the believers than their ownselves.’ (V.33:6) So, if a true believer dies and leaves behind some property, it will be for his inheritors (from the father’s side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased.”

[3:583, 584-0.B]

CHAPTER 5. What is forbidden as regards wasting money.

1106. Narrated Al-Mughîra bin Shu‘ba : The Prophet صلى الله عليه وسلم said, “Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the poor and others (e.g. charity, etc.) and (4) to beg of men (i.e. begging). And Allâh has hated for you: (1) Qîl and Qâl (sinful and useless talk like backbiting etc., or that you talk too much about others), (2) to ask too many questions, (in disputed religious matters etc.) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking etc.). [3:591-0.B]
CHAPTER 1. What is mentioned about people, and quarrels between the Jews and the Muslims.

1107. Narrated ‘Abdullâh bin Mas‘ûd: I heard a man reciting a Verse (of the Qur’ân) but I had heard the Prophet reciting it differently. So, I caught hold of the man by the hand and took him to Allâh’s Messenger who said, “Both of you are right.” “Don’t differ, for the nations before you differed and perished (because of their differences).” [3:593-O.B]

1108. Narrated Abû Huraira: Two persons, a Muslim and a Jew, quarrelled. The Muslim said, “By Him Who gave Muḥammad superiority over all the people!” The Jew said, “By Him Who gave Müsa [Moses] superiority over all the people!” At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet and informed him of what had happened between him and the Muslim. The Prophet sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet said, “Do not give me superiority over Müsa (Moses), for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to gain consciousness, and will see Müsa (Moses) standing and holding the side of the Throne (of Allâh). I will not know whether Müsa (Moses) has also fallen unconscious and got up before me, or Allâh has exempted him from that stroke.” [3:594-O.B]
43. The Book about Quarrels

1109. Narrated Anas رضي الله عنه: A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, the Prophet صلی الله عليه وسلم ordered that his head be crushed between two stones. [3:596-O.B]

CHAPTER 2. The talk of opponents against each other.

1110. The Hadith (No. 1092) of Al-Ash‘ath goes on approximately likewise and it is mentioned, that he quarrelled a man who belonged to Hadramout, but in this quotation it is said, that he was a Jew. [3:599-O.B]
CHAPTER 1. When the owner of the Luqata informs its description exactly (proves that it belongs to him) it should be returned to him.

1111. Narrated Ubaib bin Ka'b: I found a purse containing one hundred Dinârs. So I went to the Prophet and informed him about it, he said, “Make public announcement about it for one year.” I did so, but nobody turned up to claim it, so I again went to the Prophet who said, “Make public announcement for another year.” I did, but none turned up to claim it. I went to him for the third time and he said, “Keep the container and the string which is used for its tying and count the money it contains, and if its owner comes, give it to him; otherwise, utilize it.” [3:608-O.B]

CHAPTER 2. If somebody finds a date on the way.

1112. Narrated Abû Huraira: The Prophet said, “Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a Sadaqa (charity), so I throw it.” [3:612(B)-O.B]
CHAPTER 1. Retaliation (on the Day of Judgment) in cases of oppressions.

1113. Narrated Abū Sa‘īd Al-Khudrī : 

Allāh's Messenger ﷺ said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at an arched bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad ﷺ is, everybody will (recognize) his dwelling in Paradise better than he recognizes his dwelling in this world."

[3:620-O.B]

CHAPTER 2. The Statement of Allāh : "No doubt! The Curse of Allāh is on the ūlāmān (polytheists, oppressors, and the wrong-doers etc)." (V.11:18)

1114. Narrated Ibn ‘Umar : 

I heard Allāh’s Messenger ﷺ saying, “Allāh will bring a believer near Him and shelter him with His Screen and ask him: 'Did you commit such and such sins?' He will say: 'Yes, my Lord'. Allāh will keep on asking him till he will confess all his sins and will think that he is ruined. Allāh will say: 'I did screen your sins in the world and I forgive them for you today', and then he will be given the book (record) of his good deeds. Regarding disbelievers and hypocrites (their evil acts will be exposed publicly) 'And the witnesses will say: These are the ones who lied against their Lord. No doubt!
The Book of *Al-Mazâlim* (*The Oppressions*)

The Curse of Allâh is on the *Zâlimîn* (polytheists, oppressors and the wrong-doers etc.)” *(V.11:18)* [3:621-O.B]

**CHAPTER 3. A Muslim should not oppress another Muslim, nor should he hand him over to an oppressor.**

1115. Narrated (*`Abdullâh* bin *`Umar*): Allâh’s Messenger said, “A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allâh will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allâh will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allâh will screen him on the Day of Resurrection.” [3:622-O.B]

**CHAPTER 4. Help your brother whether he is an oppressor or he is an oppressed one.**

1116. Narrated *Anas* bin *Mâlik* : Allah’s Messenger said, “Help your brother, whether he is an oppressor or he is an oppressed one. People asked, “O Allah’s Messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet said, “By preventing him from oppressing others.” [3:624-O.B]

**CHAPTER 5. *Az-Zulm* (Oppression) will be a darkness on the Day of Resurrection.**

CHAPTER 6. If the oppressed one forgives the oppressor, is it necessary to describe his oppression?

1118. Narrated Abû Huraira \( 	ext{رضي الله عنه} \) : Allâh’s Messenger \( 	ext{صلى الله عليه وسلم} \) said, “Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him.” \[3:629-630\]

CHAPTER 7. The sin of him who usurps the land of others.

1119. Narrated Sa’îd bin Zaid (\( 	ext{رضي الله عنه} \)) : Allâh’s Messenger \( 	ext{صلى الله عليه وسلم} \) said, “Whoever usurps the land of somebody unjustly, his neck will be encircled with seven earths (on the Day of Resurrection).” \[3:632\]

1120. Narrated Ibn ‘Umar (\( 	ext{رضي الله عنهما} \)) : The Prophet \( 	ext{صلى الله عليه وسلم} \) said, “Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection.” \[3:634\]

CHAPTER 8. If somebody allows another to do something, the permission is valid.

1121. Narrated (Ibn ‘Umar) \( 	ext{رضي الله عنهما} \) that he used to pass by people eating dates and would say to them, “The Prophet \( 	ext{صلى الله عليه وسلم} \) forbade us to eat two dates at a time, unless one takes the
permission of one’s companions.”
[3:635-O.B]

CHAPTER 9. The Statement of Allah:

1122. Narrated ‘Āisha رضي الله عنها : The Prophet صلی الله عليه وسلم said, “The most hated person to Allah is the most quarrelsome person of the opponents.”
[3:637-O.B]

CHAPTER 10. The sin of a man who quarrels unjustly over something while he knows that he is wrong.

1123. Narrated Umm Salama Radiation of the Prophet صلی الله عليه وسلم : Allah’s Messenger صلی الله عليه وسلم heard some people quarrelling at the door of his dwelling. He came out and said, “I am only a human being, and opponents come to me (to settle their problems); may be someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is only a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection).” [3:638-O.B]

CHAPTER 11. The retaliation of the oppressed person if he finds the property of his oppressor.

1124. Narrated ‘Uqba bin ‘Aamir رضي الله عنه : We said to the Prophet صلی الله عليه وسلم, “You send us out and it happens that we have to stay with such people who do not entertain us. What do you think about it?” He said to us, “If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they
don’t do, take the right of the guest from them.” [3:641-O.B]

CHAPTER 12. No one should prevent his neighbour from fixing a wooden peg in his wall.

1125. Narrated Abû Huraira رضي الله عنه: Allah’s Messenger ﷺ said, “No one should prevent his neighbour from fixing a wooden peg in his wall.” Abû Huraira then said (to his companions), “Why do I find you averse to it? By Allah, I certainly will narrate it to you.” [3:643-O.B]

CHAPTER 13. What is said about the open courtyards of houses and sitting in them, and sitting on the ways.

1126. Narrated Abû Sa`îd Al-Khudrî رضي الله عنه: The Prophet ﷺ said, “Beware! Avoid sitting on the roads (ways).” The people said, “There is no way out of it as these are our sitting places where we have talks.” The Prophet ﷺ then said, “If you must sit there, then observe the rights of the way?” They asked, “What are the rights of the way?” He said, “They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining Al-Ma’rūf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (i.e. polytheism, disbelief, and all that Islâm has forbidden).” [3:645-O.B]

CHAPTER 14. When there is a dispute about a public way.

1127. Narrated Abû Huraira رضي الله عنه: The Prophet ﷺ judged that seven cubits should be left as a public
45. The Book of Al-Mażâlim (The Oppressions)

way when there was a dispute about the land. [3:653–O.B]

CHAPTER 15. Prohibition of robbing (taking away somebody’s property publicly by force without his permission), and mutilation of bodies.

1128.Narrated ‘Abdullâh bin Yazîd Al-Ansâri: The Prophet forbade robbery (taking away what belongs to others by force without their permission), and also forbade mutilation (or maiming) of bodies. [3:654–O.B]

CHAPTER 16. (What is said about) one who fights to protect his property?

1129. Narrated ‘Abdullâh bin ‘Amr: I heard the Prophet saying, “Whoever is killed while protecting his property then he is a martyr.” [3:660–O.B]

CHAPTER 17. If a person breaks a wooden bowl or something else belonging to somebody, (should he give a compensation)?

1130. Narrated Anas: While the Prophet was with one of his wives, one of the mothers of the believers (i.e. one of his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet collected the shattered pieces and put the food back in it and said, “(Help yourselves and) Eat”. He kept the servant and the bowl till he had eaten the food. Then the Prophet gave another unbroken bowl to the servant and kept the broken one. [3:661–O.B]
CHAPTER 1. About (sharing) meals and the Nahd (i.e. sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares) — and ‘Urūd (i.e. sharing other goods).

1131. Narrated Salama bin Al-Akwa‘ : Once the journey food diminished and the people were reduced to poverty. They went to the Prophet صلى الله عليه وسلم and asked his permission to slaughter their camels, and he permitted them. ‘Umar met them and they told him about it, and he said, “How would you survive after slaughtering your camels?” Then he went to the Prophet صلى الله عليه وسلم and said, “O Allah’s Messenger! How would they survive after slaughtering their camels?” Allah’s Messenger صلى الله عليه وسلم ordered ‘Umar, “Call upon the people to bring what has remained of their food.” A leather sheet was spread and all the journey food was collected and heaped over it. Allah’s Messenger صلى الله عليه وسلم stood up and invoked Allah to bless it, and then directed all the people to come with their utensils, and they started taking from it till all of them got what was sufficient for them. Allah’s Messenger صلى الله عليه وسلم then said, “I testify that Lā ilāha ill-Allāh (none has the right to be worshipped but Allah) and I am the Messenger of Allāh.” [3:664-O.B]

1132. Narrated Abū Mūsa : The Prophet صلى الله عليه وسلم said, “When the people of Ash‘arī tribe ran short of food during the holy battles, or the food of their families in Al-Madīnā ran short, they would collect all their remaining food in one sheet and then
distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them.” [3:666-O.B]

CHAPTER 2. Division of sheep.

1133. Narrated Rafi’ bin Khadij: “We were in the company of the Prophet صلی الله علیه وسلم at Dhul-Uulaifa. The people were struck with hunger and captured some camels and sheep (as booty). The Prophet صلی الله علیه وسلم was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. When the Prophet صلی الله علیه وسلم came he ordered the pots to be upset[1] and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, and Allâh stopped the camel with it. The Prophet صلی الله علیه وسلم said, “Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e. shoot it with an arrow).” (The narrator added:) “We were afraid that we may meet the enemy tomorrow and have no knives; We asked the Prophet صلی الله علیه وسلم: ‘Can we slaughter the animals with reeds?’ The Prophet صلی الله علیه وسلم said, ‘Use whatever causes blood to flow, and eat the animals if the Name of Allâh has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (i.e. cannot cut

[1] The Prophet صلی الله علیه وسلم did not agree to their slaughtering the animals of the booty before distributing them among the soldiers.
properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels)." [3:668-O.B]

CHAPTER 3. To get a joint property evaluated with an adequate price.

1134.Narrated Abû Huraira : The Prophet said, “Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he (the slave) is to be allowed to work and earn the amount that will manumit him (without overburdening him).” [3:672-O.B]

CHAPTER 4. Can one draw lots for divisions and shares?

1135. Narrated An-Nu‘mân bin Bashîr : The Prophet said, “The example of the person abiding by Allâh’s Orders and Restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, ‘Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had intended, all of them would be perished but if they prevented them (from doing so) both parties would be saved.’” [3:673-O.B]
CHAPTER 5. The sharing of food, etc.

1136. Narrated ‘Abdullâh bin Hishâm, that his mother Zainab bint Ḥumaid took him to the Prophet صلى الله عليه وسلم and said, "O Allah’s Messenger! Take the Bai’ā (pledge) from him." But he said, "He is still too young for the pledge," and passed his hand on his (i.e. ‘Abdullâh’s) head and invoked for Allah’s Blessing for him. ‘Abdullâh bin Hishâm, used to go to the market to buy foodstuff. Ibn ‘Umar and Ibn Az-Zubair used to meet him and say to him, "Be our partner, as the Prophet صلى الله عليه وسلم invoked Allâh to bless you." So, he would be their partner, and very often he would win a camel's load and send it home.

[3:680-O.B]
CHAPTER 1. It is permissible to mortgage an animal used for riding or milking.

1137. Narrated Abū Huraira رضي الله عنه: Allāh’s Messenger صلی الله عليه وسلم said, “The mortgaged animal can be used for riding as long as it is fed and the milk of the milch animal can be drunk according to what one spend on it. The one who rides the animal or drinks its milk should provide the expenditures.” [3:689-O.B]

CHAPTER 2. If a dispute arises between the mortgagor and mortgagee.

1138. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet صلی الله عليه وسلم had given the verdict that the defendant had to take an oath. [3:691-O.B]
48. The Book of Manumission

48. THE BOOK OF MANUMISSION (OF SLAVES) AND ITS SUPERIORITY

1139. Narrated Abū Huraira: The Prophet said, "Whoever frees a Muslim slave, Allâh will save all the parts of his body from the (Hell) Fire as he has manumitted the body-parts of the slave." [3:693-O.B]

CHAPTER 1. What is the best kind of manumission (of slaves)?

1140. Narrated Abū Dhar: I asked the Prophet, "What is the best deed?" He replied, "To believe in Allâh and to fight for His Cause. I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good." [3:694-O.B]

CHAPTER 2. If one manumits a male slave owned by two persons or a female slave owned by a number of partners.

1141. Narrated ‘Abdullâh bin ‘Umar: Allâh’s Messenger said, “Whoever manumits his share of a jointly possessed slave and he has sufficient money to manumit him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he...
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has not sufficient money) he manumits the slave partially.” [3:698-O.B]

CHAPTER 3. What is said about manumission and divorce by mistake or by forgetfulness.

1142. Narrated Abû Huraira

The Prophet  said, “Allâh has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it.” [3:705-O.B]

CHAPTER 4. If somebody says to his slave that he is for Allâh; and by that he intends to manumit him (the slave is manumitted). And the witness for manumission.

1143. Narrated (Qais) ul

When Abû Huraira accompanied by his slave set out intending to embrace Islâm they lost each other on the way. The slave then came while Abû Huraira was sitting with the Prophet . The Prophet  said, “O Abû Huraira! Your slave has come back.” Abû Huraira said, “Indeed, I would like you to witness that I have manumitted him.” That happened at the time when Abû Huraira recited (the following poetic verse):

‘What a long tedious tiresome night!
Nevertheless, it has delivered us from the land of Kufr (disbelief).’

[3:707-O.B]

CHAPTER 5. Manumission of a Mushrik (polytheist, idolater, pagan, etc.).

1144. Narrated Ḥâkim bin Hizâm

that in the Pre-Islamic Period of Ignorance, he manumitted one hundred slaves and slaughtered one hundred camels (and distributed them in charity). When he embraced Islâm he
again slaughtered one hundred camels and manumitted one hundred slaves. (Hakim said), I asked Allâh’s Messenger : [“O Allâh’s Messenger! What do you think about some good deeds I used to practice in the Pre-Islâmic Period of Ignorance regarding them as deeds of righteousness?” Allâh’s Messenger said, “You have embraced Islâm along with all those good deeds you did.”] [Please see Hadith No. 726 — The Book of Zakât]. [3:715-O.B]


1145. Narrated ‘Abdullâh bin ‘Umar : That the Prophet (suddenly) attacked Banî Musta‘alîq (without warning while they were heedless) and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day. [3:717-O.B]

1146. Narrated Abû Huraira : I have loved the people of the tribe of Banî Tamîm ever since I heard, three things, Allâh’s Messenger said about them. I heard him saying, “These people (of the tribe of Banî Tamîm) would stand firm against Ad-Dajjâl.” When the Sadaqât (gifts of charity) from that tribe came, Allâh’s Messenger said, “These are the Sadaqât (i.e. charitable gifts) of our folk.” ‘Aisha had a slave-girl from that tribe, and the Prophet said to ‘Aisha, “Manumit her as she is a descendant of (the Prophet) Ismâ’il [Ishmael (ع)].” [3:719-O.B]
CHAPTER 7. It is disliked to look down upon a slave[1].

1147. Narrated Abü Huraira : The Prophet said, “You should not say, ‘Feed your lord (Rabbaka), help your lord in performing ablution, or give water to your lord,’ but should say, ‘My master (e.g. Feed your master instead of lord, etc.) (Saiyidi),’ or ‘My guardian’ (Maulâi), and one should not say, ‘My slave (Abdî),’ or ‘My slave-girl (Amatî),’ but he should say ‘My lad (Fatâî),’ ‘My lass (Fatâtî)’ and ‘My boy (Ghulâmî).’” [3:728-O.B]

CHAPTER 8. When your servant brings your meal to you?

1148. Narrated (Abü Huraira) : The Prophet said, “When your servant brings your meal to you then if you do not let him sit and share the meal, then he should at least be given a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it.” [3:734-O.B]

CHAPTER 9. If somebody beats a slave, he should avoid his face.

1149. Narrated (Abü Huraira) : The Prophet said, “If somebody fights (or beats somebody) then he should avoid the face.” [3:734-O.B]

CHAPTER 10. What conditions are permissible for a writing of emancipation.

1150. Narrated ‘Aisha that Barîra came to seek her help in her

[1] This chapter recommends that one should not call his slave a ‘slave’; yet the word is used by Allâh and His Messenger on many occasions. In this chapter the male slave is called ‘Abd in ‘Arabic; the female slave Amâ; the master Saiyid, or Rabb. The slave is also called Mamîûk, and the female slave Fatât.
writing of emancipation (for a certain sum) and at that time she had not paid anything of it. ‘Aisha said to her, “Go back to your masters, and if they agree that I will pay the amount of your writing of emancipation and get your Walâ’, I will do so.” Barîra informed her masters of that but they refused and said, “If she (i.e. ‘Aisha) is seeking Allah’s Reward, then she can do so, but your Walâ’ will be for us.” ‘Aisha mentioned that to Allah’s Messenger صلى الله عليه وسلم who said to her, “Buy and manumit her, as the Walâ’ is for the liberator.” Allah’s Messenger صلى الله عليه وسلم then got up and said, “What about the people who stipulate conditions which are not present in Allah’s Laws? Whoever imposes conditions which are not present in Allah’s Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah’s Conditions (Laws) are the truth and are more solid.” [3:735(B)-O.B]
CHAPTER 1. The superiority of giving gifts.

1151. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, “O Muslim women! None of you should look down upon the gift sent by her she-neighbour even if it were the trotters of the sheep (fleshless part of legs).” [3:740-O.B]

1152. (Narrated ‘Urwa:) ‘Āisha رضي الله عنها said to me, “O my nephew! We used to see the crescent, and then the crescent in this way we saw three crescents in two months and no fire (for cooking) used to be made in the houses of Allâh’s Messenger صلى الله عليه وسلم. I said, “O my aunt! Then what use to sustain you?” ‘Āisha said, “The two black things: dates and water, our neighbours from Anár had some Maná’îh[1] and they used to present Allâh’s Messenger صلى الله عليه وسلم some of their milk and he used to make us drink.” [3:741-O.B]

1153. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, “I shall accept the invitation even if I were invited to a meal of a sheep’s trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep.” [3:742-O.B]

[1] Maná’îh is the plural of Manîha which means a special sort of gift in the form of a she-camel or a sheep which is given temporarily so that its milk may be used and then it is returned to the owner.
CHAPTER 2. Accepting the gift of game.

1154. Narrated Anas : We provoked a rabbit at Mar-az-Zahrân till it started jumping and the people ran after it but were exhausted. I over-powered and caught it, and gave it to Abû Talha who slaughtered it and sent its hip or two thighs to Allâh’s Messenger صلى الله عليه وسلم who accepted it. In another quotation it is said that the Prophet صلى الله عليه وسلم ate from it. [3:746-0.B]

CHAPTER 3. The acceptance of a gift.

1155. Narrated Ibn ‘Abbâs : My aunt Umm Ḥufaid sent some dried yoghurt (butter free), ghee (butter) and a mastigar (sand lizard) to the Prophet صلى الله عليه وسلم as a gift. The Prophet صلى الله عليه وسلم ate the dried yoghurt and butter but left the mastigar (sand lizard) because he disliked it. Ibn ‘Abbâs said, “The mastigar (sand lizard) was eaten at the table of Allâh’s Messenger صلى الله عليه وسلم and if it had been illegal to eat, it could not have been eaten at the table of Allâh’s Messenger صلى الله عليه وسلم.” [3:749-0.B]

1156. Narrated Abû Huraira : Whenever a meal was brought to Allâh’s Messenger صلى الله عليه وسلم, he would ask whether it was a gift or Sadaqa (something given in charity). If he was told that it was Sadaqa, he would tell his companions to eat it and himself would not take from it, but if it was a gift, he would hurry to share it with them. [3:750-0.B]

1157. Narrated Anas bin Mâlik : Some meat was brought to the Prophet صلى الله عليه وسلم and it was said that...
the meat had been given in charity to Barîra. He said, “It was Sâdaqa for Barîra but a gift for us.” [3:751-O.B]

CHAPTER 4. Whosoever gave a gift to his friend and chose (the time) when he was at the home of some of his wives and did not give it to him, while he was in the homes of his other wives.

1158. (Narrated ‘Urwa): ‘Aisha said: The wives of Allâh’s Messenger were in two groups. (‘Urwa added:) One group consisted of ‘Aisha, Hafsa, Safiya and Sauda; and the other group consisted of Umm Salama and the other wives of Allâh’s Messenger. The Muslims knew that Allâh’s Messenger loved ‘Aisha, so if any of them had a gift and wished to give to Allâh’s Messenger he would delay it, till Allâh’s Messenger had come to ‘Aisha’s home and then he would send his gift to Allâh’s Messenger in her home. The group of Umm Salama discussed the matter together and decided that Umm Salama should request Allâh’s Messenger to tell the people to send their gifts to him in whatever wife’s house he was. Umm Salama told Allâh’s Messenger of what they had said, but he did not reply. Then they (those wives) asked Umm Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding ‘Aisha, as the
Divine Inspirations do not come to me on any of the beds except that of ‘Aisha.’ On that Umm Salama said, “I repent to Allâh for hurting you.” Then the group of Umm Salama called Fâtima, the daughter of Allâh’s Messenger صلی الله عليه وسلم and sent her to Allâh’s Messenger صلی الله عليه وسلم to say to him, “Your wives request to treat them and the daughter of Abû Bakr on equal terms.” Then Fâtima conveyed the message to him. The Prophet صلی الله عليه وسلم said, “O my daughter! Don’t you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abü Quhâfa on equal terms.” On that she raised her voice and turned to ‘Aisha who was sitting, and insulted her so much so that Allâh’s Messenger صلی الله عليه وسلم looked at ‘Aisha to see whether she would retort. ‘Aisha started replying to Zainab till she silenced her. The Prophet صلی الله عليه وسلم then looked at ‘Aisha and said, “She is really the daughter of Abû Bakr.”[1] [3:755-O.B]

CHAPTER 5. What sort of presents (gifts) should not be rejected.

1159. Narrated Anas رضی الله عنه: The Prophet صلی الله عليه وسلم used not to reject the gifts of perfume. [3:756-O.B]

[1] She is really as honest, wise and well-versed as her father.
CHAPTER 6. Compensation for a gift.

1160. Narrated ‘Āisha رضي الله عنها : Allah’s Messenger صلى الله عليه وسلم used to accept gifts and used to give something in return. [3:758-O.B]

CHAPTER 7. The witnesses for Al-Hibah (the gifts).

1161. Narrated Nu’mân bin Bashîr رضي الله عنه : “My father gave me a gift but ‘Amra bint Rawâha (my mother) said that she would not agree to it unless he made Allah’s Messenger صلى الله عليه وسلم as a witness to it. So, my father went to Allah’s Messenger صلى الله عليه وسلم and said, ‘I have given a gift to my son from ‘Amra bint Rawâha, but she ordered me to make you as a witness to it, O Allah’s Messenger!’ Allah’s Messenger صلى الله عليه وسلم asked, ‘Have you given (the like of it) to everyone of your sons?’ He replied in the negative. Allah’s Messenger صلى الله عليه وسلم said, ‘Be afraid of Allah, and be just to your children.’ My father then returned and took back his gift.” [3:760-O.B]

CHAPTER 8. Giving gifts by a husband to his wife, and by a wife to her husband.

1162. Narrated Ibn ‘Abbâs رضي الله عنه : The Prophet صلى الله عليه وسلم said, “One who takes back his gift (which he has already given) is like a dog that swallows its vomit.” [3:762-O.B]

CHAPTER 9. It is permissible for a woman to give gifts to somebody other than her husband and to free her slaves in the lifetime of her husband.

1163. Narrated Maimûna bint Al-Hârith رضي الله عنها (the wife of the Prophet صلى الله عليه وسلم that she manumitted...
her slave-girl but did not take permission of the Prophet. On her turn when the (Prophet صلى الله عليه وسلم) came to her (house) she said, “Do you know O Allâh’s Messenger that I have manumitted my slave-girl?” The (Prophet صلى الله عليه وسلم) asked, “Have you (already) done it?” She replied, “Yes.” The (Prophet صلى الله عليه وسلم) said, “You would have got more reward if you have given her (slave-girl) to one of your maternal uncles.” [3:765-O.B]

1164. Narrated ‘Aisha رضي الله عنها:
Whenever Allâh’s Messenger صلى الله عليه وسلم wanted to go on a journey he drew lots as to which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. The subnarrator added: “Sauda bint Zam’a gave up her (turn) day and night to ‘Aisha, the wife of the Prophet صلى الله عليه وسلم in order to seek the pleasure of Allâh’s Messenger صلى الله عليه وسلم (by that action).” [3:766-O.B]

CHAPTER 10. How to take over the slave and property (given as gifts)?

1165. Narrated Al-Miswar bin Makhrama رضي الله عنهما:
Allâh’s Messenger صلى الله عليه وسلم distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), “O son! Accompany me to Allâh’s Messenger صلى الله عليه وسلم.” When I went with him, he said, “Call him to me.” I called him (i.e. the Prophet صلى الله عليه وسلم) for my father. He came out wearing one of those cloaks and said, “We kept this (cloak) for you, (Makhrama).” Makhrama looked at the cloak and said, “Makhrama is pleased,” (or the Prophet صلى الله عليه وسلم said), “Is Makhrama pleased?” [3:771-O.B]
CHAPTER 11. The presenting of a gift of clothes, the wearing of which is disliked.

1166. Narrated Ibn 'Umar : Once the Prophet went to the house of Fátima but did not enter it. 'Ali came and she told him about that. When 'Ali asked the Prophet about it, he said, “I saw a (multi-coloured) decorated curtain on her door. I am not interested in worldly things.” 'Ali went to Fátima and told her about it. Fátima said, “I am ready to dispense with it in the way he suggests.” The Prophet ordered her to send it to such and such needy people. [3:783-O.B]

1167. Narrated 'Ali : The Prophet gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives. [3:784-O.B]

CHAPTER 12. The acceptance of presents from Al-Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad)

1168. Narrated 'Abdur Rahmân bin Abû Bakr : We were one hundred and thirty persons accompanying the Prophet who asked us whether anyone of us had food. There was a man who had about a Sâ‘ of wheat flour which was mixed with water to make dough (for baking bread). Then a very tall man from Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad) came driving...
the sheep. The Prophet asked him, “Will you sell us (a sheep) or give it as a present?” He said, “I will sell you (a sheep).” The Prophet bought a sheep and it was slaughtered. The Prophet ordered that its liver and other abdominal organs be roasted. By Allah, the Prophet gave every person of the one hundred and thirty a piece of that; he gave all those of them who were present; and kept the shares of those who were absent. The Prophet then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it).

CHAPTER 13. Giving presents to Al-Mushrikân (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad).

1169. Narrated Asmâ’ bint Abû Bakr: My mother came to me during the lifetime of Allah’s Messenger and she was a Mushrikah (polytheist, idolateress, pagan etc). I said to Allah’s Messenger (seeking his verdict), “My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?” The Prophet said, “Yes, keep good relation with her.” [3:789-O.B]

CHAPTER 14.

1170. Narrated ‘Abdullâh bin ‘Umar that he testified to Marwân in (favour) of his son Šuhaib that Allah’s Messenger had given to Šuhaib two houses and a room. So Marwân gave verdict (in favour of his son), because
of (Ibn `Umar’s) witness. [3:792(B)-O.B]

CHAPTER 15. What is said about the ‘Umra[1] and the Ruqba.

1171. Narrated Jâbir : The Prophet gave the verdict that ‘Umra is for the one to whom it is presented. [3:793-O.B]

CHAPTER 16. To borrow something for the bride at the time of her wedding.

1172. Narrated `Āisha : ‘Aiman entered while I was wearing Qitr (a coarse dress). And in other quotation a dress made of cotton. (It is said) that it costed five Dirhams. (‘Āisha) said, “Look up and see my slave-girl who refuses to wear it in the house though during the lifetime of Allah’s Messenger I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me. [3:796-O.B]

CHAPTER 17. The superiority of the Maniha, i.e. a milch she-camel or a sheep lent to somebody to use its milk and return it to its owner afterwards.

1173. Narrated Anas bin Mâlik : “When the emigrants came to Al-Madîna from Makka, they had nothing whereas the Ansâr had land and property. The Ansâr gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and

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[1] ‘Umra: This kind of gift is also called Ruqba which is derived from the Arabic verb meaning ‘to wait’ because both the giver and the person given to, used to wait for the death of each other so that the house etc. (given as gift) would belong to him permanently. (Fath Al-Bârî, Vol. 6, Page 166).
provide the necessities for cultivation.”

His (i.e. Anas’) mother, Umm Sulaim, who was also the mother of ‘Abdullâh bin Abû Talha, gave some date-palms to Allâh’s Messenger صلى الله عليه وسلم who gave them to his freed slave-girl (Umm ‘Aiman) who was also the mother of Usâma bin Zaid. When the Prophet صلى الله عليه وسلم finished from the fighting against the people of Khaibar and returned to Al-Madîna, the emigrants returned to the Ansâr the fruit gifts which the Ansâr had given them. The Prophet صلى الله عليه وسلم also returned to Anas’ mother the date-palms. Allâh’s Messenger صلى الله عليه وسلم gave Umm ‘Aiman other trees from his garden in lieu of the old gift. [3:799-03]

1174. Narrated ‘Abdullâh bin ‘Amr صلى الله عليه وسلم that Allâh’s Messenger صلى الله عليه وسلم said, “There are forty good qualities (virtuous deeds) and the best of them is the Manîha of a she-goat, and anyone who does one of these virtuous deeds hoping for Allâh’s Reward with firm confidence that he will get it, then Allâh will make him enter Paradise because of it.” [3:800-0.B]
CHAPTER 1. Do not be a witness for injustice, if asked for that.

1175. Narrated 'Abdullâh bin Mas'ûd : The Prophet , said, “The people of my century (generation) are the best, then those who follow them, and then those whom follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness.” [3:820-0.B]

CHAPTER 2. What has been said about false witness.

1176. Narrated Abü Bakra : The Prophet , said thrice, “Should I inform you about the greatest of the great sins?” They said, “Yes, 0 Allah’s Messenger!” He said, “(1) To join others in worship with Allah, and (2) to be undutiful to one’s parents.” The Prophet then sat up after he had been reclining (on a pillow) and said, “(3) And I warn you against giving a lying speech (false statement)”, and he kept on saying that warning till we thought he would not stop. [3:822-0.B]

CHAPTER 3. The witness of a blind man, his marriage, his affairs, the marriage conducted by him, and his buying and selling; and accepting his call for the Salah (prayer), etc., and what can be known by sound or voice.

1177. Narrated 'Aisha : The Prophet , heard a man (reciting the Qur'an) in the mosque, and he said, “May Allâh bestow His Mercy upon him. No doubt, he made me remember such and such Verses of
such and such Sūrah which I dropped (from my memory).” [3:823(A)-O.B]

1178. Narrated (`Āisha): The Prophet performed the Tahajjud prayer in my house, and then he heard the voice of ‘Abbâd who was offering Salāt (prayer) in the mosque, and said, “O ‘Āisha! Is this ‘Abbâd’s voice?” I said, “Yes.” He said, “O Allah! Be Merciful to ‘Abbâd!” [3:823(B)-O.B]

CHAPTER 4. The women’s attesting the honourable record of each other.

1179 Narrated `Āisha, the wife of the Prophet: “Whenever Allah’s Messenger intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Hawdaj (on the camel) and dismounted while still in it. When Allah’s Messenger had finished his Ghazwa and returned home, and we approached the city of Al-Madīna, Allah’s Messenger ordered us to proceed at night. When the order of setting off was given, I walked till I left the army (camp) behind to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Hawdaj and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and...
did not use to eat much. So, those people did not feel the difference in the heaviness of the Hawdaj while lifting it, and they put it over the camel. At that time I was a young lady [less than 15 years old]. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept. Safwân bin Mu‘atţal As-Sulamî Adh-Dhakwâni was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me and he used to see me before veiling. So, I got up when I heard him saying, ‘Inna lilâh wa inna ilaihi râji ‘ûn [Truly to Allah we belong and truly to Him we shall return.’ (V.2:156)] He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwân set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was ‘Abdullâh bin Ubai bin Sa‘îl. After that we returned to Al-Madîna, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet which I used to receive from him when I got sick. But he would come, greet and say, ‘How is that (girl)?’ I did not know anything of what was going on till I recovered from my ailment and went out with Umm
Mistah to the Manashi' where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old 'Arabs in the open country (or away from houses). So, I and Umm Mistah bint Abi Ruhm went out walking. Umm Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hantah (you there) didn't you hear what they said?' Then she told me the rumours of the false accusers. My sickness was aggravated, and when I returned home, Allâh's Messenger came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allâh's Messenger allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allâh, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allâh! Are the people really talking about this matter?' That night I kept on weeping and could not sleep till morning." (The subnarrator added): In the morning Allâh's Messenger called 'Alî bin Abû Tâlib and Usâma bin Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (i.e. Aïsha). Usâma bin Zaid said what he knew of the good reputation of his wives and added, 'O Allâh's Messenger! Keep your wife,
for, by Allâh, we know nothing about her but good.' ‘Alî bin Abû Tâlib said, ‘O Allâh’s Messenger! Allâh has not imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.’ On that Allâh’s Messenger called Barîra and said, ‘O Barîra! Did you ever see anything which roused your suspicions about her?’ Barîra said, ‘No, by Allâh Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.’ On that day Allâh’s Messenger ascended the pulpit and requested that somebody support him in punishing ‘Abdullâh bin Ubai bin Salûl. Allâh’s Messenger said, ‘Who will support me to punish that person (‘Abdullâh bin Ubai bin Salûl) who has hurt me by slandering the reputation of my family? By Allâh, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.’ Sa’d bin Mu’âdh got up and said, ‘O Allâh’s Messenger! By Allâh, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.’ On that Sa’d bin ‘Ubâda, chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, ‘By Allâh, you have told a lie; you cannot kill him, and you will never be able to kill him; on that Usaid bin Al-Hudair got up and said (to Sa’d bin ‘Ubâda), ‘By Allâh! You are a liar. By Allâh, we will kill him; and you are a hypocrite, defending
the hypocrites.' On this, the two tribes of 'Aus and Khazraj got excited and were about to fight each other, while Allâh’s Messenger صلى الله عليه وسلم was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. "On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep. In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ānṣârî woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allâh’s Messenger صلى الله عليه وسلم came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Shahâdah (i.e. Lâ ilâha ill-Allâh wa anna Muhammad-ar-Rasûl Allâh -none has the right to be worshipped but Allâh and Muhammad is Allâh’s Messenger) and then said, ‘O Ā’ishah! I have been informed such and such about you; if you are innocent, then Allâh will soon reveal your innocence, and if you have committed a sin, then repent to Allâh and ask Him to forgive you, for when a person confesses his sin and asks Allâh for forgiveness, Allâh accepts his repentance.’ When Allâh’s Messenger صلى الله عليه وسلم finished his speech, my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allâh’s Messenger صلى الله عليه وسلم on my behalf. My father said, ‘By Allâh, I do not know what to say to Allâh’s Messenger صلى الله عليه وسلم.’ I said to my mother, ‘Talk to Allâh’s Messenger صلى الله عليه وسلم on my behalf.’
She said, 'By Allâh, I do not know what to say to Allâh’s Messenger صلى الله عليه وسلم. ’ I was a young girl and did not have much knowledge of the Qur’ân. I said, 'I know, by Allâh, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allâh knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allâh knows that I am innocent you would believe me. By Allâh, I cannot find for you and I, an example except that of Yûsuf’s (Joseph’s) father [i.e. Ya’qûb (Jacob) عليه السلام] who said, ‘So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that which you assert.’ (V.12:18, the Qur’ân) Then I turned to the other side of my bed hoping that Allâh would prove my innocence. By Allâh I never thought that Allâh would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Qur’ân. I had hoped that Allâh’s Messenger صلى الله عليه وسلم might have a dream in which Allâh would prove my innocence. By Allâh, Allâh’s Messenger صلى الله عليه وسلم had not got up and nobody had left the house before the Divine Inspiration came to Allâh’s Messenger صلى الله عليه وسلم. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allâh’s Messenger صلى الله عليه وسلم was over, he was smiling and the first word he said, ‘A’îsha! Thank Allâh, for Allâh has declared your innocence.’ My mother told me to go to Allâh’s...
I replied, ‘By Allah I will not go to him and will not thank but Allah.’ So Allah revealed: ‘Verily! Those who brought forth the slander are a group among you ...’ (V. 24:11). When Allah gave the declaration of my innocence, Abu Bakr, who used to provide for Mistah bin Atha for he was his relative, said, ‘By Allah, I will never provide Mistah with anything because of what he said about Aisha.’ But Allah later revealed: ‘And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, the poor who beg, and those who left their homes in Allah’s Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And! Allah is Oft-Forgiving, Most Merciful.’ .......(V.24: 22). After that Abu Bakr said, ‘Yes! By Allah! I like that Allah should forgive me,’ and resumed helping Mistah whom he used to help before.” Aisha added: “Allah’s Messenger also asked Zainab bint Jahsh (i.e. the Prophet’s wife) about me saying, ‘What do you know and what did you see?’ She replied, ‘O Allah’s Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about Aisha.’” Aisha further added, “Zainab was competing with me (in her beauty and the Prophet’s love), yet Allah protected her (from being malicious), for she had piety.” [3:829-O.B]

CHAPTER 5. If only one man attests the (good) conduct of another, then it is sufficient.

1180. Narrated Abu Bakra: A man praised another man in front of the Prophet in his vicinity and thus he was recorded as good. If he praised him in his presence, then his praise would be recorded. If he praised him away from him, then Allah would record it as a reason of turning towards his good. If he praised him away from him, what he praised would be recorded as a reason of turning towards his good. If he praised him away from him, then Allah would record it as a reason of turning towards his good.
Prophet ﷺ said to him, “Woe to you, you have cut off your companion’s neck, you have cut off your companion’s neck,” repeating it several times and then added, “Whoever amongst you has to praise his brother should say, ‘I think that he is so-and-so, and Allah knows exactly the truth, and I do not confirm anybody’s good conduct before Allah, but I think him so-and-so,’ if he really knows what he says about him.” [3:830-O.B]

CHAPTER 6. The boys attaining the age of puberty and the validity of his witness.

1181. Narrated Ibn ‘Umar ﷺ: Allah’s Messenger ﷺ called me to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle). [3:832-O.B]

CHAPTER 7. If (some people have to take an oath) and each of them wants to take it first.

1182. Narrated Abü Huraira ﷺ: The Prophet ﷺ asked some people to take an oath, and they hurried for it. The Prophet ﷺ ordered that lots should be drawn amongst them as to who would take an oath first. [3:840-O.B]

CHAPTER 8. How (and with what) to swear?

1183. Narrated ‘Abdullâh bin ‘Umar ﷺ: The Prophet ﷺ said, “Whoever has to take an oath should swear by Allah or keep quiet.” (i.e. He
should not swear by other than Allâh.) [3:844-O.B]

CHAPTER 9. He who makes peace between the people is not a liar.

1184. Narrated Umm Kulthûm bint ‘Uqba that she heard Allâh’s Messenger saying, “He who makes peace between the people by inventing good information or saying good things, is not a liar.” [3:857-O.B]

CHAPTER 10. The saying of the ruler to his companions, “Let us go to bring about a reconciliation (between people).”

1185. Narrated Sahl bin Sa’d: Once the people of Qubâ’ fought with each other till they threw stones on each other. When Allâh’s Messenger was informed about it, he said, “Let us go to bring about a reconciliation between them.” [3:858-O.B]

CHAPTER 11. How to write: These are the terms on which so-and-so, the son of so-and-so reconciled with so-and-so, the son of so-and-so, without mentioning the name of the tribe or the family name.

1186. Narrated Al-Barâ’ bin ‘Azib: When the Prophet intended to perform ‘Umra in the month of Dhul-Qa’da, the people of Makka did not let him enter Makka till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: ‘These are the terms on which Muhammad, the Messenger of Allâh agreed (to make peace).’ They said, “We will not agree to this, for if we believed that you are Allâh’s...
Messenger we would not prevent you, but you are Muḥammad bin ‘Abdullāh.” The Prophet ﷺ said, “I am Allāh’s Messenger and also Muḥammad bin ‘Abdullāh.” Then he said to ‘Alī, “Rub off (the words) ‘Allāh’s Messenger’, but ‘Alī said, “No, by Allāh, I will never rub off your name.” So, Allāh’s Messenger ﷺ took the document and wrote, ‘This is what Muḥammad bin ‘Abdullāh has agreed upon: No arms will be brought into Makka except in their cases and nobody from the people of Makka will be allowed to go with him (i.e. the Prophet ﷺ) even if he wished to follow him and he (the Prophet ﷺ) will not prevent any of his companions from staying in Makka if the latter wants to stay.’ When the Prophet ﷺ entered Makka (the next year) and the time limit passed, the Makkans went to ‘Alī and said, “Tell your friend (i.e. the Prophet ﷺ) to go out, as the period (agreed to) has passed.” So, the Prophet ﷺ went out of Makka. The daughter of Ḥamza ran after them (i.e. the Prophet ﷺ and his companions), calling, “0 Uncle! 0 Uncle!” ‘Alī received her and led her by the hand and said to Fatimah, “Take your uncle’s daughter.” Zaid and Ja’far quarrelled about her. ‘Alī said, “I have more right to her as she is my uncle’s daughter.” Ja’far said, “She is my uncle’s daughter, and her aunt is my wife.” Zaid said, “She is my brother’s daughter.” The Prophet ﷺ judged that she should be given to her aunt, and said that the aunt was like the mother. He then said to ‘Alī, “You are from me and I am from you”, and said to Ja’far, “You resemble me both in character and appearance”, and said to Zaid, “You are our brother (in
CHAPTER 12. The saying of the Prophet to Al-Hasan bin 'Ali

1187. Narrated Abū Bakra: I saw Allāh’s Messenger صلی الله علیه وسلم on the pulpit and Al-Hasan bin ‘Ali was by his side. The Prophet was looking once at the people and once at Al-Hasan bin ‘Ali saying, “This son of mine is a Saiyid (i.e. a noble) and may Allāh make peace between two big groups of Muslims through him.” [3:867-O.B]

CHAPTER 13. Should the Imām suggest reconciliation?

1188. Narrated ‘Aisha: Once Allāh’s Messenger صلی الله علیه وسلم heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but the other was saying, “By Allāh I will not do so.” Allāh’s Messenger صلی الله علیه وسلم went out to them and said, “Who is the one who was swearing by Allāh that he would not do a favour?” That man said, “I am that person, O Allāh’s Messenger! I will give my opponent whatever he wishes.” [3:868-O.B]

[1] The Prophet صلی الله علیه وسلم had established the bond of brotherhood between Zaid, his freed slave, and Hamza, the Prophet’s uncle. This is why Zaid said, “She is my brother’s daughter.” The Prophet صلی الله علیه وسلم in addressing the three persons claiming the right of taking Hamza’s daughter, is consoling them by relating them to himself, so that they would not be dissatisfied with his judgement.

faith) and our freed slave.”[1] [3:863-O.B]
CHAPTER 1. The terms and the conditions of Mahr at the time of the marriage contract.

1189. Narrated ‘Uqba bin ‘Aamir, Allah’s Messenger’s sister, that ‘Uqba said, “From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled.” [3:882-O.B]

CHAPTER 2. The conditions which are not permissible in the legal punishments prescribed by Allâh.

1190. Narrated Abü Huraira and Zaid bin Khâlid (Al-Juhani): A bedouin came to Allâh’s Messenger and said, “O Allâh’s Messenger! I ask you by Allah to judge my case according to Allah’s Laws.” His opponent, who was more learned than he, said, “Yes, judge between us according to Allah’s Laws and allow me to speak.” Allâh’s Messenger said, “Speak”. He (i.e. the bedouin or the other man) said, “My son was working as a labourer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave-girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death.” Allâh’s Messenger said, “By Him in Whose Hands my soul is, I will judge between you according to Allâh’s Laws. The slave-girl and the
sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. O Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death.”

Unais went to that women next morning and she confessed. Allâh’s Messenger ordered that she be stoned to death. [3:885-O.B]

CHAPTER 3. Stipulation in the contract of share-cropping.

1191.Narrated Ibn ‘Umar: When the people of Khaibar dislocated ‘Abdullâh bin ‘Umar’s hands and feet, ‘Umar got up delivering a Khutba (religious talk) saying, “No doubt, Allâh’s Messenger made a contract with the Jews concerning their properties, and said to them, ‘We allow you (to stand in your land) as long as Allâh allows you.’ Now ‘Abdullâh bin ‘Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies except those Jews, they are our enemies and the only people whom we suspect, I have made up my mind to exile them.” When ‘Umar decided to carry out his decision, one of Abû Al-Iluqaiq’s son came and addressed ‘Umar, “O Chief of the believers, will you exile us although Muhammad allowed us to stay at our places and made a contract with us about our properties, and accepted the condition of our residence in our land?” ‘Umar said, “Do you think that I have forgotten the statement of Allâh’s Messenger, i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?” The Jew replied, “That was joke from Abul-Qâsim.” ‘Umar said, “O the enemy of Allâh! You are telling a lie.”
Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc.” [3:890-O.B]

CHAPTER 4. The conditions of Jihâd and peace treaties with (non-Muslim) warriors, and the writing of the conditions.

1192. Narrated Al-Miswar bin Makhrama and Marwân (whose narrations attest each other): Allâh’s Messenger صلى الله عليه وسلم set out at the time of Al-Ḥudaibiya (treaty), and when they proceeded for a distance, the Prophet صلى الله عليه وسلم said, “Khâlid bin Al-Walid leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamîm, so take the way on the right.” By Allâh, Khâlid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet صلى الله عليه وسلم went on advancing till he reached the Thaniya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet صلى الله عليه وسلم sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, “Al-Qâşwâ’ (i.e. the she-camel’s name) has become stubborn! Al-Qâşwâ’ has become stubborn!” The Prophet صلى الله عليه وسلم said, “Al-Qâşwâ’ has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.” Then he said, “By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allâh, I will grant it to them.” The Prophet صلى الله عليه وسلم then rebuked the she-camel and she got up.
The Prophet ﷺ changed his way till he dismounted at the farthest end of Al-Ḥudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah’s Messenger ﷺ of thirst. The Prophet ﷺ took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction.

While they were still in that state, Budail bin Warqâ-al-Khozâ’i came with some persons from his tribe Khuţâ’a and they were the advisers of Allah’s Messenger ﷺ who would keep no secret from him and were from the people of Tihâma. Budail said, “I left Ka’b bin Lu’aI and ‘Aamir bin Lu’aI residing at the profuse water of Al-Ḥudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka’ba.” Allah’s Messenger ﷺ said, “We have not come to fight anyone, but to perform the ‘Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islām as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make
His Cause victorious.” Budail said, “I will inform them of what you have said.” So, he set off till he reached Quraish and said, “We have come from that man (i.e. Muhammad صلى الله عليه وسلم) whom we heard saying something which we will disclose to you if you should like.” Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, “Relate what you heard him saying.” Budail said, “I heard him saying so-and-so,” relating what the Prophet صلى الله عليه وسلم had told him. ‘Urwa bin Mas‘ūd got up and said, “O people! Aren’t you the sons?” They said, “Yes”. He added: “Am I not the father?” They said, “Yes.” He said, “Do you mistrust me?” They said, “No”. He said, “Don’t you know that I invited the people of ‘Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you?)”. They said, “Yes.” He said, “Well, this man (i.e. the Prophet صلى الله عليه وسلم) has offered you a reasonable proposal, you’d better accept it and allow me to meet him.” They said, “You may meet him”. So, he went to the Prophet صلى الله عليه وسلم and started talking to him. The Prophet صلى الله عليه وسلم told him almost the same as he had told Budail. Then ‘Urwa said, “O Muhammad! Won’t you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen (no body will aid you, for) by Allâh I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone.” Hearing that Abû Bakr abused him and said, “Do you say we would run and leave the Prophet صلى الله عليه وسلم alone?” ‘Urwa
said, “Who is that man?” They said “He is Abü Bakr.” ‘Urwa said to Abü Bakr, “By Him in Whose Hands my life is, were it not for the favour which you did to me and which I did not compensate, I would retort on you.”

‘Urwa kept on talking to the Prophet and seizing the Prophet’s beard as he was talking while Al-Mughira bin Shu’ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever ‘Urwa stretched his hand towards the beard of the Prophet, Al-Mughira would hit his hand with the handle of the sword and say (to ‘Urwa), “Remove your hand from the beard of Allâh’s Messenger.” ‘Urwa raised his head and asked, “Who is that?” The people said, “He is Al-Mughira bin Shu’ba.” ‘Urwa said, “O treacherous! Am I not doing my best to prevent evil consequences of your treachery?” Before embracing Islâm Al-Mughira was in the company of some people. He killed them and took their property and came (to Al-Madîna) to embrace Islâm. The Prophet said (to him), “As regards your Islam, I accept it, but as for the property I do not take anything of it. (As it was taken through treason)” ‘Urwa then started looking at the companions of the Prophet, by Allâh, whenever Allâh’s Messenger spitted, the spittle would fall in the hand of one of them (i.e. the Prophet’s companions) who would rub it on his face and skin: if he ordered them, they would carry out his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of
respect. ‘Urwa returned to his people and said, “O people! By Allâh, I have been to the kings and to Caesar, Khosrau and An-Najâshî, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allâh, if he spitted, the spittle would fall in the hand of one of them (i.e. the Prophet’s companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect.” ‘Urwa added, “No doubt, he has presented to you a good reasonable offer, so please accept it.” A man from the tribe of Bani Kinâna said, “Allow me to go to him,” and they allowed him, and when he approached the Prophet صلی الله عليه وسلم and his companions, Allâh’s Messengerصلى الله عليه وسلم said, “He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him.” So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, “Glorified be Allâh! It is not fair to prevent these people from visiting the Ka’ba.” When he returned to his people, he said, “I saw the Budn garlanded (with coloured knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka’ba.” Another person called Mikraz bin Hafl got up and sought their permission to go to Muhammad صلی الله عليه وسلم, and they allowed him, too. When he approached the Muslims, the Prophet صلی الله عليه وسلم said, “Here is Mikraz and he is a vicious man.” Mikraz started talking to

أضوانهم عَنْدَهُ، وَمَا يُجَدُّونَ إلَيْهِ النَّظِرَ تَغَيَّرَ. إِنَّهُ قد عَرَضَ عَلَيْكُمْ حَتَّى رَضَى فَأَقْتُلُوهُا، فَقَالَ رَجُلٌ مِنْ بَنِي كَيْنَاثَةَ: دُعُوَّنِي آيّة، فَاذِكَّلُوا آيَة، فَلَمَّا أَشْرَفَ عَلَى النَّبِيِّ وَأَصْحَابِهِ، قَالَ رَسُولُ اللَّهِ ﷺ: (هَذَا فَلَانٌ، وَهُوَ مِنْ قُوُّمٍ يَعْظُمُونَ الْبُدْنَ، فَأَبْعَرُوهُا لَهُ). فَقَبَّتْهُ لَهُ، وَأَشْكَلَتْ النَّاسُ يَنِينَ، فَلَمَّا رَأَى ذَلِكَ قَالَ: شُبُخَانُ اللَّهُ، مَا يَبْغَيْنِي لِهِؤَلَاءِ أَنْ يُصَدَّوا عَنْ النَّبِيِّ، فَلَمَّا رَجَعَ إِلَى أَصْحَابِهِ قَالَ: رَأَيْتُ الْبُدْنَ كَفَّدُهُ، وَأَشْجَرَتْ. فَمَا أَرَى أَنْ يُصَدَّوا عَنْ النَّبِيِّ، فَقَامَ رَجُلٌ مُّنْهُمْ، فَقَالَ لَهُ مُكَرُّ ابْنُ حَنْفَيَة، فَقَالَ: دُعُوَّنِي آيَة، فَاذِكَّلُوا آيَة، فَلَمَّا أَشْرَفَ عَلَيْهِمْ، قَالَ النَّبِيُّ ﷺ: (هَذَا مَكْرُوًّ، وَهُوَ رَجُلٌ فَاجِرٌ). فَجَعَلَ يَكْلَمُ النَّبِيَّ ﷺ، فَبَيْنَما هُوَ يَكْلَمُهُ: إِذْ جَاءَ سَهْيَلٌ بْنُ عُمَّرٍ. قَالَ النَّبِيُّ ﷺ: (لَقَدْ سَهَلَ لَكُمْ مِنْ أَمْرِي). فَقَالَ: هَاتُ أَكْثَرُ بَيْنَتًا وَيَنْبِكُمْ كَتَابًا، فَقَدْ عَدَى النَّبِيُّ ﷺ: الكَبِيثَ، فَقَالَ النَّبِيُّ ﷺ: (أَكْثَرْ: يَسِيمُ اللَّهُ الرَّحْمَنِ الرَّحِيمِ). قَالَ سَهْيَلُ: أَمَّا الرَّحْمَنُ فَوَأَلَّهُ مَا أَذْرُى مَا هُمْ، وَلَكِنْ أَكْثَرْ بِأَسْمَاكَ اللَّهِمَّ كَمَا كَنَّكَتَكُبْ، فَقَالَ النَّبِيُّ ﷺ: وَأَلِهُ لأَكْثَرُّهَا إلَّا يَسِيمُ اللَّهُ الرَّحْمَنِ الرَّحِيمِ.
the Prophet ﷺ and as he was talking, Suhail bin ‘Amr came. When Suhail bin ‘Amr came, the Prophet ﷺ said, “Now the matter has become easy.” Suhail said to the Prophet ﷺ, “Please conclude a peace treaty with us.” So, the Prophet ﷺ called the clerk and said to him, “Write: By the Name of Allah, the Most Beneficent, the Most Merciful.” Suhail said, “As for ‘Beneficent,’ by Allah, I do not know what it means, So write: By Your Name O Allah, as you used to write previously.” The Muslims said, “By Allah, we will not write except: By the Name of Allah, the Most Beneficent, the Most Merciful.” The Prophet ﷺ said, “Write: By Your Name O Allah.” Then he dictated, “This is the peace treaty which Muhammad, the Messenger of Allah has concluded”. Suhail said, “By Allah, if we knew that you are Allah’s Messenger we would not prevent you from visiting the Ka’ba, and would not fight with you. So, write: Muhammad bin ‘Abdullâh.” The Prophet ﷺ said to Suhail, “On the condition that you allow us to visit the House (i.e. Ka’ba) so that we may perform Tawâf around it.” Suhail said, “By Allah, we will not (allow you this year) so as not to give chance to the Arabs to say that we have yielded to you, but we will allow you next year.” So, the Prophet ﷺ got that written. Then Suhail said, “We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.” The Muslims said, “Glorified be Allah! How will such a person be returned to the Mushrikûn (polytheists, idolaters,
pagans etc.) after he has become a Muslim?” While they were in this state Abü Jandal bin Suhail bin ‘Amr came from the valley of Makka staggering with his fetters and fell down amongst the Muslims. Suhail said, “O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abü Jandal to me.” The Prophet ﷺ said, “The peace treaty has not been written yet.” Suhail said, “I will never allow you to keep him.” The Prophet ﷺ said, “Yes, do.” He said, “I won’t do.” Mikraz said, “We allow you (to keep him).” Abü Jandal said, “O Muslims! Will I be returned to the Mushrikün (polytheists, idolaters, pagans etc.) though I have come as a Muslim? Don’t you see how much I have suffered?” Abü Jandal had been tortured severely for the Cause of Allâh. ‘Umar bin Al-Khaṭṭab said, “I went to the Prophet ﷺ and said, ‘Aren’t you truly the Messenger of Allâh?’ The Prophet ﷺ said, ‘Yes, indeed.’ I said, ‘Isn’t our cause just and the cause of the enemy unjust?’ He said, ‘Yes.’ I said, ‘Then why should we be humble in our religion?’ He said, ‘I am Allâh’s Messenger and I do not disobey Him, and He will make me victorious.’ I said, ‘Didn’t you tell us that we would go to the Ka’ba and perform Tawâf around it?’ He said, ‘Yes, but did I tell you that we would visit the Ka’ba this year?’ I said, ‘No.’ He said, ‘So you will visit it and perform Tawâf around it?’ ‘Umar further said, “I went to Abû Bakr and said, ‘O Abû Bakr! Isn’t he truly Allâh’s Prophet?’ He replied, ‘Yes’ I said, ‘Isn’t our cause just and the cause of our enemy unjust?’ He replied: ‘Yes’. I said: ‘Then why should we be humble in our religion?’
He said, ‘Indeed, he is Allâh’s Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allâh, he is on the right.’ I said, ‘Was he not telling us that we would go to the Ka’ba and perform Tawâf around it?’ He said, ‘Yes, but did he tell you that you would go to the Ka’ba this year?’ I said, ‘No.’ He said, ‘You will go to Ka’ba and perform Tawâf around it.’” (Az-Zuhri said,)

‘Umar said, “I performed many good deeds as expiation for the improper questions I asked them.” When the writing of the peace treaty was concluded, Allâh’s Messenger ﷺ said to his companions, “Get up and slaughter your sacrifices and get your head shaved.” By Allâh none of them got up, and the Prophet ﷺ repeated his order thrice. When none of them got up, he left them and went to Umm Salama and told her of the people’s attitudes towards him. Umm Salama said, “O the Prophet of Allah! Do you want your order to be carried out? Go out and don’t say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head.” By Allah none of them got up, and the Prophet ﷺ went out and did not talk to anyone of them till he did that i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet ﷺ); and Allâh ﷻ revealed the following Divine Verses: “O you who believe, when the believing women come to you as emigrants examine them….” (V.60:10). ‘Umar then divorced two wives of his
who were infidels. Later on Mu‘awiya bin Abû Sufyân married one of them, and Šafwân bin Umaiya married the other. When the Prophet returned to Al-Madîna, Abû Baṣîr, a new Muslim convert from Quraish came to him. The infidels sent in his pursuit two men who said (to the Prophet), “Abide by the promise you gave us.” So, the Prophet handed him over to them. They took him out (of the city) till they reached Dhul-Ḥulaifa where they dismounted to eat some dates they had with them. Abû Baṣîr said to one of them, “By Allâh, O so-and-so, I see you have a fine sword.” The other drew it out (of the scabbard) and said, “By Allâh, it is very fine and I have tried it many times.” Abû Baṣîr said, “Let me have a look at it.” When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Al-Madîna and entered the mosque running. When Allâh’s Messenger saw him he said, “This man appears to have been frightened.” When he reached the Prophet he said, “My companion has been murdered and I would have been murdered too.” Abû Baṣîr came and said, “O Allâh’s Messenger, by Allâh, Allâh has made you fulfill your obligations by your returning me to them (i.e. the infidels), but Allâh has saved me from them.” The Prophet said, “Woe to his mother! What excellent war kindler he would be, should he only have supporters.” When Abû Baṣîr heard that he understood that the Prophet would return him to them again, so he set out and left till he reached the seashore. Abû Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abû Baṣîr. So,
whenever a man from Quraish embraced Islām he would follow Ābū Basīr till they formed a strong group. By Allāh, whenever they heard about a caravan of Quraish heading towards Shām, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet requesting him for the sake of Allāh and kith and kin to send for (i.e. Ābū Basīr and his companions) promising that whoever (amongst them) came to the Prophet would be secure. So the Prophet sent for them (i.e. Ābū Basīr’s companions) and Allāh revealed the following Divine Verses: “And He it is Who has withheld their hands from you and your hands from them in the midst of Makka, after He had made you victors over them........ when those who disbelieve had put in their hearts pride and haughtiness .... the pride and haughtiness of the time of ignorance.” (V.48:24-26). And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muhammad ) was the Prophet of Allāh and refused to write: “In the Name of Allāh, the Most Beneficent, the Most Merciful,” and prevented the Muslims from visiting the Ka’ba. [3:891-O.B]

CHAPTER 5. What kind of conditions are permissible; and what is exempted from the decision.

1193. Narrated Abū Huraira : Allah’s Messenger said, “Allāh has ninety-nine names, i.e. one hundred less one. and whoever counts them (believes in their meanings and acts accordingly) will enter Paradise.” [3:894-O.B]
CHAPTER 1. Al-Wasāya (The wills and testaments).

1194. Narrated 'Abdullāh bin 'Umar صلی الله عليه وسلم: Allah's Messenger صلی الله عليه وسلم said, “It is not permissible for any Muslim who has something to will, to stay for two nights without having his last will and testament written and kept ready with him.” [4:1-O.B]

1195. Narrated 'Amr bin Al-Hārith, the brother of the wife of Allāh’s Messenger صلی الله عليه وسلم: Juwairiyā bint Al-Hārith: When Allāh’s Messenger صلی الله عليه وسلم died, he did not leave any Dirham or Dinār (i.e. money), or a slave or a slave-woman or anything else except his white mule, his arms and a piece of land which he had given in charity. [4:2-O.B]

1196. (Narrated Ṭalḥa bin Musarrif): I asked ‘Abdullāh bin Abū 'Aufa صلی الله عليه وسلم, “Did the Prophet صلی الله عليه وسلم make a will?” He replied, “No,” I asked him, “How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?” He replied, “The Prophet صلی الله عليه وسلم bequeathed Allāh’s Book (i.e. the Qur’ān).” [4:3-O.B]

CHAPTER 2. Giving in charity at the time of death.

1197. Narrated Abū Huraira صلی الله عليه وسلم: A man asked the Prophet صلی الله عليه وسلم, “O Allāh’s Messenger! What kind of charity is the best?” He replied, “To give in charity when you are healthy and greedy, hoping to be wealthy and afraid of becoming poor. Don’t delay giving in charity till the time comes
when you are on the death-bed when you say, ‘Give so much to so-and-so and so much to so-and-so,’ and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors).” [4:11-O.B]

CHAPTER 3. Are children and women included under the term of relatives (concerning wills)?

1198. Narrated (Abû Huraira): When Allâh revealed the Verse (26: 214): “And warn your tribe (O Muhammad) of near kindred,” Allâh’s Messenger got up and said, “O Quraish people! Buy (i.e. save) yourselves (from the Hell-fire) as I cannot save you from Allâh’s punishment; O Banî ‘Abd Manâf! I cannot save you from Allâh’s punishment; O ‘Abbâs bin ‘Abdul Mu’ttalib! I cannot save you from Allâh’s punishment; O Saﬁya, the aunt of Allâh’s Messenger! I cannot save you from Allâh’s punishment; O Fâtîma bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allâh’s punishment.”[1] [4:16-O.B]

CHAPTER 4. The Statement of Allâh:

4:6 “Try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them.”

1199. Narrated Ibn ‘Umar: In the lifetime of Allâh’s Messenger, ‘Umar gave in charity some of his property, a garden of

[1] Every person should try to protect himself from Allâh’s punishment by doing good deeds and by showing obedience to Allâh and Allâh’s Messenger’s orders. Nobody can do him any good in this respect no matter how close a relative he may be.
date-palms called Thamgh. ‘Umar said, “O Allâh’s Messenger! I have some property which I prize highly and I want to give it in charity.” The Prophet said, “Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity.” So ‘Umar gave it in charity, and it was for Allâh’s Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means. [4:26-O.B]

CHAPTER 5. The Statement of Allâh

“Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!” (V.4:10)

1200. Narrated Abû Huraira said, “Avoid the seven great destructive sins.” The people enquired, “O Allâh’s Messenger! What are they?” He said, “(1) To join others in worship along with Allâh; (2) To practise sorcery; (3) To kill the life which Allâh has forbidden except for a just cause, (according to Islâmic law); (4) To eat up Riba (usury); (5) To eat up an orphan’s wealth; (6) To show one’s back to the enemy and fleeing from the battlefield at the time of fighting, and (7) To accuse chaste women, who never even think of anything touching chastity and are good believers.” [4:28-O.B]
CHAPTER 6. The salary of the administrator of an endowment.

1201. Narrated (Abû Huraira) : Allah’s Messenger صلى الله عليه وسلم said, “My heirs will not inherit a Dinâr or a Dirham (i.e. money), for whatever I leave (excluding the adequate support of my wives and the wages of my employees) is to be given in charity.” [4:37-O.B]

CHAPTER 7. If somebody keeps a piece of land or a well as an endowment or stipulates that he should benefit by its water as the other Muslims.

1202. Narrated Uthmân ﷺ : When he was encircled (by the rebels) he said, “I ask you by Allah, and I ask nobody but the companions of the Prophet صلى الله عليه وسلم. Don’t you know that Allah’s Messenger صلى الله عليه وسلم said, ‘Whoever will (buy and) dig the well of Rûma will be granted Paradise,’ and I (bought and) dug it? Don’t you know that he said, ‘Whoever equips the army of ‘Usra (i.e. Tabûk’s Ghazwa) will be granted Paradise,’ and I equipped it?” They attested whatever he said. [4:Chap. 34-O.B]

CHAPTER 8. The Statement of Allah ﷻ: “O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside... (up to) ... Allah guides not the people who are Al-Fâsiqân (the disobedient and rebellious).” (V.5:106-108)

of Banî Sahm died in a land where there was no Muslim. When Tamîm and 'Adî returned with the property of the deceased, they claimed that they had lost a silver bowl with golden engraving. Allâh’s Messenger made them take an oath (to confirm their claim), and then the bowl was found in Makka with some people who claimed that they had bought it from Tamîm and 'Adî. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than witnesses of 'Adî and Tamîm, and that the bowl belonged to their deceased fellow. So this Verse was revealed in connection with this case: ‘O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk...’ (V.5:106).
53. The Book of Jihâd

53. THE BOOK OF JIHĀD[1] [Fighting for Allâh’s Cause]

CHAPTER 1. The superiority of Jihâd.

1204. Narrated Abû Huraira ﷺ: A man came to Allâh’s Messenger ﷺ and said, “Guide me to such a deed as equals Jihâd in reward.” He replied, “I do not find such a deed.” Then he added, “Can you, while the Muslim fighter has gone for Jihâd, enter your mosque to perform Šalât (prayers) without cease and observe Saum (fast) and never break your Saum (fast)?” The man said, “But who can do that?”[2] [4:44-O.B]

CHAPTER 2. The best among the people is that believer who strives his utmost in Allâh’s Cause with both his life and property.

1205. Narrated Abû Sa‘îd Al-Khudrî ﷺ: Somebody asked, “O Allâh’s Messenger! Who is the best among the people?” Allâh’s Messenger ﷺ replied “A believer who strives his utmost in Allâh’s Cause with his life and property.” They asked, “Who is next?” He replied, “A believer who stays in one of the mountain paths worshipping Allâh and leaving the

[1] Al-Jihâd (the holy fighting) in Allâh’s Cause (with full force of number and weaponry) is given the utmost importance in Islâm and is one of its pillars (on which it stands). By Jihâd Islâm is established, Allâh’s Word is made superior, [His Word being Lâ ilâha ill-Allâh (which means: none has the right to be worshipped but Allâh)] and His Religion (Islâm) is propagated. By abandoning Jihâd (may Allâh protect us from that) Islâm is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. Jihâd is an obligatory duty in Islâm on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfill this duty, dies with one of the qualities of a hypocrite.

[2] Of course, nobody can offer Šalât (prayer) and observe Saum (fast) incessantly, and since the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals Jihâd in reward.
people secure from his mischief.”[1] [4:45-O.B]

1206. Narrated Abū Huraira : I heard Allāh’s Messenger saying, “The example of a Mujāhid in Allāh’s Cause - and Allāh knows better who really strives in His Cause — is like a person who observes Saum (fast) and offers Salāt (prayers) continuously. Allāh guarantees that He will admit the Mujāhid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty.” [4:46-O.B]

CHAPTER 3. The grades of the Mujāhidān (i.e. Muslim fighters) in Allāh’s Cause.

1207. Narrated Abū Huraira : The Prophet said, “Whoever believes in Allāh and His Messenger, performs Iqāmat-as-Salāt[2], and observes Saum (fasts) of the month of Ramadān, then it will be a promise binding upon Allāh to admit him to Paradise, no matter whether he fights in Allāh’s Cause or remains in the land where he is born.” The people said, “O Allāh’s Messenger! Shall we acquaint the people with this good news?” He said, “Paradise has one hundred grades which Allāh has reserved for the Mujāhidān who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allāh (for something), ask for

[1] This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet says in a Hadīth reported by At-Tirmidhī, “He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief.” (Qaṣṭalānī, Vol. 5, Page 34).

CHAPTER 4. To proceed in Allâh’s Cause in the forenoon and in the afternoon. A place in Paradise as small as the bow of one of you (is better than the world and whatever is in it).

1208. Narrated Anas bin Mâlik  

The Prophet  said, “A single endeavour (of fighting) in Allâh’s Cause in the forenoon or in the afternoon is better than the world and whatever is in it.” [4:50-B]  

1209. Narrated Abû Huraira  

The Prophet  said, “A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world).” He also said, “A single endeavour in Allâh’s Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets.” [4:51-B]  


1210. Narrated Anas bin Mâlik  

The Prophet  said, “If a woman (a houri etc.) from Paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent and her headcover is better than the world and whatever is in it.” [4:53(B)-O.B]  

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CHAPTER 6. (The reward of) him who is injured or stabbed in Allâh’s Cause.

1211. Narrated (Anas): The Prophet sent seventy men from the tribe of Banî Sulaim to the tribe of Banî ‘Aamir. When they reached there, my maternal uncle said to them, “I will go ahead of you, and if they allow me to convey the message of Allâh’s Messenger (it will be all right); otherwise you will remain close to me.” So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet, they beckoned to one of their men who stabbed him to death. My maternal uncle said, “Alláhu-Akbar (Allah is the Most Great)! By the Lord of the Ka’ba, I am successful.” After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammâm, a subnarrator said, “I think another man was saved along with him”). Jibrael (Gabriel) informed the Prophet that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, “Inform our people that we have met our Lord, He is pleased with us and He has made us pleased.” Later on this Qur’anic Verse was cancelled. The Prophet invoked Allâh for forty days to curse the murderers from the tribes of Ri’l, Dhakwân, Banî Liyân and Banî Uṣaiya who disobeyed Allâh and His Messenger. [4:57-O.B]

1212. Narrated Jundab bin Sufyân: In one of the holy battles a finger of Allâh’s Messenger (got wounded and) bled. He said, “You are
just a finger that bled, and what you got is in Allah's Cause." [4:58-O.B]

CHAPTER 7. (The superiority of him) who is wounded in Allah's Cause.

1213. Narrated Abū Huraira رضى الله عنه: Allah's Messenger صلى الله عليه وسلم said, "By Him in Whose Hands my soul is! Whoever is wounded in Allah's Cause..... and Allah knows well who gets wounded in His Cause...... will come on the Day of Resurrection with his wound having the colour of blood but its smell will be the smell of musk (perfume)." [4:59-O.B]

CHAPTER 8. The Statement of Allah ﷺ:

"Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihâd (holy fighting) and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allah) in the least...." (V.33:23)

1214. Narrated Anas bin Mâlik رضي الله عنه: My uncle Anas bin An-Nâdr رضي الله عنه was absent from the battle of Badr. He said, "O Allah's Messenger! I was absent from the first battle you fought against Al-Mushrikin (polytheists, idolaters, pagans etc.). (By Allah) if Allah gives me a chance to fight Al-Mushrikin (polytheists, idolaters, pagans etc.), no doubt, Allah will see how (bravely) I will fight." On the day of Uḥud when the Muslims turned their backs and fled, he said, "O
Allāh! I apologise to You for what these (i.e. his companions) have done, and I denounce what these [i.e. Al-Mushrikūn (polytheists, idolaters, pagans etc.)] have done.” Then he advanced and Sa‘d bin Mu‘ād met him. He said “O Sa‘d bin Mu‘ād! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud.” Later on Sa‘d said, “O Allāh’s Messenger! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers.” We used to think that the following Verse was revealed concerning him and other men of his sort: “Among the believers are men who have been true to their covenant with Allāh......” (V.33:23). And he (Anas) said: His sister Ar-Rubā‘i broke a incisor tooth of a woman and Allāh’s Messenger صلى الله عليه وسلم ordered for retaliation. On that Anas (bin An-Nadr) said, “O Allāh’s Messenger! By Him Who has sent you with the Truth, my sister’s tooth shall not be broken.” Then the opponents of Anas’s sister accepted the compensation and gave up the claim of retaliation. So Allāh’s Messenger صلى الله عليه وسلم said, “There are some people amongst Allāh’s slaves whose oaths are fulfilled by Allāh when they take them.” [4:61-O.B]
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... reciting. I could not find it except with Khuzaima bin Thâbit Al-Ansâri, whose witness Allâh’s Messenger regarded as equal to the witness of two men. And the Verse was:“Among the believers are men who have been true to their covenant with Allâh....” (V.33:23) [4:62-O.B]

CHAPTER 9. Practising good deeds before taking part in a (holy) battle.

1216. Narrated Al-Barâ: A man whose face was covered with an iron mask (i.e. clad in armour) came to the Prophet and said, “O Allâh’s Messenger! Shall I fight or embrace Islâm first?” The Prophet said, “Embrace Islâm first and then fight.” So he embraced Islâm, and was martyred. Allâh’s Messenger said, “A little work, but a great reward.” [He did very little (after embracing Islâm), but he will be rewarded in abundance.] [4:63-O.B]

CHAPTER 10. Whoever is struck and killed by an arrow thrown by an unidentified person.

1217. Narrated Anas bin Mâlik: Umm Ar-Rubai’ bint Al-Barâ, the mother of Hârîthah bin Surâqa came to the Prophet and said, “O Allâh’s Prophet! Will you tell me about Hârîthah?” Hârîthah has been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, “If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him.” He said, “O mother of Hârîthah! There are Gardens in Paradise and your son got the Firdaus Al-A’la (i.e. the best place in Paradise).” [4:64-O.B]
CHAPTER 11. Whoever fights that Allah’s Word (i.e. Allah’s Religion of Islamic Monotheism) may be superior.

1218. Narrated Abū Mūsa: A man came to the Prophet and asked, “A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights is in Allah’s Cause?” The Prophet said, “He who fights that Allah’s Word (i.e. Allah’s Religion of Islamic Monotheism) be superior, fights in Allah’s Cause.” [4:65-O.B]

CHAPTER 12. To take a bath after fighting and being soiled with dust.

1219. Narrated ‘Āisha: When Allah’s Messenger returned on the day (of the battle) of Al-Khandaq (i.e. trench), he put down his arms and took a bath. Then Jibrael (Gabriel) whose head was covered with dust, came to him saying, “You have put down your arms! By Allah, I have not put down my arms yet.” Allah’s Messenger said, “Where (to go now?” Jibrael (Gabriel) said, “This way,” pointing towards the tribe of Bani Quraiṣa. So Allah’s Messenger went out towards them. [4:68-O.B]

CHAPTER 13. (What about) a disbeliever who kills a Muslim and later on embraces Islām and starts doing good deeds and gets killed (in Allah’s Cause)?

1220. Narrated Abū Huraira: Allah’s Messenger said, “Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah’s Cause and gets killed. Later
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1221. Narrated (Abû Huraira): "I went to Allâh's Messenger while he was at Khaibar after it had fallen in the Muslims' hands. I said, "O Allâh's Messenger! Give me a share (from the land of Khaibar)." One of the sons of Sa'îd bin Al-'Aas said, "O Allâh's Messenger! Do not give him a share." Abû Huraira said: "This is the murderer of Ibn Qauqal." The son of Sa'îd bin Al-'Aas said, "Strange! A Wabr (i.e. guinea pig) who has come down to us from the mountain of Qadûm (i.e. grazing place of sheep) blames me for killing a Muslim who was given superiority by Allâh because of me, and Allâh did not disgrace me at his hands, (i.e. was not killed as an infidel)." (The subnarrator said, "I do not know whether the Prophet gave him a share or not.") [4:80(B)-O.B]

CHAPTER 14. Whoever preferred Jihâd to Šaum (fasting).

1222. Narrated Anas bin Mâlik: "In the lifetime of the Prophet 'Abû Talha did not observe Šaum (fast) because of the Jihâd, but after the Prophet died I never saw him without observing Šaum (fast) except on ‘Eid-ul-Fitr and ‘Eid-ul-Adha. [4:81-O.B]

CHAPTER 15. There are seven martyrs other than those who are killed in Jihâd [i.e. eight (8)].[1]

1223. Narrated Anas bin Mâlik: "The Prophet said,

1 They are those who die because of plague, abdominal disease, drowning, underneath a debris (by falling down of a building etc.), during fighting in Allâh’s Cause and because of burns, pneumonia, and delivery."
“Plague is a cause of martyrdom of every Muslim (who dies because of it).” [4:83-O.B]

CHAPTER 16. The Statement of Allâh :- “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame etc.). . . . . . . . Allâh is Ever Oft-Forgiving, Most Merciful.” (V.4:95,96)

1224. Narrated Zaid bin Thâbit رضي الله عنه : The Prophet صلی الله عليه وسلم was dictating to me the Verse: “Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allâh” (V.4:95). Meanwhile Ibn Umm Maktûm came and said, “O Allâh’s Messenger! If I had power, I would surely take part in Jihâd.” He was a blind man. So Allâh sent down the revelation to His Messenger صلى الله عليه وسلم while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet صلى الله عليه وسلم was over after Allâh revealed “. . . . except those who are disabled (by injury or are blind or lame etc.).” [4:85-O.B]

CHAPTER 17. Rousing and exhorting people to fight; (V.8:65)

1225. Narrated Anas رضي الله عنه : Allâh’s Messengerصلى الله عليه وسلم went towards the Khandaq (i.e. trench) and saw the Muhâjirîn (emigrants) and the Anşâr (supporters) digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said,

“O Allâh! The real life is that of the Hereafter, (so please) forgive the Anşâr و . . . . .
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(supporters) and the Muhâjirin (emigrants).

In its reply the Muhâjirin (emigrants) and the Anṣâr said,

“We are those who have given the Bai’a (pledge) to Muhammad صلى الله عليه وسلم that we will carry on Jihâd as long as we live.” [4:87-0.B]

CHAPTER 18. The digging of the Khandaq (trench).

1226. Narrated (Anas) رضي الله عنه: The Muhâjirin (emigrants) and the Anṣâr (supporters) started (digging the trench around Al-Madâna carrying the earth on their backs and) saying,

“We are those who have given the Bai’a (pledge) to Muhammad صلى الله عليه وسلم that we will carry on Jihâd as long as we live.”

The Prophet صلى الله عليه وسلم kept on replying,

“O Allâh, there is no good except the good of the Hereafter; so confer Your Blessings on the Anṣâr (supporters) and the Muhâjirin (emigrants).” [4:88-0.B]

1227. Narrated Al-Barâ’ رضي الله عنه: On the day (of the battle) of Al-Ahzâb (i.e. confederates) I saw the Prophet صلى الله عليه وسلم carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying,

“Without You (O Allâh!) we would have got no guidance, nor given in charity, nor offered Salât (prayer). So please bless us with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people here rebelled against us, but never shall we yield if they try to bring Fitnah (trial, affliction etc.) upon us.” [4:90-0.B]
CHAPTER 19. (The reward of) whoever is held back from Jihād by a legal cause.

1228. Narrated Anas: While the Prophet was in a Ghazwa, he said, "Some people have remained behind us in Al-Madīnah and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legal) excuse." [4:92-O.B]

CHAPTER 20. The superiority of observing Saum (fast) for Allāh’s Cause.

1229. Narrated Abū Sa‘īd: I heard the Prophet saying, "Whosoever observes Saum (fast) for one day for Allāh’s Cause, Allāh will keep his face away from the (Hell) Fire (a distance covered by a journey of) seventy years." [4:93-O.B]

CHAPTER 21. The superiority of one who prepares a Ghāzi (i.e. warrior of Jihād) or looks after his dependents in his absence.

1230. Narrated Zaid bin Khālid: Allāh’s Messenger said, "He who prepares a Ghāzi going in Allāh’s Cause is (given a reward equal to that of) a Ghāzi; and he who looks after properly the dependents of a Ghāzi going in Allāh’s Cause is (given a reward equal to that of) a Ghāzi.” [4:96-O.B]

1231. Narrated Anas: The Prophet used not to enter any house in Al-Madīnah except the house of Umm Sulaim besides those of his wives... when he was asked why, he said, “I take pity on her as her brother was killed in my company.” [4:97-O.B]
CHAPTER 22. To apply \textit{Hanûf} (i.e. a kind of scent for embalming the dead) during the battle.

1232. Narrated (Anas) that on the day of Yamâmâ he went to Thâbit bin Qais, who had lifted his clothes from his thighs and was applying \textit{Hanûf} to his body. Anas asked, “O Uncle! What is holding you back (from the battle)?” He replied, “O my nephew! I am coming just now,” and went on perfuming himself with \textit{Hanûf}, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. On that Thâbit said, “Clear the way for me to fight the enemy. We would never do so (i.e. flee) in the company of Allâh’s Messenger صلى الله عليه وسلم. How bad the habits you have acquired from your enemies!” [4:98-99. O.B]

CHAPTER 23. The superiority of the reconnoiterer.

1233. Narrated Jâbir : The Prophet صلى الله عليه وسلم said, “Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzâb (the confederates).” Az-Zubair said, “I will.” The Prophet صلى الله عليه وسلم said again, “Who will bring me the information about the enemy?” Az-Zubair said again, “I will.” The Prophet صلى الله عليه وسلم said, “Every Prophet had a \textit{Hawârî} (disciple) and my \textit{Hawârî} (disciple) is Az-Zubair.” [4:99-99. O.B]

CHAPTER 24. \textit{Jihâd} is carried on whether the Muslim ruler who calls for it is a good or a bad person.

1234. Narrated ‘Urwa Al-Bârîqî that the Prophet صلى الله عليه وسلم said, “Good will remain (as a permanent quality) in the forelocks of horses (for
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Jihād) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or booty (in this world).” [4:104-0.B]

1235. Narrated Anas bin Mālik رضي الله عنه : The Prophet صلی اللہ علیه وسلم said “There is blessing in the forelocks of horses (meant for Jihād).” [4:103(B)-O.B]

CHAPTER 25. (The superiority of) the one who keeps a horse (for the purpose of Jihād in Allāh’s Cause). And the Statement of Allāh عز وجلّ: “Including steeds of war .... ” (V.8: 60).

1236. Narrated Abū Huraira رضي الله عنه : The Prophet صلی اللہ علیه وسلم said, “If somebody keeps a horse (for Jihād) in Allāh’s Cause motivated by his faith in Allāh and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine.” [4:105-O.B]

CHAPTER 26. To name a horse and a donkey.

1237. Narrated Sahl رضي الله عنه : In our compound there was a horse belonging to the Prophet صلی اللہ علیه وسلم called Al-Lukhaif or Al-Luḥaif [4:107-O.B]

1238. Narrated Muʿādh رضي الله عنه : I was a companion-rider behind the Prophet صلى الله عليه وسلم on a donkey called ‘Ufair. The Prophet صلى الله عليه وسلم asked, “O Muʿādh! Do you know what Allāh’s Right on His slaves is, and what the right of His slaves on Him is?” ...... (See Hadith No. 105). [4:108-O.B]

1239. Narrated Anas (bin Mālik) رضي الله عنه : Once there was a feeling of fright in Al-Madīna, so the Prophet صلى الله عليه وسلم
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borrowed a horse belonging to us called Mandüb (and he rode away on it). (When the Prophet returned) he said, “I have not seen anything of fright and I found it (i.e. this horse) very fast.” [4:109-O.B]

CHAPTER 27. What has been said about the evil omen of a horse.

1240. Narrated ‘Abdullâh bin ‘Umar: I heard the Prophet saying “Evil omen is in three things: the horse, the women and the house.” [4:110-O.B]

CHAPTER 28. The share of the horse (from the booty).

1241. Narrated (Ibn ‘Umar): Allah’s Messenger fixed two shares for the horse and one share for its rider (from the war booty). [4:115-O.B]

1242. Narrated Al-Barâ’ bin ‘Azib that a man asked him, “Did you flee deserting Allah’s Messenger during the battle of Ḥunain?” (Al-Barâ’) replied, “But Allah’s Messenger did not flee. The people of the tribe of Hawâzin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allah’s Messenger did not flee. No doubt, I saw him on his white mule and Abû Sufyân was holding its reins and the Prophet was saying, ‘I am the Prophet of Allah’.”

Superstition is disliked in Islâm, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for Jihåd, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.
without a lie: I am the son of Abdul Mu'talib.’” [4:116-O.B]

CHAPTER 29. The she-camel of the Prophet

1243. Narrated Anas: The Prophet had a she-camel called Al-'Adbâ' which could not be excelled in a race. Once a bedouin came riding a camel below six years of age which surpassed it (i.e. Al-'Adbâ') in the race. The Muslims felt it so much that the Prophet noticed their distress. He then said, “It is incumbent upon Allah (or it is Allah’s Law) that He brings down whatever rises high in the world.” [4:124-O.B]

CHAPTER 30. The carrying of water-skins by the women to the people (and giving them water to drink) during holy battles.

1244. Narrated (Tha’laba bin Abî Mâlik): ‘Umar (bin Al-Khattâb) distributed some garments amongst the women of Al-Madîna. One good garment remained, and one of those present with him said, “O chief of the believers! Give this garment to your wife, the (grand) daughter of Allah’s Messenger.” They meant Umm Kulthûm, the daughter of ‘Alî. ‘Umar said, “Umm Salît has more right (to have it).” Umm Salît was amongst those Anṣârî women who had given the Bai’a (pledge) to Allah’s Messenger. ‘Umar said, “She (i.e. Umm Salît) used to carry the water-skins to water us on the day of Uhud.” [4:132-O.B]

CHAPTER 31. The treatment of the wounded by the women during holy battles.

1245. Narrated Ar-Rubai‘ bint Mu‘awwidh: We used to take
part in holy battles with the Prophet \(\text{صلى الله عليه وسلم}\) by providing the people with water and serving them and bringing the killed and the wounded back to Al-Madîna. \(4:134-\text{O.B}\)

CHAPTER 32. Vigilance during holy battles and in Allâh’s Cause.

1246. Narrated ‘Aisha رضي الله عنها: The Prophet \(\text{صلى الله عليه وسلم}\) was vigilant one night and when he reached Al-Madîna, he said, “Would that a pious man from my companions guard me tonight!” Suddenly we heard the clatter of arms. He said, “Who is that?” He (The new comer) replied, “I am Sa’d bin Abî Waqqâs and have come to guard you.” So, the Prophet \(\text{صلى الله عليه وسلم}\) slept (that night). \(4:136-\text{O.B}\)

1247. Narrated Abû Huraira رضي الله عنه: The Prophet \(\text{صلى الله عليه وسلم}\) said, “Let the slave of Dinâr and Dirham, and Khamîsa (i.e. money and luxurious clothes) perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. [The Prophet \(\text{صلى الله عليه وسلم}\) added:] Tuba (all kinds of happiness or a tree in Paradise) is for him who holds the reins of his horse to strive in Allâh’s Cause, with his hair unkempt and feet covered with dust; if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission he is not permitted, and if
he intercedes, his intercession is not accepted.”[1] [4:137-O.B]

CHAPTER 33. The service during holy battles.

1248. Narrated Anas bin Mâlik \( \text{صلى الله عليه وسلم} \):
I went along with the Prophet \( \text{صلى الله عليه وسلم} \) to Khaibar so as to serve him.
(Later on) when the Prophet \( \text{صلى الله عليه وسلم} \) returned, he on seeing the Uhud mountain, said, “This is a mountain that loves us and is loved by us.”[2] Then he pointed towards Al-Madîna with his hand and said, “O Allâh! Make the area which is in between Al-Madîna’s two mountains a sanctuary, as Ibrâhim (Abraham) made Makka a sanctuary. O Allâh! Bless us in our \( \text{Sa‘} \) and \( \text{Mâd} \) (i.e. units of measuring).”[3] [4:139-O.B]

1249. Narrated (Anas) \( \text{صلى الله عليه وسلم} \):
We were with the Prophet \( \text{صلى الله عليه وسلم} \) (on a journey) and the only shade one could have was the shade made by one’s own garment. Those who observed \( \text{Saum} \) (fast) did not do any work and those who did not observe \( \text{Saum} \) (fast) served the camels and brought the water on them and treated the sick (and wounded). So, the Prophet \( \text{صلى الله عليه وسلم} \) said, “Today, those who were not observing \( \text{Saum} \) (fast) took (all) the reward.”[2] [4:140-O.B]

[1] The latter are the characteristics of a person who is not interested in worldly privileges, he does not seek fame or high social rank; his sole ambition is to win Paradise and Allâh’s Pleasure.

[2] This does not mean that those who observed \( \text{Saum} \) (fast) did not deserve any reward, but it means that those who did not observe \( \text{Saum} \) (fast) deserved double reward, because they served themselves as well as the persons observing \( \text{Saum} \) (fast).
CHAPTER 34. The superiority of guarding (Muslims from infidels) for a day in Allâh’s Cause.

1250. Narrated Sahl bin Sâ’d As-Sâ’îd: Allâh’s Messenger صلى الله عليه وسلم said, “To guard Muslims from infidels in Allâh’s Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning’s or an evening’s journey which a slave (person) travels in Allâh’s Cause is better than the world and whatever is on its surface.” [4:142-O.B]

CHAPTER 35. Whoever sought the help of the poor and pious people in war.

1251. Narrated Sa’d bin Abî Waqqâs: The Prophet صلى الله عليه وسلم said, ‘You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you.” [4:145-O.B]

1252. Narrated Abû Sa’îd Al-Khûdî: The Prophet صلى الله عليه وسلم said, “A time will come when groups of people will go for Jihâd and it will be asked, ‘Is there anyone amongst you who has enjoyed the company of the Prophet صلى الله عليه وسلم ?’ The answer will be, ‘Yes.’ Then they will be given victory (by Allâh). Then a time will come when it will be asked, ‘Is there anyone amongst you who has enjoyed the company of the Prophet صلى الله عليه وسلم ?’ It will be said, ‘Yes,’ and they will be given victory (by Allâh). Then a time will come when it will be said, ‘Is there anyone amongst you who has enjoyed the company of the companions of the Prophet صلى الله عليه وسلم ?’ It will be said, ‘Yes,’ and they will be given victory (by Allâh).”
companions of the Prophet ﷺ?

It will be said, "Yes," and they will be given victory (by Allah)."

[4:146-O.B]

CHAPTER 36. Exhortation to archery (i.e. arrow throwing),

1253. Narrated Abû Usaid رضي الله عنه: On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet ﷺ said, "When they come near you, throw arrows at them." [4:149-O.B]

CHAPTER 37. The shield and shielding oneself with the shield of his companion.

1254. Narrated 'Umar رضي الله عنه: The properties of Banî An-Nadîr which Allâh had transferred to His Messenger ﷺ as Faiûb (booty) were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allâh's Messenger ﷺ who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allâh's Cause. [4:153-O.B]

1255. Narrated 'Ali رضي الله عنه: I never saw the Prophet ﷺ saying, "Let my parents sacrifice their lives for you," to any man after Sa'd [i.e. Sa'd bin Mâlik (Abî Waqqâs)]. I heard him saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you." [4:154-O.B]

CHAPTER 38. What has been said regarding the decoration of swords (with gold and silver etc.).

1256. Narrated Abû Umâma رضي الله عنه: Some people conquered many countries and their swords were decorated neither...
with gold nor silver, but they were decorated with leather, lead and iron. [4:157-O.B]

CHAPTER 39. What is said regarding the armour of the Prophet and the coat of mail during the battle.

1257. Narrated Ibn‘Abbâs : The Prophet, while in a tent (on the day of the battle of Badr) said, “O Allâh! I request You to fulfill Your Covenant and Your Promise. O Allâh! If Your Will is that none should worship You after today.” Abû Bakr then held him by the hand and said, “This is sufficient, O Allâh’s Messenger! You have appealed to your Lord too pressingly.” The Prophet was clad in his armour at that time. He went out, saying to me: “Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and the Hour will be more grievous and more bitter”. [V.54:45,46] In another quotation, Khalîd said that, that was on the day of the battle of Badr. [4:164-O.B]

CHAPTER 40. The wearing of silk in war.

1258. Narrated Anas : The Prophet allowed ‘Abdur-Rahmân bin Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching. [4:168-O.B]

1259. Narrated (Anas) : (‘Abdur-Rahmân bin ‘Auf and Az-Zubair) complained to the Prophet, i.e. about the lice (that caused itching) so he allowed them to wear silken clothes. [4:170-O.B]
CHAPTER 41. What is said about the fighting against Ar-Rûm (the Byzantines).

1260. Narrated Umm Ḥarâm: I heard the Prophet saying, “Paradise will be granted to the first batch of my followers who will undertake a naval expedition.” (Umm Ḥarâm added), I said, “O Allâh’s Messenger! Will I be amongst them?” He replied, “You are amongst them.” Then said, “The first army amongst my followers who will invade Caesar’s city will be forgiven their sins.” I asked, “Will I be one of them, O Allah’s Messenger?” He replied in the negative. [4:175-O.B]

CHAPTER 42. Fighting against the Jews.

1261. Narrated ‘Abdullâh bin ‘Umar: Allah’s Messenger said, “You (i.e. Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying, ‘O ‘Abdullâh (i.e. slave of Allâh)! There is a Jew hiding behind me; so kill him.’ ” In another quotation: “The Hour will not come until you fight against Jews.” [4:176,177-O.B]

CHAPTER 43. Fighting against the Turks.

1262. Narrated Abû Huraira: Allah’s Messenger said, “The Hour will not be established until you fight against the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight against people wearing shoes made of hair.” [4:179-O.B]
CHAPTER 44. To invoke Allâh to defeat and shake Al-Mushrikûn (polytheists, idolaters, pagans etc.).

1263. Narrated ‘Abdullâh bin Abî ‘Aufa: Allah’s Messenger invoked evil upon Al-Mushrikûn (polytheists, idolaters, pagans etc.) on the day (of the battle) of Al-Ahzâb, saying, “O Allâh! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allâh, defeat Al-Ahzâb (i.e. the confederates), O Allâh, defeat them and shake them.” [4:184-0.B]

1264. Narrated ‘Aisha: Once the Jews came to the Prophet and said, “Death be upon you.” So I cursed them. The Prophet said, “What is the matter?” I said, “Have you not heard what they said?” The Prophet said, “Have you not heard what I replied (to them)? (I said) The same is upon you.”" [4:186-O.B]

CHAPTER 45. To invoke Allâh to bestow guidance upon Al-Mushrikûn (polytheists, idolaters, pagans etc.) in order to attract them.

1265. Narrated Abû Huraira: The tribe of Daus disobeyed and refused to follow you; so invoke Allâh against them.” The people said, “The tribe of Daus is ruined.” The Prophet said, “O Allâh! There is great similarity between the pronunciations of the Arabic words meaning “peace” and “death”. The first is As-Sâlâmû and the second is As-Sâmu. The Jews, instead of saying “As-Sâlâmû ‘Alaikum” said, “As-Sâmu ‘Alaikum”, intending to invoke evil upon the Prophet rather than to greet him, but the Prophet noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allâh would accept the Prophet’s invocation and reject theirs.
CHAPTER 46. The invitation of the Prophet (Muḥammad) to the people to embrace Islam and to believe in his Prophethood and not to take each other as Lords instead of Allāh.

1266. Narrated Sahl bin Sa‘d that he heard the Prophet, may Allāh bless him and give him peace on the day (of the battle) of Khaibar saying, “I will give the flag to a person at whose hands Allāh will grant victory.” So, the companions of the Prophet went up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet asked for ‘Alī. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring ‘Alī in front of him. Then the Prophet spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. ‘Alī said, “We will fight with them (i.e. infidels) till they become like us (i.e. Muslims).” The Prophet said, “Be patient, till you face them and invite them to Islām and inform them of what Allāh has enjoined upon them. By Allāh! If a single person embraces Islām at your hands (i.e. through you), that will be better for you than the red camels.” [4:192-O.B]

CHAPTER 47. Concealing the true destination of a Ghazwa by using an equivocation which indicates apparently that one is going to a different destination and the preference of Thursday for journeys (by the Prophet).
1267. Narrated Ka'b bin Mālik رضي الله عنه:
Scarcely did Allāh's Messenger صلى الله عليه وسلم set out for a journey on a day other than Thursday. [4:198-O.B]

CHAPTER 48. Bidding farewell.

1268. Narrated Abū Huraira رضي الله عنه:
Allāh’s Messenger صلى الله عليه وسلم sent us on a military expedition telling us, “If you find such and such persons (he named two men from Quraish), burn them with fire.” Then we came to bid him farewell, when we wanted to set out, he said, “Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allāh, if you capture them, kill them (instead).” [4:202(B)-O.B]

CHAPTER 49. Listening to and obeying the Imām (i.e. a Muslim ruler) (if he abides by Allāh’s Orders).

1269. Narrated Ibn ‘Umar رضي الله عنه:
The Prophet صلى الله عليه وسلم said, “It is obligatory for one to listen to and obey (a Muslim ruler’s orders) unless these orders involve one in disobedience (to Allāh); but if an act of disobedience (to Allāh) is imposed, one should not listen to or obey it.” [4:203-O.B]

CHAPTER 50. The Imām (i.e. a Muslim ruler) should be defended (by the Muslims) and he is to be taken as their protector.

1270. Narrated Abū Huraira رضي الله عنه:
that he heard Allāh’s Messenger صلى الله عليه وسلم saying “We are the last but will...
be the foremost (to enter Paradise)."

The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the Muslim chief, obeys me, and he who disobeys the Muslim chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people to be dutiful to Allah and fear Him and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

[4:204-0.B]

CHAPTER 51. To give a Bai'a (pledge) during a battle for not to flee.

1271. Narrated Ibn 'Umar: When we reached (Hudaybiyya) in the next year (of the treaty of Hudaybiyya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the Bai'a (pledge) and that was out of Allah's Mercy. The subnarrator (Nafi') asked, "For what did the Prophet take their Bai'a (pledge) was it for death?" (Nafi') replied "No, but he took their Bai'a (pledge) for to be patient." [4:205-0.B]

1272. Narrated 'Abdullâh bin Zaid: that during the period (of the battle) of Al-Harra a person came to him and said, "Ibn Hanza is taking the Bai'a (pledge) from the people for death". He said, "I will never give a Bai'a (pledge) for such a thing to anyone after Allah's Messenger." [4:206-0.B]

[1] The narrator thanks Allah for disabling them to recognize the tree lest people should take it as something sacred because of the good that started under it when the first group of Ansâr embraced Islam.
1273. Narrated Salama bin Al-Akwa':

"I gave the Bai'a (pledge) (Ar-Ridwân) to Allah's Messenger صلى الله عليه وسلم and then I moved to the shade of a tree. When the number of people around the Prophet صلى الله عليه وسلم diminished, he said, 'O Ibn Al-Akwa'! Will you not give to me the Bai'a (pledge)?' I replied, 'O Allah's Messenger! I have already given to you the Bai'a (pledge).)' He said, 'Do it again.' So I gave the Bai'a (pledge) for the second time." He was asked, "O Abu Muslim! For what did you give the Bai'a (pledge) on that day?" He replied, "We gave the Bai'a (pledge) for death." [4.207-O.B]

1274. Narrated Mujâshi: My brother and I came to the Prophet صلى الله عليه وسلم and I requested him to take the Bai'a (pledge) from us for migration. He said, "Migration has passed away with its people." I asked, "For what will you take the Bai'a (pledge) from us then?" He said, "I will take [the Bai'a (pledge)] for Islâm and Jihâd." [4:208(B)-O.B]

CHAPTER 52. The Imâm should order the people to do only those things that are within their ability.

1275. Narrated ‘Abdullâh رضي الله عنه:

Today a man came to me and asked me a question which I did not know how to answer. He said, "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)" I replied, "By Allah, I do not know what to reply you, except that we were in the company of the Prophet صلى الله عليه وسلم and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will
remain in a good state as long as he obeys Allah. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped, I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water.”

[4:209-O.B]

CHAPTER 53. If the Prophet had not started fighting during the early hours of the day, he would delay it till the sun had declined (i.e. after midday).

1276. Narrated Abdullâh bin Abi Aufa: Once Allah’s Messenger during some of his holy battles waited till the sun had declined and then he got up among the people and said, “0 people! Do not wish to face the enemy (in a battle) and ask Allah to save you from calamities but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords.” He then said, “0 Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzâb (i.e. the confederates of infidels), defeat them (infidels) and bestow victory upon us.” [4:210-O.B]

CHAPTER 54. The labourer (whose services are hired for the purpose of Jihâd).

1277. Narrated Ya’la bin Umaiya: I employed a labourer who quarrelled with another person. One of them bit the hand of the other and the latter drew his hand from the mouth of the former pulling out his front tooth.
Then the former instituted a suit against the latter before the Prophet who rejected that suit saying, “Do you expect him to put (forward) his hand for to snap as a male camel snaps (vegetation)?” [4:217-O.B]

CHAPTER 55. What has been said regarding the flag of the Prophet.


CHAPTER 56. The statement of the Prophet: ‘I have been made victorious for a distance of one month journey with terror (cast in the hearts of the enemy).’

1279. Narrated Abû Huraira: Allâh’s Messenger said, “I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand.” Abû Huraira added: Allâh’s Messenger has left the world and now you people, are bringing out those treasures (i.e. the Prophet did not benefit by them). [4:220-O.B]

CHAPTER 57. Providing oneself with food when going on a military expedition, and the Statement of Allâh: “And take a provision (with you) for the journey, but the best provision is Taqwa (righteousness, piety etc.)” (V.2:197)

1280. Narrated ‘Asmâ’ bint Abû Bakr: I prepared the journey-food
for Allâh’s Messenger in Abû Bakr’s house when he intended to emigrate to Al-Madînâ. I could not find anything to tie (these things) with except my waist belt.” He said, “Cut it into two pieces and tie the water-skin with one piece and the food-container with the other,” (the subnarrator added), “She did accordingly and for that reason she was named Dhât-un-Nitâqain (i.e. the owner of two belts)). [4:222-O.B]

CHAPTER 58. The sitting of two men together on a donkey.

1281. Narrated (‘Urwa on the authority of) Usâma bin Zaid: Allâh’s Messenger rode a donkey on which there was a saddle covered by a velvet sheet and let Usâma ride behind him (on the donkey). [4:230-O.B]

1282. Narrated ‘Abdullâh bin ‘Umar: Allah’s Messenger came to Makka through its higher region on the day of the Conquest (of Makka) riding his she-camel on which Usâma bin Zaid was riding behind him. Bilâl and Uthmân bin Tâlîha from Al-Hajabah (i.e. the one who keeps the key of the gate of the Ka’ba and is considered as a servant of the Ka’ba), were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka’ba. He opened the door of the Ka’ba and Allah’s Messenger entered. As regards the rest of the Hadîth: See Hadîth No. 317. [4:231-O.B]

CHAPTER 59. It is not recommended for one to travel to a
hostile country carrying copies of the Qur’ān.

1283. Narrated ('Abdullāh bin 'Umar) : Allah’s Messenger forbade the people to travel to a hostile country carrying (copies of) the Qur’ān. [4:233-O.B]

CHAPTER 60. What is disliked as regards raising the voice when saying Takbīr (i.e. Allāh is the Most Great).

1284. Narrated Abū Mūsa (Al-Ash’ārī) : We were in the company of Allah’s Messenger during Ḥajj. Whenever we went up a high place we used to say: Lā ilāha ill-Allāh w-Allāhu Akbar (none has the right to be worshipped but Allāh, and Allāh is the Most Great), and our voices used to rise, so the Prophet said, “O people! Be merciful to yourselves (i.e. don’t raise your voices), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things).” [4:235-O.B]

CHAPTER 61. The recitation of Subhān Allāh when going down a valley.

1285. Narrated Jābir bin ‘Abdullāh Al-Anṣārī : Whenever we went up a place we would say, Allāhu Akbar (i.e. Allāh is the Most Great), and whenever we went down a place we would say, “Subḥān Allāh.” [4:236-O.B]

CHAPTER 62. A traveller is granted reward similar to that given for his good deeds practised at home as if he is practising the same while travelling.

[1] Subhān Allāh: See the glossary.
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1286. Narrated Abû Mûsa: Allâh’s Messenger said, “When a slave (a believer) falls ill or travels, then he will get written to his accounts (the reward) similar to that he used to get for his good deeds practised at home when in good health.” [4:239-O.B]

CHAPTER 63. Travelling alone.


CHAPTER 64. The participation in Jihâd (i.e. holy battles) with one’s parent’s permission.


CHAPTER 65. What is said regarding the hanging of bells and the like round the necks of camels.

1289. Narrated Abû Bashîr Al-Ansâri: that he was in the company of Allâh’s Messenger on some of his journeys and the people were at their sleeping places. Allâh’s Messenger sent a messenger ordering: “There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off.” [4:249-O.B]

CHAPTER 66. If a man has enlisted in the army and then his wife goes...
out for *Hajj*, or he has a genuine excuse, can he be given a leave?

1290. Narrated Ibn ‘Abbās that he heard the Prophet saying, “It is not permissible for a man to be alone with a woman, and no lady should travel except with a *Mahram* (i.e. her husband or a person whom she cannot marry in any case forever; e.g. her father, brother, etc.).” Then a man got up and said, “O Allāh’s Messenger! I have been enlisted in the army for such and such *Ghazwa* and my wife is proceeding for *Hajj*. Allāh’s Messenger said, “Go, and perform the *Hajj* with your wife.” [4:250-O.B]

CHAPTER 67. The prisoners of war in chains.

1291. Narrated Abū Huraira: The Prophet said, “Allāh wonders at those people who will enter Paradise in chains.”[1] [4:254-O.B]

CHAPTER 68. (Is it permissible) to attack the enemies at night with the probability of killing the babies and children (unintentionally)?

1292. Narrated Aṣ-Ṣa‘b bin Jathṭâma: The Prophet passed by me at a place called Al-Abwâ’ or Waddâن, and was asked whether it was permissible to attack *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ) warriors at night with the probability of exposing their women and children to danger.

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[1] The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islām. So it is as if their chains were the means of winning Paradise.
CHAPTER 69. Killing the children in the war.

1293. Narrated 'Abdullâh bin 'Umar: During some of the Ghazawât[2] of the Prophet صلى الله عليه وسلم a woman was found killed. Allâh's Messenger صلى الله عليه وسلم disapproved the killing of women and children. [4:257-O.B]

CHAPTER 70. One should not punish (anybody) with Allâh's Punishment.

1294. (Narrated 'Ikrima ابن عباس: ‘Ali رضي الله عنه burnt some people and this news reached Ibn 'Abbas رضي الله عنه and he said, ‘Had I been in his place I would not have burnt them, as the Prophet صلى الله عليه وسلم said, ‘Don’t punish (anybody) with Allâh’s Punishment.’ No doubt, I would have killed them, for the Prophet صلى الله عليه وسلم said, ‘If somebody (a Muslim) discards his religion, kill him.’’ [4:260-O.B]

CHAPTER 71.

1295. Narrated Abû Huraira: I heard Allâh's Messenger صلى الله عليه وسلم saying, "If somebody (a Muslim) discards his religion, kill him."

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[1] *Hima* was a pre-Islamic institution by means of which the chief of the tribe took a pasture for his animals preventing others from grazing their animals in it while he himself could graze his animals in the others’ pastures. Islâm cancelled such an institution and allowed it only for grazing the animals collected as *Zakât*.

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saying, “An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allah inspired to him, ‘It is because one ant bit you that you burnt a nation amongst the nations that glorify Allah?’” [4:261(B)-O.B]

CHAPTER 72. The burning of houses and date-palms.

1296. Narrated Jarîr: Allah’s Messenger (ﷺ) said to me, “Will you relieve me from Dhul-Khalasa?” It (Dhul-Khalasa) was a house belonging to the tribe of Khath'am [and there used to be worshipped the Tâghiyas (idols) (of Ad-Daus, Khath'am and Bajaila tribes)] and it was also called Al-Ka‘ba Al-Yamâniya. So, I proceeded with one hundred and fifty cavalrymen from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet (ﷺ) stroke me over my chest till I saw his finger-marks over my chest, he said, “O Allah! Make him firm and make him a guiding and rightly guided man.” Jarîr proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allah’s Messenger (ﷺ) informing him of that. Jarîr’s messenger said, “By Him Who has sent you with the Truth, I did not come to you till I had left it like an emaciated or scabby camel (i.e. completely marred and spoilt).” (Jarîr added,) “The Prophet (ﷺ) invoked Allah to bless the horses and the men of Ahmas five times.” [4:262-O.B]

CHAPTER 73. War is deceit.

1297. Narrated Abû Huraira (رضي الله عنه) : The Prophet (ﷺ) said, “Khosrau will be ruined, and there will be no
Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah’s Cause.”  
[4:267-O.B]

1298. Narrated (Abû Huraira) •-

Allah’s Messenger صلی الله علیه و وسلم named War : Deceit. [4:268-O.B]

CHAPTER 74. What quarrels and mutual differences are hated in war, and the punishment of the one who disobeys his Imâm.

1299. Narrated Al-Barâ’ bin ‘Azib صلی الله علیه و وسلم The Prophet صلی الله علیه و وسلم appointed ‘Abdullâh bin Jubair as the commander of the infantrymen (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, “Stick to your place, and don’t leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you.” Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of ‘Abdullâh bin Jubair said, “The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?” ‘Abdullâh bin Jubair said, “Have you forgotten what Allah’s Messenger صلی الله علیه و وسلم said to you?” They replied, “By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty.” But when they went to them, they were forced to turn back defeated. At that time Allah’s Messenger صلی الله علیه و وسلم in their rear was calling them back. Only twelve men remained with the Prophet صلی الله علیه و وسلم and the infidels martyred
seventy men from us. [On the day (of the battle) of Badr, the Prophet ﷺ and his companions had caused the pagans to lose 140 men, seventy of whom were captured and seventy were killed.] Then Abū Sufyān said thrice, “Is Muhammad present amongst these people?” The Prophet ﷺ ordered his companions not to answer him. Then he said thrice, “Is the son of Abū Qahāfa present amongst these people?” He said again thrice, “Is the son of Al-Khaṭṭāb present amongst these people?” He then returned to his companions and said, “As for these (men), they have been killed.” ‘Umar could not control himself and said (to Abū Sufyān), “You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there.” Abū Sufyān said, “Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.” After that he started reciting cheerfully, “O Hubal, be high! O Hubal, be high!”[1] On that the Prophet ﷺ said (to his companions), “Why don’t you answer him back?” They said, “O Allâh’s Messenger! What shall we say?” He said, “Say, Allâh is Higher and more Sublime.” (Then) Abū Sufyān said, “We have the (idol) Al’Uzza, and you have no ‘Uzza.” The Prophet ﷺ said (to his companions), “Why don’t you answer him back?” They asked, “O Allâh’s Messenger! What shall we

[1] Hubal was the name of an idol in the Ka’ba in the pre-Islamic period.
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say?” He said, “Say: Allâh is our Maula (Lord, Patron, Supporter and Helper etc.) and you have no Maula.”
[4:276-O.B]

CHAPTER 75. Shouting, “O Sabâhâh!”[1] as loudly as possible on seeing the enemy to let the people hear it.

1300. Narrated Salama: I went out of Al-Madîna towards Al-Ghâba. When I reached the mountain path of Al-Ghâba, a slave of 'Abdur-Rahmân bin 'Auf met me. I said to him, “Woe to you! What brought you here?” He replied, “The she-camels of the Prophet have been taken away.” I said, “Who took them?” He said, “Ghatafân and Fazâra.” So, I sent three cries, “O Sabâhâh! O Sabâhâh!” so loudly that I made the people in between its (i.e. Al-Madîna’s) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, “I am the son of Al-Akwa‘; and today perish the mean people!” So, I saved the she-camels from them before they (i.e. the robbers) could drink. When I returned driving the camels, the Prophet met me, I said, “O Allâh’s Messenger! Those people are thirsty and I have prevented them from drinking, so send some people to chase them.” The Prophet said, “O son of Al-Akwa‘, you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk.”
[4:278-O.B]

CHAPTER 76. The freeing of a captive.

[1] This is an exclamation indicating an appeal for help.
1301. Narrated Abū Mūsa : The Prophet said, “Free the captives, feed the hungry and pay a visit to the sick.” [4:282-O.B]

1302. Narrated Abū Juhaifa : I asked ‘Alī, “Do you have the knowledge of any Divine Inspiration besides what is in Allâh’s Book?” ‘Alī replied, “No, by Him Who splits the grain of corn and creates the soul! I don’t think we have such knowledge, but we have the ability of understanding which Allâh may endow a person with, so that he may understand the Qur’ân, and we have what is written in this paper as well.” I asked, “What is written in this paper?” He replied, “Al-‘Aqî (The regulations of Dhâya — blood-money), the ransom (freeing) of captives, and the judgement that no Muslim should be killed for killing a disbeliever.” [4:283-O.B]

CHAPTER 77. The ransom of Al-Mushrikûn (polytheists, idolaters, pagans etc.).


CHAPTER 78. If an infidel warrior comes in an Islâmic territory without having the assurance of protection (is it permissible to kill him?).

[1] Before embracing Islâm, Abbâs was taken prisoner by the Muslims and had to ransom himself. After embracing Islâm, he asked for recompensation for the ransom he had paid when he was a Mushrik.
1304. Narrated Salama bin Al-Akwa': "An infidel spy came to the Prophet while he was on a journey. The spy sat with the companions of the Prophet and started talking and then went away. The Prophet said (to his companions), 'Chase and kill him.' So, I killed him." The Prophet then gave me the belongings of the killed spy (in addition to my share of the war booty). [4:286-O.B]

CHAPTER 79. The presents given to the foreign delegates.

CHAPTER 80. Can one intercede for the Dhimmi[1] or deal with them?

1305. (Narrated Sa`id bin Jubair:) Ibn `Abbás said: "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allah's Messenger was aggravated and he said, 'Bring for me (writing) paper and I will write for you a statement after which you will never go astray.' The people (present there) differed in this matter and people should not differ before a Prophet. They said, 'Allah's Messenger is seriously sick.' The Prophet said, 'Let me alone, as the state in which I am now, is better than what you are calling me for.' The Prophet on his deathbed, gave three orders saying, 'Expel Al-Mushrikûn (pagans, idolaters and disbelievers in the Oneness of Allah and in His Messenger Muhammad from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing

[1] Dhimmi: See the glossary.
with them.’ I forgot the third (order).”[1] [4:288-O.B]

CHAPTER 81. How to present Islam to a (non-Muslim) boy.

1306. Narrated Ibn ‘Umar: The Prophet got up amongst the people, glorified Allah as He deserves, he then mentioned Ad-Dajjâl, saying, “I warn you about him (i.e. Ad-Dajjâl) and there is no Prophet who did not warn his nation about him, and Nûh (Noah) warned his nation about him, but I tell you a statement which no Prophet informed his nation of. You should understand that he is a one-eyed man and Allah is not one-eyed.” [4:290(C)-O.B]

CHAPTER 82. To write down the names of (i.e. listing) the people by the Imâm.

1307. Narrated Hudhaifa: The Prophet said (to us), “List the names of those people who have announced that they are Muslims.” So, we listed one thousand and five hundred men. Then we wondered, “Should we be afraid (of infidels) although we are one thousand and five hundred in number?” No doubt, we witnessed ourselves being afflicted with such bad trials that a man would offer the Salât (prayer) alone while he was in fear.[2] [4:293-O.B]

[1] The third order not mentioned here is explained by Fath Al-Bâri as to be one of the following four things:
1. To act on the orders of the Qur’ân,
2. To equip the army-unit under the command of Usâma.
3. To not to take the Prophet’s grave as a place of worship, and
4. To offer the Salât (prayers) perfectly and regularly and to be good to your slaves (what your right hand possesses). [Fath Al-Bâri, Vol. 9, Pages 199 and 200].

[2] Perhaps the narrator refers to the fear of the people from some of the governors during the caliphate of ‘Uthmân. Al-Walîd bin ‘Uqba, the governor of Kûfâ used to delay the Salât (prayer) or used not to perform it properly; therefore, some pious men had to offer the =
CHAPTER 83. Staying in the (enemy) town for three (days and nights) on having victory over the enemy.

1308. Narrated Abū Ţalḥa: Whenever the Prophet conquered some people, he would stay in their town for three nights. [4:300-O.B]

CHAPTER 84. If Al-Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلی الله عليه وسلم) take the property of a Muslim as war booty and later on the Muslim gets it back.

1309. (Narrated Nâfi‘:) A horse of ‘Abdullâh bin ‘Umar رضي الله عنهما fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allâh’s Messenger صلی الله عليه وسلم. And also once a slave of Ibn’Umar رضي الله عنهما fled and joined the Byzantines, and when the Muslims conquered them, Khâlid bin Al-Walid returned the slave to him after the death of the Prophet صلی الله عليه وسلم. [4:302(A)-O.B]

CHAPTER 85. Speaking Persian and speaking (Arabic) with an unfamiliar accent, and the Statement of Allâh ﷺ: “(And among His Signs and the difference of your languages and colours.) (V.30:22) and also His Statement: “And We sent not a Messenger except with the language of his people.” (V.14:4)

1310. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما: I said, “O Allâh’s Messenger! We have slaughtered a
young sheep of ours and have ground one Ṣā’ of barley. So, I invite you along with some persons.” So, the Prophet said in a loud voice, “O the people of Al-Khandaq (the trench)! Jâbir had prepared Sûr (a Persian word meaning food) so come along.”

1311. Narrated Umm Khâlid the daughter of Khâlid bin Sa’îd: I went to Allah’s Messenger with my father and I was wearing a yellow shirt. Allah’s Messenger said, “Sanah, Sanah!” (‘Abdullâh, the narrator, said that Sanah meant ‘beautiful’ in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet’s shoulders) and my father rebuked me harshly for that. Allah’s Messenger said, “Leave her,” and then Allah’s Messenger invoked Allah to grant me a long life) by saying (thrice), “Wear this dress till it is worn out and then wear it till it is worn out.”

CHAPTER 86. Al-Ghulûl (stealing from the war booty before its distribution), and the Statement of Allah: “And whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally).....” (V.3:161)

1312. Narrated Abû Huraira: The Prophet got up amongst us and mentioned Al-Ghulûl, emphasized its magnitude and declared that it was a great sin saying, “Don’t commit Ghulûl, for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying...
over his neck a horse that will be neighing. Such a man will be saying: 'O Allah's Messenger! Intercede with Allah for me,' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allah's Messenger! Intercede with Allah for me and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allah's Messenger! Intercede with Allah for me.' And I will say, 'I can't help you, for I have conveyed Allah's Message to you.'"

CHAPTER 87. A little Ghulâl (i.e. a minor theft).

1313. Narrated 'Abdullâh bin 'Amr bin 'Awâm: There was a man who looked after the family and the belongings of the Prophet صلى الله عليه وسلم and he was called Kirkira. The man died and Allah's Messenger صلى الله عليه وسلم said, "He is in the (Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty. [4:307-O.B]

CHAPTER 88. The reception of the Ghâzi (i.e. warriors returning after participating in Jihâd).

1314. Narrated Ibn Az-Zubair: 'Do you remember when I, you and Ibn 'Abbâs went out to receive Allah's Messenger صلى الله عليه وسلم?' Ibn Ja'far replied in the affirmative. Ibn Az-Zubair added,
“And Allâh’s Messenger made us (i.e. I and Ibn `Abbâs) ride along with him and left you.” [4:315-O.B]

1315. Narrated As-Sâ’îb bin Yazîd: I along with some boys went out to receive Allâh’s Messenger صلى الله عليه وسلم at Thaniya-tal-Wadâ’. [4:316-O.B]

1316. Narrated Anas bin Mâlik: We were in the company of the Prophet صلى الله عليه وسلم while returning from ‘Usfân, and Allâh’s Messenger صلى الله عليه وسلم was riding his she-camel keeping Safiya bint Huyai riding behind him. His she-camel slipped and both of them fell down. Abû Talha jumped from his camel and said, “O Allâh’s Messenger! May Allâh sacrifice me for you.” The Prophet صلى الله عليه وسلم said, “Take care of the lady.” So, Abû Talha covered his face with a garment and went to Safiya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allâh’s Messenger صلى الله عليه وسلم like a cover. When we approached Al-Madîna, the Prophet صلى الله عليه وسلم said, “We are returning with repentance and worshipping and praising our Lord.” He kept on saying this till he entered Al-Madîna. [4:318-O.B]

CHAPTER 89. The performance of Șalât (prayer) on returning from a journey.

1317. Narrated Ka‘b: Whenever the Prophet صلى الله عليه وسلم returned from a journey in the forenoon, he would enter the mosque and offer two Rak’at before sitting. [4:321-O.B]
CHAPTER 90. The obligation of Khumus[1].

1318. Narrated ‘Umar bin Khattab رضي الله عنهم : Allâh’s Messenger صلى الله عليه وسلم said, “Our property will not be inherited, whatever we (i.e. the Prophet صلى الله عليه وسلم) leave is Sadaqa (to be used for charity). He used to spend the yearly expenses of his family out of this property which Allâh bestowed upon him as Fai’ (i.e. booty gained without fighting). The remaining he used to keep to spend on Allâh’s Cause. He then asked the companions of (Prophet) who were present saying, “I ask you by Allâh, with Whose Permission the heavens and earth exist, do you know this?”. They replied in the affirmative. In this gathering there were: Ali, ‘Abbâs ‘Othmân, ‘Abdur Raḥmân bin Auf, Zubair and Sa’ad bin Abî Waqqâs. (See for details Hadîth No. 326, Vol. 4, Sahîh Al-Bukhâri). [4:326-O.B]

CHAPTER 91. What has been said regarding the armour of the Prophet صلى الله عليه وسلم, his staff, sword, cup and ring, and what the caliphs after him used of these things which had not been distributed, and also (what is said) about his hair, shoes and utensils which were considered as blessed things by his companions and others after his death.

1319. (Narrated ‘Isa bin Tahman:) Anas رضي الله عنه brought out to us two worn out leather shoes without hair with pieces of leather straps. (Later on Thâbit Al-Banani) told me that Anas said that they were the shoes of the Prophet صلى الله عليه وسلم. [4:339-O.B]

1320. Narrated (Abû Burda): ‘Áisha brought out to us a patched woollen garment, and she said, “(It chanced that) the soul of Allah’s Messenger was taken away while he was wearing this.”’ [4:340-O.B]

1321. In another quotation it is said that ‘Áisha brought out a thick waist-sheet like the one made by Yemenites, and also a garment of the type called Al-Mulabbada. [4:340-O.B]

1322. Narrated Anas (bin Mâlik): When the cup of Allah’s Messenger got broken, he fixed it with a silver wire at the crack. [4:341-O.B]

CHAPTER 92. The Statement of Allah: “(And know that whatever of war booty that you may gain), verily one-fifth of it is assigned to Allah and to the Messenger.”(V.8:41)

1323. Narrated Jâbir bin ‘Abdullâh Al-Anârî: A man amongst us begot a boy whom he named Al-Qâsim. On that the Ansâr said (to the man), “We will never call you Abul-Qâsim and will never please you with this blessed title.” So, he went to the Prophet and said, “O Allah’s Messenger! I have begotten a boy whom I named Al-Qâsim and the Ansâr said, ‘We will never call you Abul-Qâsim, nor will we please you with this title.’ ” The Prophet said, “The Ansâr have done well. Name by my name, but do not name by my Kunya,[1] for I am Qâsim.” [4:345-O.B]

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[1] Kunya: Means calling a man: Father of so-and-so, or a woman: Mother of so-and-so and this is a custom of Arabs.
1324. Narrated Abü Huraira: Allah’s Messenger said, “Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e. Qasim), and I give as I am ordered (by Allah).” [4:346-O.B]

1325. Narrated Khuala Al-Ansâriya: I heard Allah’s Messenger saying, “Some people spend Allah’s Wealth (i.e. Muslim’s wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection.” [4:347-O.B]

CHAPTER 93. The statement of the Prophet: ‘Booty has been made legal for you Muslims’.

1326. Narrated Abü Huraira: The Prophet said, “A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, ‘Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.’ So the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the ‘Asr prayer, he said to the sun, ‘O sun! You are under Allah’s Order and I am under Allah’s Order. O Allah! Stop it (i.e. the sun) from setting.’ It was stopped till Allah made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it.[1] He said (to his men), ‘Some of you have stolen something from the booty. So one man from every tribe should

[1] Booty used to be burnt by a fire sent by Allah.
53. The Book of Jihād

give me a Bai'a (pledge) by shaking hands with me.’ (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), ‘The theft has been committed by your people. So all the persons of your tribe should give me the Bai'a (pledge) by shaking hands with me.’ The hands of two or three men got stuck in the hand of their Prophet and he said, ‘You have committed the theft.’ Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty.” The Prophet added: “Then Allāh saw our weakness and disability, so He made booty legal for us.” [4:353-O.B]

CHAPTER 94.

1327. Narrated (Nafi‘ on the authority of) Ibn ‘Umar : Allāh’s Messenger sent a Sarīya (an army unit for Jihād) towards Najd, and He was in the Sarīya. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each. [4:362-O.B]

1328. Narrated Jābir bin ‘Abdullāh : While Allāh’s Messenger was distributing the booty at Al-Jirāna (name of the place) somebody said to him, “Be just (in your distribution).” The Prophet replied, “Verily I would be miserable if I did not act justly.” [4:366-O.B]

1329. Narrated Ibn ‘Umar : ‘Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Makka. When Allāh’s Messenger freed the captives of Hunain without
ransom, they came out walking in the streets. ‘Umar said (to his son), “O ‘Abdullâh! See what is the matter.” ‘Abdullâh replied, “Allâh’s Messenger has freed the captives without ransom.” He said (to him), “Go and set free those two slave-girls.”

CHAPTER 95. Not taking the Khumus from the spoils of a killed infidel; and he who kills an infidel, will possess his belongings without giving the Khumus, and what the verdict of the Imâm in this respect is.

1330.Narrated ‘Abdur-Rahmân bin Auf: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansârî boys, and I wished if I were between some stronger than they. One of them called my attention saying, “O Uncle! Do you know Abû Jahl?” I said, “Yes! What do you want from him, 0 my nephew?” He said, “I have been informed that he abuses Allâh’s Messenger. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his death-fate.” I was astonished at the talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abû Jahl walking amongst the people. I said (to the boys), “Look! This is the man you asked me about.” So, both of them attacked him with their swords and struck him to death and returned to Allâh’s Messenger to inform him of that. Allâh’s Messenger asked, “Which of you has killed him?” Each of them said, “I have killed him.” Allâh’s Messenger asked, “Have you cleaned your swords?” They said, “No.” He then looked at...
their swords and said, "No doubt, you both have killed him. The spoils of the deceased were given to Mu‘âdh bin ‘Amr bin Al-Jamûh."[1] The two boys were Mu‘âdh bin ‘Afra’ and Mu‘âdh bin ‘Amr bin Al-Jamûh. [4:369-O.B]

CHAPTER 96. What the Prophet used to give to those Muslims whose faith was not so firm, and to other Muslims, from the Khumus or other resources.

1331. Narrated Anas: The Prophet said, "I give to Quraish in order to attract their hearts and let them adhere to Islam, for they are near to their life of ignorance (i.e. they have newly embraced Islam and it is still not strong in their hearts)."

[4:374-O.B]

1332. Narrated (Anas bin Mâlik): When Allâh bestowed His Messenger with the properties of Hawâzin tribe as Fai' (booty), he started giving to some Quraishî men even up to one hundred camels each, whereupon some Anşârî men said about Allâh’s Messenger, "May Allâh forgive His Messenger! He is giving to (men of) Quraish and leaves us, inspite of the fact that our swords are still dropping blood (of the infidels)." When Allâh’s Messenger was informed of

[1] The Prophet noticed that the sword of Ibn Al-Jamûh had been driven deep in the body of the killed man. The Hadith shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.
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what they had said, he called the Ansâr and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allâh’s Messenger ﷺ called the Ancâr and gathered them in a leather tent and said, “What is the statement which I have been informed, and that which you have said?” The learned ones among them replied, “O Allâh’s Messenger! The wise ones amongst us did not say anything.” Then the Hadîth was narrated in length. (See Hadîth No. 1673). [4:375-O.B]

1333. Narrated Jubair bin Mut’îm رضي الله عنه that while he was with Allâh’s Messenger ﷺ who was accompanied by the people on their way back from Hunain, the bedouins started begging things of Allâh’s Messenger ﷺ so much so that they forced him to go under a Samura tree where his Rida (upper half body-cover garment) was snatched away. On that, Allâh’s Messenger ﷺ stood up and said to them, “Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward.” [4:376-O.B]

1334. Narrated Anas bin Mâlik رضي الله عنه : While I was walking with the Prophet ﷺ who was wearing a Najrâni Burd (outer garment) with a thick hem, a bedouin came upon the Prophet ﷺ and pulled his garment so violently that I could recognize the impress of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, “Order for me something from Allâh’s Wealth which you have.” The Prophet ﷺ turned to him and smiled, and ordered that a gift be given to him. [4:377-O.B]
1335. Narrated ‘Abdullâh رضي الله عنه : On the day (of the battle) of Hunain, Allâh’s Messenger صلى الله عليه وسلم favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra’ bin Hábis one hundred camels and he gave ‘Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, “By Allâh, in this distribution justice has not been observed, nor has Allâh’s Pleasure been aimed at.” I said (to him), “By Allâh, I will inform the Prophet صلى الله عليه وسلم (of what you have said).” I went and informed him, and he said, “If Allâh and His Messenger did not act justly, who else would act justly. May Allâh be Merciful to Müsa (Moses), for he was harmed with more than this, yet he kept patient.” [4:378-O.B]

CHAPTER 97. The food gained as war booty in the battlefield.

1336. Narrated Ibn ‘Umar رضي الله عنهما: In our holy battles we used to get honey and grapes as war booty which we would eat and would not store. [4:382-O.B]

CHAPTER 98. Al-Jizya (i.e. tax taken form all non-Muslims living under the protection of the Islamic state) taken from the Dhimmî, and the stoppage of war for a while with the enemies.

1337. Narrated ‘Umar bin Al-Khattâb رضي الله عنه that he wrote to the residents of Basra one year before his death; (and it was read): “Cancel every marriage contracted among the Magians between relatives of close kinship (marriages that are regarded illegal in Islam: a relative of this sort being called
1338. Narrated ‘Amr bin ‘Auf Al-Anṣârî, who was an ally of Banî ‘Aamir bin Lu’aî and one of those who had taken part in (the Ghazwa of) Badr: Allah’s Messenger sent Abû ‘Ubaida bin Al-Jarrâh to collect the Jizya. Allah’s Messenger had established peace with the people of Bahrain and appointed Al-‘Alâ’ bin Al-Hadramî as their governor. When Abû ‘Ubaida came from Bahrain with the money, the Anṣâr heard of Abû ‘Ubaida’s arrival which coincided with the time of the morning prayer with the Prophet. When Allah’s Messenger led them in the morning prayer and finished, the Anṣâr approached him, and he looked at them and smiled on seeing them and said, “I feel that you have heard that Abû ‘Ubaida has brought something?” They said, “Yes, O Allah’s Messenger!” He said, “Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, and it will destroy you as it destroyed them.” [4:385-O.B]

1339. Narrated ‘Umar that he sent the people (Muslims) to the big countries to fight Al-Mushrikûn.

[1] ‘Umar did not want to force the Magians to give up their tradition, but to prevent them from practising publicly what was prohibited in Islâm.
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(polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad صلى الله عليه وسلم). When Al-Hurmuzân embraced Islam, he (‘Umar) said to him. “I would like to consult you regarding these countries which I intend to invade.” Al-Hurmuzân said, “Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; if one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Fâris. So, order the Muslims to go towards Khosrau.” So, ‘Umar sent us (to Khosrau) appointing An-Nu’mân bin Muqarrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty thousand warriors, and an interpreter got up saying, “Let one of you talk to me!” Al-Mu‘ira replied, “Ask whatever you wish.” The other asked, “Who are you?” Al-Mu‘ira replied, “We are some people from the Arabs; we led a hard miserable, disastrous life; we used to suck the hides and the date-stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and used to worship trees and stones. While we were in this state, the Lord of the heavens and the earths, be elevated His Remembrance and be Majestic His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet صلى الله عليه وسلم, the
Messenger of our Lord, has ordered us to fight you till you worship Allâh Alone or give Jizya (i.e. tribute); and our Prophet has informed us that our Lord says: Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master”. An-Nu‘mân said (to Al-Mughîra) “If you had participated in a similar battle, in the company of Allâh’s Messenger he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allâh’s Messenger in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the Salât (prayer) was due (i.e. after midday).” [4:386-O.B]

CHAPTER 99. If the Imâm concludes a truce with the king of a country, will peace be observed in regard to all the people of that country?

1340. Narrated Abû Ḥumaid As-Sa‘îdî: We accompanied the Prophet in the Ghazwa of Tabûk and the king of Aïla presented a white mule and a cloak as a gift to the Prophet. And the Prophet wrote to him a peace treaty allowing him to keep authority over his country. [4:387-O.B]

CHAPTER 100. The sin of one who kills an innocent person having a treaty with the Muslims.

1341. Narrated ‘Abdullâh bin ‘Amr: The Prophet said, “Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is
perceived from a distance of forty years.” [4:391-O.B]

CHAPTER 101. If Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad صلى الله عليه وسلم) prove treacherous to the Muslims, may they be forgiven?

1342. Narrated Abū Huraira :

When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet صلى الله عليه وسلم as a gift (by the Jews). The Prophet صلى الله عليه وسلم ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet صلى الله عليه وسلم asked (to them), “I am going to ask you a question. Will you tell the truth?” They said, “Yes.” The Prophet صلى الله عليه وسلم asked, “Who is your father?” They replied, “So-and-so” He said, “You have told a lie; your father is so-and-so.” They said, “You are right.” He said, “Will you now tell me the truth, if I ask you about something?” They replied, “Yes, O Abul-Qâsim; and if we should tell a lie, you can know our lie as you have done regarding our father.” On that he asked, “Who are the people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.” The Prophet صلى الله عليه وسلم said, “You may be cursed and humiliated in it! By Allāh, we shall never replace you in it.” Then he asked, “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Abul-Qâsim.” He asked, “Have you poisoned this sheep?” They said, “Yes.” He asked, “What made you do so?” They said, “We wanted to know if you were a liar in which case we would get rid of you, and if you are a Prophet
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53.

CHAPTER 102. Making peace with Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muḥammad صلی الله علیه وسلم) and the reconciliation with them by means of money or other means, and the sin of the person who does not fulfill the terms of the treaty.

1343. Narrated Sahl bin Abī Ḥathma صلی الله علیه وسلم: ‘Abdullâh bin Sahl and Muḥaiyîşa bin Mas‘ûd bin Zaid set out to Khâibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muḥaiyîşa came upon ‘Abdullâh bin Sahl and found him murdered agitating in his blood. He buried him and returned to Al-Madîna. ‘Abdur-Rahmân bin Sahl, Muḥaiyîşa and Huwâiyyîşa, the sons of Mas‘ûd came to the Prophet صلی الله علیه وسلم and ‘Abdur-Rahmân intended to talk, but the Prophet صلی الله علیه و وسلم said (to him), “Let the eldest of you speak,” ‘Abdur-Rahmân was the youngest. ‘Abdur-Rahmân kept silent and the other two spoke. The Prophet صلی الله علیه و وسلم said, “If you swear as to who has committed the murder, you will have the right to take your right from the murderer?” They said, “How should we swear if we did not witness the murder or see the murderer?” The Prophet صلی الله علیه و وسلم said, “Then the Jews can clear themselves from the charge by taking Al-Qâsâma (an oath taken by men that it was not they who committed the murder).” They said, “How should we believe in the oaths of Al-Kâfirûn (disbelievers in Allah, in His Oneness and in His Messenger Muḥammad صلی الله علیه و وسلم)”? So, the Prophet صلی الله علیه و وسلم himself paid the...
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CHAPTER 103. If a Dhimmî practices magic, can he be excused?

1344. Narrated ‘Aisha (رضي الله عنها): Once the Prophet (صلى الله عليه وسلم) was bewitched so that he began to imagine that he had done a thing which in fact, he had not done. [4:400-O.B]

CHAPTER 104. Caution against treachery.

1345. Narrated ‘Auf bin Mâlik (رضي الله عنه): I went to the Prophet (صلى الله عليه وسلم) during the Ghazwa of Tabûk while he was sitting in a leather tent. He said, “Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinârs, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Afar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers. [4:401-O.B]

CHAPTER 105. The sin of a person who makes a covenant and then proves treacherous.

1346. Narrated (Sa’îd): Abû Huraira (رضي الله عنه): Once said (to the people), “What will your state be when you can get no Dinár or Dirham (i.e. taxes from the Dhimmîs)?” On that someone asked him, “What makes you know that this state will take place, O Abû Huraira?” He said, “By Him in Whose Hands Abû Huraira’s life is, I know it through the statement of the..."
true and truly inspired one (i.e. the Prophet ﷺ).” The people asked, “What does the statement say?” He replied, “Allâh and His Messenger’s asylum (granted to Dhimmî, i.e. non-Muslims living in a Muslim territory) will be outraged, and so Allâh will make the hearts of these Dhimmî so daring that they will refuse to pay the Jizya they will be supposed to pay.” [4:404(B)-O.B]

CHAPTER 106. The sin of a betrayer (treacherous and perfidious person) whether he betrays a good or a bad person.

1347. Narrated 'Abdullâh and Anas رضي الله عنه: ‘The Prophet ﷺ said, “Every betrayer (treacherous and perfidious person) will have a flag on the Day of Resurrection” (One of the two subnarrators said) that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer (treacherous and perfidious person) might be recognized by it. [4:410-O.B]
54. The Book of the Beginning of Creation

CHAPTER 1. What is mentioned in the Statement of Allah

"And He is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him" (V.30: 27).

1348. Narrated 'Imrân bin Ḥuṣain: Some people of Banî Tamîm came to the Prophet  and he said (to them), "O Banî Tamîm! Rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the colour of his face changed[1]. Then the people of Yemen came to him and he said, "O people of Yemen! Accept the good tidings, as Banî Tamîm has refused them." The Yemenites said, "We accept them." Then the Prophet started talking about the beginning of creation and about Allah’s Throne. In the meantime a man came saying, "O 'Imrân! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allah’s Messenger had said). [4:413-O.B]

1349. Narrated ('Imrân bin Ḥuṣain): The Prophet  said, "There was nothing but Allah, and His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the earth." Then a man shouted, "O Ibn Ḥuṣain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the

[1] Because he was disappointed to see those people prefer worldly benefits to the knowledge of the Hereafter which would grant them Paradise; or because he did not then have anything to satisfy their request.
mirage. By Allâh, I wished I had left that she-camel (but not that gathering). [4:414-O.B]

1350. Narrated Abû Huraira رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “Allâh, the Most Superior said, ‘The son of Adam slights Me, and he should not slight Me, and he tells a lie against (or disbelieves in) Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son or offspring and his telling a lie against (or disbelief in) Me is his statement that I shall not recreate him as I have created (him) before.’ ” [4:415-O.B]

1351. Narrated (Abû Huraira) رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “When Allâh completed the creation, He wrote in His Book which is with Him on His Throne, ‘My Mercy has overcome My Anger.’ ” [4:416-O.B]

CHAPTER 2. What has been said regarding the seven earths.

1352. Narrated Abû Bakra رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Time has come back to its original state which it had when Allâh created the heavens and the earth. The year is twelve months, four of which are sacred; three of them are in succession: Dhul-Qa’dâ, Dhul-Hijja and Al-Muḥarram, and (the fourth being) Rajab Muḍâr (named after the tribe of Mudar as they used to respect this month) which is between Jumâda-ath-Thânîyah and Sha’bân.” [4:419-O.B]

CHAPTER 3. Characteristic of the sun and the moon [The sun and the moon run on their fixed courses (in a
circle) calculated with measured out stages (for reckoning)].

1353. Narrated Abū Dhar: The Prophet asked me at sunset, “Do you know where the sun goes (at the time of sunset)”? I replied, “Allāh and His Messenger know better.” He said, “It goes (i.e. travels) till it prostrates[1] itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allāh: ‘And the sun runs on its fixed course for a term (appointed). That is the Decree of (Allāh) the All-Mighty, the All-Knowing.’ (V.36:38) [4:421-O.B]

1354. Narrated Abū Huraira: The Prophet said, “The sun and the moon will be folded up (or joined together by going one into the other or deprived of their lights) on the Day of Resurrection.” [4:422-O.B]

CHAPTER 4. Allāh’s Statement:- “And it is He, Who sends the winds as heralds of glad tidings going before his Mercy (rain).” (V.7:57)

1355. Narrated (‘Atâ’): ‘Aīshah: If the Prophet saw a cloud in the sky, he would walk to and fro in agitation, go out and come

[1] The procedure of the sun mentioned in this Hadīth and similar other things mentioned in the Qur’ān like the prostration of the trees, herbs and stars etc. (V.55:6) are beyond our limited knowledge of this universe. It is interpreted that these are mentioned so because of the limited understanding of the people at that time about the matters of the universe.
in, and the colour of his face would change, and if it rained, he would feel relaxed.” So ‘Aisha knew that state of his. The Prophet said, “I don’t know (am afraid), it may be similar to what happened to some people referred to in the Qur’an in the following Verse: ‘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------a wind wherein is a painful torment.”] (V.46:24) [4:428-O.B]

CHAPTER 5. The reference to angels (may the Mercy of Allah be upon them).

1356. Narrated ‘Abdullâh bin Mas‘ûd: Allah’s Messenger, the true and truly inspired said, “(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature’s) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts
doing deeds characteristic of the people of Paradise.” [4:430-O.B]

1357. Narrated Abū Huraira : The Prophet said, “If Allâh loves a person, He calls Jibrael (Gabriel) saying, ‘Allâh loves so-and-so; O Jibrael (Gabriel)! Love him.’ Jibrael (Gabriel) would love him and make an announcement amongst the inhabitants of the heaven: ‘Allâh loves so-and-so, therefore you should love him also,’ and so all the inhabitants of the heaven would love him, and then he is granted the pleasures of the people on the earth.” [4:431-O.B]

1358. Narrated ‘Aisha , the wife of the Prophet : I heard Allâh’s Messenger saying, “The angels descend in the clouds and mention this or that matter decreed in the heaven. The devils listen stealthily to such a matter, come down to inspire the foretellers with it, and the latter would add to it one hundred lies of their own.” [4:432-O.B]

1359. Narrated Abū Huraira : The Prophet said, “On every Friday the angels take their stand at every gate of the mosque to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer), and when the Imâm sits (on the pulpit) they fold up their scrolls and get ready to listen to the Dhikr (Khutba — religious talk).” [4:433-O.B]

1360. Narrated Al-‘Barâ’ : The Prophet said to Hassân, (the poet) “Lampoon them (i.e. the pagans)
and Jibrael (Gabriel) is with you.”

1361. Narrated (Abû Salama): ‘Aisha said that the Prophet said to her, “O ‘Aisha! This is Jibrael (Gabriel) and he sends his salutations to you.” ‘Aisha said, “Salutations to him, and Allah’s Mercy and Blessings be on him,” and addressing the Prophet she said, “You see what I don’t see.” [4:440-O.B]

1362. Narrated Ibn ‘Abbâs: Allah’s Messenger asked Jibrael, “Why don’t you visit us more often than you do?” Then the following Holy Verse was revealed (in this respect): “And we (angels) descend not except by the command of your Lord (O Muhammad). To Him belongs what is before us and what is behind us, (and what is between those two and your Lord is never forgetful)” (V.19:64) [4:441-O.B]

1363. Narrated (Ibn ‘Abbâs): Allah’s Messenger said, “Jibrael (Gabriel) read the Qur’ân to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways.” [1] [4:442-O.B]

1364. Narrated Ya’la: I heard the Prophet reciting the following Verse on the pulpit: “And they will cry: O Mâli!” [V.43:77] [4:453-O.B]

[1] The Prophet wished that the Qur’ân would be easily read and understood by the various Arab tribes of his time.

[2] This is a part of a Verse. Mâli (or Mâlik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, “O Mâli(k)! Let your Lord make an end of us!” He will say, “Verily, you shall abide forever.” (V.43:77)
1365. Narrated ‘Āisha, the wife of the Prophet, that she asked the Prophet, "Have you encountered a day harder than the day of the battle of Uhud?" The Prophet replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of ‘Aqaba when I presented myself to Ibn ‘Abd-Yâlil bin ‘Abd-Kulâl and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarn-ath-Tha‘âlib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibrael (Gabriel) in it. He called me saying, ‘Allâh has heard your people’s saying to you, and what they have replied back to you, Allâh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.’ The angel of the mountains called upon me and greeted me, and then said, ‘O Muhammad! Order what you wish. If you like, I will let Al-Akhshabain (i.e. two mountains) fall on them.’” The Prophet said, “No but I hope that Allâh will let them beget children who will worship Allâh Alone, and will worship none besides Him.” [4:454-O.B]

1366. Narrated Ibn Mas‘ûd: Regarding the Statement of Allâh: “And (he) was at a distance of two bows-length, or (even) nearer. So did (Allâh) convey the inspiration to His slave [Muhammad through Jibrael (Gabriel)]” (V.53:9,10). He (‘Ibn Mas‘ûd) said that the Prophet
1367. Narrated (Abdullâh bin Mas‘ûd) regarding the Verse: “Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord.” (V.53:18) That the Prophet ﷺ had seen a green carpet spread all over the horizon of the sky. [4:455-O.B]

1368. Narrated ʿĀisha رضي الله عنها: Whoever claimed that (Prophet Muḥammad ﷺ) saw his Lord, is committing a great fault, for he only saw Jibrael (Gabriel) in his genuine shape in which he was created covering the whole horizon. [4:456-O.B]

1369. Narrated Abü Huraira رضي الله عنه: Allah’s Messenger ﷺ said, “If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning.” [4:457-O.B]

1370. Narrated Ibn ʿAbbâs رضي الله عنه: The Prophet ﷺ said, “On the night of my Al-Isrâ’ (Journey by Night) to the heaven, I saw Mûsâ (Moses) who was a tall brown curly-haired man as if he was one of the men of Shanu’a tribe, and I saw ‘Iesa (Jesus), a man of medium height and moderate complexion inclined to the red and white colour and of lank hair. I also saw Mâlik, the gate-keeper of the (Hell) Fire and Ad-Dajjâl amongst the signs which Allâh showed me.” (The Prophet ﷺ then recited the Holy Verse): “So be not you in doubt of meeting him, [i.e. when you met Mûsâ (Moses) during the night of Al-Isrâ’ and Al-Mi’raj over the heavens].” (V.32:23) [4:458-O.B]
CHAPTER 6. What is said regarding the characteristics of Paradise and the fact that it has already been created (and does exist now).

1371. Narrated 'Abdullâh bin 'Umar رضي الله عنه : Allah’s Messenger صلی الله عليه وسلم said, “When anyone of you dies, his destination is displayed before him both in the forenoon and in the afternoon, so if he is from the people of Paradise, he is shown his place in Paradise and if he is from the people of Hell, he is shown his place in Hell.” [4:463-O.B]

1372. Narrated 'Imrân bin Husain رضي الله عنه : The Prophet صلی الله عليه وسلم said, “I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women.” [4:464-O.B]

1373. Narrated Abü Huraira رضي الله عنه : While we were in the company of the Prophet صلی الله عليه وسلم he said, “While I was asleep, I saw myself in Paradise and there I beheld a woman making ablution beside a palace, I asked, ‘To whom does this palace belong?’ ‘They said, ‘To ‘Umar bin Al-Khattâb.’ Then I remembered ‘Umar’s Ghīra (self-respect concerning women), and so I quickly went away from the palace.” ‘Umar wept (when he heard this from the Prophet صلی الله عليه وسلم) and said, “How dare I think of my Ghīra (self-respect) being offended by you, O Allah’s Messenger?” [4:465-O.B]

1374. Narrated (AbüHuraira) رضي الله عنه : Allah’s Messenger صلی الله عليه وسلم said, “The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein nor blow their
noses nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives’ legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart, and they will be glorifying Allâh in the morning and in the afternoon.” [4:468-O.B]

1375. Narrated (Abû Huraira) in another quotation: Allâh’s Messenger صلی الله عیه وسلم said, “Those who will enter next will be glittering like the brightest star. Their hearts will be as if the heart of a single man for they will have neither difference nor any enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allâh in the morning and afternoon, and will never fall ill, and they will neither blow their noses nor spit.” Then the rest of the Hadîth was mentioned (as above as in Hadîth No. 1374). [4:469-O.B]

1376. Narrated Sahl bin Sa’d ﴿رَضَیَ اللّهُ عَنْهُ﴾: The Prophet صلی الله عیه وسلم said, “Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the moon on a full-moon night.” [4:470-O.B]

1377. Narrated Anas (bin Mâlik) ﴿رَضَیَ اللّهُ عَنْهُ﴾: A silken cloak was presented to the Prophet صلی الله عیه وسلم and he used to forbid the usage of silk (by men).
When the people were fascinated by the cloak, he said, “By Him (Allâh) in Whose Hands the life of Muâammad is, the handkerchiefs of Sa’d bin Mu’âdh in Paradise are better than this.” [4:471-O.B]

1378. Narrated (Anas bin Mâlik) صلی الله عليه وسلم The Prophet صلی الله عليه وسلم said, “There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it.” [4:474-O.B]

1379. Narrated Abû Huraira صلی الله عليه وسلم The Prophet صلی الله عليه وسلم said, “There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite:- (‘In shade long extended…..’) (V.56:30). [4:475-O.B]

1380. Narrated Abû Sa‘îd Al-Khûdri صلی الله عليه وسلم The Prophet صلی الله عليه وسلم said, “The people of Paradise will look at the dwellers of Al-Ghurâf (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards).” On that the people said, “O Allâh’s Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?” The Prophet صلی الله عليه وسلم replied, “No! “By Him (Allâh) in Whose Hands my life is, these are for the men who believed in Allâh and also believed in the Messengers.” [4:478-O.B]
CHAPTER 7. The description of the (Hell) Fire and the fact that it has already been created.

1381. Narrated `Aisha: The Prophet said, "Fever is from the heat of the Hell-fire so abate it with water." [4:485-O.B]

1382. Narrated Abü Huraira: Allâh’s Messenger said, "Your (ordinary) fire is one of 70 parts of the Hell-fire." Someone asked, "O Allâh’s Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers)," Allâh’s Messenger said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire." [4:487-O.B]

1383. Narrated Usâma: I have heard Allâh’s Messenger saying, "A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: ‘O so-and-so! What is wrong with you? Didn’t you use to order us for Al-Ma’rûf (i.e. Islâmic Monotheism and all that Islâm ordains i.e. good) and forbid us from Al-Munkar (i.e. polytheism of all kinds, disbelief and all that Islâm forbids i.e. evil and bad)?’ He will reply: ‘Yes, I used to order you for Al-Ma’rûf (i.e. Islâmic Monotheism and all that Islâm ordains i.e. good), but I did not do it myself, and I used to forbid you from Al-Munkar (i.e. polytheism of all kinds, disbelief and all that Islâm forbids i.e. evil and bad), while I used to do it myself.” [4:489-O.B]
CHAPTER 8. The characteristics of Iblîs (Satan) and his soldiers.

1384. Narrated ‘Āisha : Magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allâh) for a long period and then said, “I feel that Allâh has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, ‘What is the ailment of this man?’ The other replied, ‘He has been bewitched.’ The first asked, ‘Who has bewitched him?’ The other replied, ‘Labîd bin Al-A‘sam.’ The first one asked, ‘What material has he used?’ The other replied, ‘A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.’ The first asked, ‘Where is that?’ The other replied, ‘Its date-palms (the date-palms near the well) are like the heads of the devils.” I asked, “Did you take out those things with which the magic was worked?” He said, “No, for I have been cured by Allâh and I am afraid that this action may spread evil amongst the people.” Later on the well was filled up with earth. [4:490-O.B]

1385. Narrated Abî Huraira : Allâh’s Messenger said, “Satan comes to one of you and says, ‘Who created so-and-so, who created so-and-so?’ till he says, ‘Who has created your Lord?’ So, when he inspires such a question, one should seek refuge with Allâh and give up such thoughts.” [4:496-O.B]
1386. Narrated ‘Abdullâh bin ‘Umar : I saw Allah’s Messenger صلى الله عليه وسلم pointing towards the east saying, “Look! There will be Al-Fitnah (trial, affliction etc.). Surely Al-Fitnah (trial or affliction etc.) will emerge from there where the side of the head of Satan comes out.” [4:499-O.B]

1387. Narrated Jâbir : The Prophet صلى الله عليه وسلم said, “When night falls, then keep your children close to you, for the devil spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allah’s Name thereupon, and cover your utensils, and mention Allah’s Name thereupon, (and if you don’t have something to cover your utensils) you may put across it something (e.g. a piece of wood etc.).” [4:500-O.B]

1388. Narrated Sulaimân bin Şurad : While I was sitting in the company of the Prophet صلى الله عليه وسلم, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet صلى الله عليه وسلم said, “I know a word, the saying of which will cause him to relax, if he does say it. If he says: ‘A’ūdhu billâhi minash-Shaitân (I seek refuge with Allah from Satan),’ then all his anger will go away.” Somebody said to him, “The Prophet صلى الله عليه وسلم has said, ‘Seek refuge with Allah from Satan’ ” The angry man said, “Am I mad?” [4:502-O.B]

1389. Narrated Abü Huraira : The Prophet صلى الله عليه وسلم said, “Yawning is from Satan and if anyone of you yawns, he should check his
yawning as much as possible, for if anyone of you (during the act of yawning) should say: ‘Ha’, Satan will laugh at him.” [4:509-O.B]

1390. Narrated Abü Qatada: The Prophet said, “A good righteous dream is from Allâh, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allâh from its evil, for then it will not harm him.” [4:513-O.B]

1391. Narrated Abü Huraira: The Prophet said, “If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night.”[1] [4:516-O.B]

CHAPTER 9. The Statement of Allâh:- “And He has scattered therein moving (living) creatures of all kind.” (V.2:164 and V.31:10)

1392. Narrated Ibn ‘Umar: that he heard the Prophet delivering a Khutba (religious talk) on the pulpit saying, “Kill snakes and kill Dhat-Tufyatain (i.e. a snake with two white lines on its back) and Al-Abtar (i.e. a snake with short or mutilated tail) for they destroy the sight of one’s eyes and bring about abortion.” (‘Abdullâh bin ‘Umar further added): Once while I was chasing a snake in order to kill it, Abü Lubâba called me saying: “Don’t kill it,” I said. “Allâh’s

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[1] We should believe that Satan actually stays in the upper part of one’s nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing except what Allâh tells us through His Messenger. صلی الله عليه وسلم.
54. The Book of the Beginning of Creation

Messenger ordered us to kill snakes.” He said, “But later on he prohibited the killing of snakes living in the houses.” (Az-Zuhri said, “Such snakes are called Al-‘Awâmir.”) [4:518-O.B]

CHAPTER 10. The best property of a Muslim will be sheep he takes to pasture on the tops of mountains.

1393. Narrated Abû Huraira: Allah’s Messenger said, “The head (main source) of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep.” [4:520-O.B]

1394. Narrated ‘Uqba bin ‘Amr Abû Mas’ûd: Allah’s Messenger pointed with his hand towards Yemen and said, “True Belief is Yemenite yonder (i.e. the Yemenite, have true Belief and they embrace Islâm readily), but sternness and mercilessness are the qualities of those rural bedouins who are busy with their camels and pay no attention to the religion then pointing towards the east he said: “There, from where comes out the two sides of the head of Satan, namely the tribes of Râbî’a and Muḍâr.” [4:521-O.B]

1395. Narrated Abû Huraira: The Prophet said, “When you hear the crowing of a cock, ask for Allâh’s Blessing for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allâh from Satan for (its braying indicates that) it has seen a Satan.” [4:522-O.B]
1396. Narrated (Abû Huraira) The Prophet ﷺ said, “A group of Israelites was lost. Nobody knows what they did. But I do not see them except that they were cursed and transformed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it.”[1] I told this to Ka‘b who asked me, “Did you hear it from the Prophet ﷺ?” I said, “Yes.” Ka‘b asked me the same question several times; I said to Ka‘b, “Do I read the Taurât (Torah)? (i.e. I tell you this from the Prophet ﷺ?”[2] [4:524-O.B]

CHAPTER 11. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.

1397. Narrated (Abû Huraira) The Prophet ﷺ said, “If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.”[3] [4:537-O.B]

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[1] It was illegal for the Israelites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet ﷺ inferred from the rats’ habit that some Israelites had been transformed into rats.

[2] Later on the Prophet ﷺ was informed through inspiration about the fate of those Israelites: They were transformed into pigs and monkeys.

[3] Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine.) Similarly Allâh ﷻ created organisms and other mechanisms which kill these pathogens e.g. Penicillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counterbalance to the pathogens. Regarding this subject I also =
1398. Narrated (Abû Huraira) Allâh's Messenger ﷺ said, "A prostitute passed by a panting dog near a well and saw that the dog was about to die of thirst, she took off her Khûff (leather sock or shoe), and tied it with her head-cover and drew out some water for it. So, Allâh forgave her because of that." [4:538-O.B]

Write through a friend of mine to Dr. Muḥammad M. El-Samahy, chief of Hadîth Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this Hadîth and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life cycle protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.
CHAPTER 1. The creation of Ādam and his offspring.

1399. Narrated Abū Hurairā: The Prophet said, “Allāh created Ādam, and his height was 60 cubits. (When He created him), He said to him, ‘Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutation) of your offspring.’ So, Ādam said (to the angels), ‘As-Salāmu ‘Alaikum’ (i.e. peace be upon you). The angels replied (saying), ‘As-Salāmu ‘Alaika wa Rahmatullâhi’ (i.e. peace and Allāh’s Mercy be upon you). Thus the angels added to Ādam’s salutation the expression, ‘Wa Rahmatullâhi.’ Any person who will enter Paradise will resemble Ādam (in appearance and figure). People have been decreasing in stature since Ādam’s creation.” [4:543-O.B]

1400. Narrated Anas: When ‘Abdullâh bin Salâm heard of the arrival of the Prophet at Al-Madîna, he came to him and said, “I am going to ask you about three things which nobody knows except a Prophet:

(1) What is the first portent of the Hour?
(2) What will be the first meal taken by the people of Paradise?
(3) Why does a child resemble its father, and why does it resemble its maternal uncle?”

Allâh’s Messenger said, “Jibrael (Gabriel) has just now told me of their answers.” ‘Abdullâh said,
“He [i.e. Jibrael (Gabriel)], from amongst all the angels, is the enemy of the Jews.” Allâh’s Messenger صلی الله عليه وسلم said, “The first portent of the Hour will be a fire that will collect the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her.” On that ‘Abdullâh bin Salâm said, “I testify that you are the Messenger of Allâh.” ‘Abdullâh bin Salâm further said, “O Allâh’s Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me.” The Jews came to Allâh’s Messenger صلی الله عليه وسلم and ‘Abdullâh went inside the house. Allâh’s Messenger صلی الله عليه وسلم asked (the Jews), “What kind of man is ‘Abdullâh bin Salâm amongst you?” They replied, “He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us.” Allâh’s Messenger صلی الله عليه وسلم said, “What do you think if he embraces Islam?” The Jews said, “May Allâh save him from it.” Then ‘Abdullâh bin Salâm came out in front of them saying, “I testify that Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) and Muhammad is the Messenger of Allâh.” Thereupon they said, “He is the most wicked among us, and the son of the most wicked among us,” and continued talking badly of him. [4:546-O.B]

1401. Narrated (Abû Huraira) صلی الله عليه وسلم: The Prophet صلی الله عليه وسلم said, “But for
the Israelis, meat would not decay and but for Hawwa’ (Eve), wives would never betray their husbands.”[1]

[4:547-O.B]

1402. Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Allāh will say to that person of the (Hell) Fire who will receive the least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?’ He will say, ‘Yes.’ Then Allāh will say, ‘While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.’” [4:551-O.B]

1403. Narrated ‘Abdullāh رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the tradition of murdering.” [4:552-O.B]

CHAPTER 2. The Statement of Allāh عليه: “And they ask you about Dhul-Qarnain. Say: ‘I shall recite to you something of his story.’ Verily, We established him in the earth, and We gave him the means of everything...”(V.18:83,84)

1404. Narrated Zainab bint Jahsh صلى الله عليه وسلم رضي الله عنها: that the Prophet صلى الله عليه وسلم once came to her in a state of fear and said, “Lā ilâha ill-Allāh” (none has the right to be worshipped but Allāh). “Woe unto the Arabs from a danger...”

[1] The Israelis stored the meat which Allāh provided them with, though they were ordered not to do so; therefore Allāh caused the meat they had stored, to decay. Hawwa’ (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.
that has come near. An opening has been made in the wall of Ya’jūj and Ma’jūj (Gog and Magog) like this, making a circle with his thumb and index finger. Zainab bint Jahsh said, “O Allah’s Messenger! Shall we be destroyed even though there are pious persons among us?” He said, “Yes, when Al-Khabath[1] (evil persons) will increase.” [4:565-O.B]

1405. Narrated Abū Sa’īd Al-Khudrī: The Prophet صلى الله عليه وسلم said, “Allah will say (on the Day of Resurrection), ‘O Adam.’ Adam will reply, ‘Labbaik wa Sa’daik, and all the good is in Your Hand.’ Allah will say: ‘Bring out the people of the Fire.’ Adam will say: ‘O Allah! How many are the people of the Fire?’ Allah will reply: ‘From every one thousand, take out nine hundred and ninety nine.’ At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah.” The companions of the Prophet صلى الله عليه وسلم asked, “O Allah’s Messenger! Who will be that one from us (saved from the Fire)?” He said, “Rejoice with glad tidings; one person will be from you and one thousand will be from Ya’jūj and Ma’jūj (Gog and Magog).” The Prophet صلى الله عليه وسلم further said, “By Him in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise.” We shouted, “Allāhu Akbar!” He added, “I hope that you will be one-third of the people of Paradise.” We shouted, “Allāhu Akbar!” He said, “I hope that you will

[1] The word Al-Khabath is interpreted as illegal sexual intercourse and illegitimate children and each and every kind of evil deed. (See Fath Al-Bâri, Vol. 16, Page 225).
be half of the people of Paradise.” We shouted, “Allâhu Akbar!” He further said, “You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs).” [4:567-O.B]

CHAPTER 3.

1406. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet صلی الله عليه وسلم said, “You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised.” He then recited: “As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly We shall do it.” (V.21:104) He added, “The first to be dressed on the Day of Resurrection, will be Ibrâhim (Abraham); some of my companions will be taken towards the left side [(i.e. to the (Hell) Fire)], and I will say: ‘My companions! My companions!’ It will be said: ‘They had been renegades (deserted Islâm) after you left them.’ Then I will say as the pious slave of Allâh [i.e. ‘Iesa (Jesus)] said: ‘And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves and if You forgive them, verily You, only You are the All-Mighty, the All-Wise.’ ” (V.5:117, 118) [4:568-O.B]

1407. Narrated Abû Huraira رضي الله عنه: The Prophet صلی الله عليه وسلم said, “On the Day of Resurrection Ibrâhim (Abraham) will meet his father Azâr whose face will be dark and covered with dust. (The Prophet) Ibrâhim (Abraham) will say (to him):- ‘Didn’t I tell you not to disobey me?’ His father
will reply: ‘Today I will not disobey you.’ ‘Ibrâhim (Abraham) will say: ‘O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?’ Then Allâh will say (to him): ‘I have forbidden Paradise for the disbelievers.’ Then he will be addressed, ‘O Ibrâhim (Abraham)! Look! What is underneath your feet?’ He will look and there he will see a Dhikh (or Hyena — an animal), blood-stained, which will be caught by the legs and thrown in the (Hell) Fire.”[1] [4:569-O.B]

1408. Narrated (Abû Huraira) رضي الله عنه : The people said, “O Allâh’s Messenger! Who is the most honourable amongst the people (with Allâh)?” He said, “The most righteous amongst them.” They said, “We do not ask you about this.” He said, “Then Yûsuf (Joseph), Allâh’s Prophet, the son of Allâh’s Prophet, the son of Allâh’s Khaltî[2] [i.e. Ibrâhim (Abraham)].” They said, “We do not want to ask about this,” He said, “Then you want to ask about the descent of the Arabs. Those who were the best in the Pre-Islamic Period of Ignorance will be the best in Islam provided they comprehend the religious knowledge.” [4:572-O.B]

1409. Narrated Samura رضي الله عنه : Allâh’s Messenger صلی الله عليه وسلم said, “Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so

[1] Ibrâhim’s (Abraham’s) father will be transformed into an animal and thrown into the Fire, for his Muslim son’s intercession will not avail, as he was an infidel. Ibrâhim (Abraham) then will repudiate his father.

tall that I was not able to see his head and that person was Ibrāhim (Abraham).

[4:573-O.B]

1410. Narrated Ibn ‘Abbâs: The Prophet said, “If you want to see Ibrāhim (Abraham), then look at your companion (i.e. the Prophet) but Mūsâ (Moses) was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fibres of date-palms. As if I were now looking at him descending down a valley.” [4:574-O.B]

1411. Narrated Abü Huraira: Allâh’s Messenger said, “Ibrâhim (Abraham) did his circumcision with Qaddām (an adze) at the age of eighty.” [4:575-O.B]

1412. In another quotation (Abû Huraira) narrated, “with a Qadām (adze).” [4:576-O.B]

1413. Narrated (Abû Huraira): Ibrāhim (Abraham) did not tell a lie except on three occasions. Twice for the sake of Allâh when he said, “I am sick,” and he said, “(I have not done this but) the big idol has done it.”[1] The (third was) that while Ibrāhim (Abraham) and Sârah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from amongst the tyrants. Someone said to the tyrant, “This man [i.e. Ibrāhim (Abraham)] is accompanied by a very charming lady.”

[1] The idolaters invited Ibrāhim (Abraham) to join them in their celebration outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrāhim (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.
So, he sent for Ibrâhim (Abraham) and asked him about Sârah saying, “Who is this lady?” Ibrâhim (Abraham) said, “She is my sister.” Ibrâhim (Abraham) went to Sârah — and narrated rest of the Hadîth. — (See Hadîth No. 1043)

1414. Narrated Umm Sharîk Allah’s Messenger ordered that house lizards should be killed (the Hadîth goes on) and further said in this Hadîth, “It (i.e. house lizard) blew (the fire) on Ibrâhim (Abraham).” [4:579-O.B]

(The story of the building of the Ka‘ba at Makka)

1415. Narrated Ibn ‘Abbâs [on the authority of the Prophet]: The first lady to use a girdle was the mother of Ismâ‘îl (Ishmael). She used a girdle so that she might hide her tracks from Sârah. Ibrâhim (Abraham) brought her and her son Ismâ‘îl (Ishmael), while she used to nurse him at her breast, to a place near the Ka‘ba under a tree on the spot of Zam-zam, at the highest place in the mosque. During those days there was nobody in Makka nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ‘îl’s (Ishmael’s) mother followed him saying, “O

[1] When Ibrâhim (Abraham) was thrown into the fire, it is said, all the animals tried to extinguish the fire except the house-lizard which blew it up.

[2] When Ibrâhim (Abraham) married Hâjar (Agar) and she conceived Ismâ‘îl (Ishmael), Ibrâhim’s (Abraham’s) first wife Sârah became jealous of her and swore that she would cut three parts from her body. So Hâjar (Agar) tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sârah should pursue her. (Allâh knows better).
Ibrāhim (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?” She repeated that to him many times, but he did not look back at her. Then she asked him, “Has Allāh ordered you to do so?” He said, “Yes.” She said, “Then He will not neglect us,” and returned while Ibrāhim (Abraham) proceeded onwards, and on reaching the Thantya where they could not see him, he faced the Ka’ba, and raising both hands, invoked Allāh saying the following supplication: “O Our Lord! I have made some of my offspring dwell in a valley with no cultivation, by Your Sacred House (Ka’ba at Makka) in order, O our Lord, that they may perform Iqāmat-as-Salāt[1] , so fill some hearts among men with love towards them, and (O Allāh) provide them with fruits, so that they may give thanks.”

(V.14:37) Ismā’īl’s (Ishmael’s) mother went on suckling Ismā’īl (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Ismā’īl (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of Aṣ-Ṣafā was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Aṣ-Ṣafā and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwa mountain where she stood and started

[1] Iqāmat-as-Salāt: See the glossary.
looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwa) seven times. Ibn ‘Abbâs said: The Prophet صلى الله عليه وسلم said, “This is the source of the tradition of Sa’i (Sa’y—the walking) of people between them (i.e. As-Safa and Al-Marwa). When she reached Al-Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, ‘O, (whoever you may be)! You have made me hear your voice; have you got something to help me?’ And behold! She saw an angel at the place of Zam-zam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.” The Prophet صلى الله عليه وسلم added, “May Allâh bestow mercy on Ismâ’îl’s (Ishmael’s) mother! Had she let the Zam-zam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zam-zam would have been a stream flowing on the surface of the earth.” The Prophet صلى الله عليه وسلم further added, “Then she drank (water) and suckled her child. The angel said to her, ‘Don’t be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allâh never neglects His people.’ The House (i.e. Ka’ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way
of Kada’. They landed in the lower part of Makka where they saw a bird that had the habit of flying around water and not leaving it. They said, ‘This bird must be flying around water, though we know that there is no water in this valley.’ They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water).’ The Prophet added, “Ismâ’îl’s (Ishmael’s) mother was sitting near the water. They asked her, ‘Do you allow us to stay with you?’ She replied, ‘Yes, but you will have no right to possess the water.’ They agreed to that.” The Prophet further said, “Ismâ’îl’s (Ishmael’s) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismâ’îl (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismâ’îl’s (Ishmael’s) mother had died, Ibrâhim (Abraham) came after Ismâ’îl’s (Ishmael’s) marriage in order to see his family that he had left before, but he did not find Ismâ’îl (Ishmael) there. When he asked Ismâ’îl’s (Ishmael’s) wife about him, she replied, ‘He has gone in search of our livelihood.’ Then he asked her about their way of living and their condition, and she replied, ‘We are living in misery; we are living in hardship and destitution,’ complaining to him. He said, ‘When your husband returns, convey my salutation to him and tell him to change the threshold of
the gate (of his house).’ When Ismā‘īl (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, ‘Has anyone visited you?’ She replied, ‘Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.’ On that Ismā‘īl (Ishmael) said, ‘Did he advise you anything?’ She replied, ‘Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.’ Ismā‘īl (Ishmael) said, ‘It was my father, and he has ordered me to divorce you. Go back to your family.’ So, Ismā‘īl (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished and called on them again but did not find Ismā‘īl (Ishmael). So he came to Ismā‘īl’s (Ishmael’s) wife and asked her about Ismā‘īl (Ishmael). She said, ‘He has gone in search of our livelihood.’ Ibrāhīm (Abraham) asked her, ‘How are you getting on?’ asking her about their sustenance and living. She replied, ‘We are prosperous and well-off (i.e. we have everything in abundance).’ Then she thanked Allāh, Ibrāhīm (Abraham) said, ‘What kind of food do you eat?’ She said, ‘Meat.’ He said, ‘What do you drink?’ She said, ‘Water.’ He said, ‘O Allāh! Bless their meat and water.’ The Prophet added, “At that time they did not have grain, and if they had grain, he would have also invoked Allāh to bless it.” The Prophet added, “If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makka.”
Ibrâhim (Abraham) said to Ismâ‘îl’s (Ishmael’s) wife, ‘When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.’ When Ismâ‘îl (Ishmael) came back, he asked his wife, ‘Did anyone call on you?’ She replied, ‘Yes, a good-looking old man came to me,’ so she praised him and added, ‘He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.’ Ismâ‘îl (Ishmael) asked her, ‘Did he give you any piece of advice?’ She said, ‘Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.’ On that Ismâ‘îl (Ishmael) said, ‘It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.’ Then Ibrâhim (Abraham) stayed away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismâ‘îl (Ishmael) under a tree near Zam-zam, sharpening his arrows. When he saw Ibrâhim (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhim (Abraham) said, ‘O Ismâ‘îl (Ishmael)! Allâh has given me an order.’ Ismâ‘îl (Ishmael) said, ‘Do what your Lord has ordered you to do.’ Ibrâhim (Abraham) asked, ‘Will you help me?’ Ismâ‘îl (Ishmael) said, ‘I will help you.’ Ibrâhim (Abraham) said, ‘Allâh has ordered me to build a house here,’ pointing to a hillock higher than the land surrounding it.’ The Prophet ﷺ added, ‘Then they raised the foundations of the House (i.e. the Ka‘ba). Ismâ‘îl (Ishmael) brought the stones and Ibrâhim (Abraham) was building, and when the walls became
high, Ismā'īl (Ishmael) brought this stone[1] and put it for Ibrāhīm (Abraham) who stood over it and carried on building, while Ismā'īl (Ishmael) was handing him the stones, and both of them were saying, ‘O our Lord! Accept (this service) from us, verily, You are the All-Hearer, the All-Knower.’ ” (V.2:127) The Prophet added, “Then both of them went on building and going round the Ka'ba saying: ‘O our Lord! Accept (this service) from us, verily, You are the All-Hearer, the All-Knower.’ ” (V.2:127). [4:583-O.B]

1416. Narrated Abū Dhar: I said, “O Allah's Messenger! Which mosque was first built on the surface of the earth?” He said, “Al-Masjid-ul-Ḥarām (at Makka).” I said, “Which was built next?” He replied, “Al-Masjid-ul-Aqṣā (at Jerusalem).” I said, “What was the period of construction between the two?” He said, “Forty years.” He added, “Wherever (you may be, and) the Salāt (prayer) time becomes due, perform the Salāt (prayer) there, for the best thing is to do so [i.e. to offer the Salāt (prayers) in time].” [4:585-O.B]


[1] This very stone is still preserved in the Sacred Mosque in Makka and is situated between the Ka’ba and Zam-zam, and one can see the foot-marks of Ibrāhīm (Abraham) over it.
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Majid. [O Allah! Send Your Salat (Graces, Honours and Mercy) on Muhammad and on his wives and on his offspring, as You sent Your Salat (Graces, Honours and Mercy) on Ibrâhim’s (Abraham’s) family and send Your Blessings on Muhammad and on his wives and on his offspring as You sent Your Blessings on Ibrâhim’s (Abraham’s) family, for You are the Most Praiseworthy, the Most Glorious].” [4:588-O.B]

1418. Narrated Ibn ‘Abbâs : The Prophet used to seek refuge with Allah for Al-Uasan and Al-Husain and say: “Your forefather [i.e. Ibrâhim (Abraham)] used to seek refuge with Allah for Ismâ’îl (Ishmael) and Isbâque (Isaac) by reciting the following: ‘O Allah! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.’” [4:590-O.B]

CHAPTER 4. Allah’s Statement:-
“And tell them about the guests (the angels) of Ibrâhim (Abraham).” (V.15:51) And also Allah’s Statement:- “When Ibrâhim (Abraham) said: My Lord! Show me how You give life to the dead.” (V.2:260)

1419. Narrated Abû Huraira : Allah’s Messenger said, “We are more liable to be in doubt than Ibrâhim (Abraham) when he said, ‘My Lord! Show me how You give life to the dead.’ He (Allah) said: ‘Do you not believe?’ He [Ibrâhim (Abraham)] said: ‘Yes, (I believe) but to be stronger in Faith.’” (V.2:260). And may Allah send His Mercy on Lout (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long
time as Yūsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared).”[1] [4:591-O.B]

CHAPTER 5. The Statement of Allāh: “And mention in the Book (the Qur’ān) Ismā’īl (Ishmael). He was true to what he promised.” (V.19:54)

1420. Narrated Salama bin Al-Akwa': The Prophet ﷺ: When some persons of the tribe of Aslam were practising archery (i.e. the throwing of arrows), Allāh’s Messenger ﷺ said, “O offspring of Ismā’īl (Ishmael)! Practise archery (i.e. arrow-throwing) as your father was a great archer (i.e. arrow-thrower). I am with (on the side of) the son of so-and-so.” Hearing that, one of the two teams stopped throwing. Allāh’s Messenger ﷺ asked them, “Why are you not throwing?” They replied, “O Allah’s Messenger! How shall we throw when you are with the opposite team?” He said, “Throw, for I am with you all.” [4:592-O.B]

CHAPTER 6. The Statement of Allāh: “And to Thamūd (people, We sent) their brother Sāleh (Salih)...” (V.11: 61)

1421. Narrated Ibn ‘Umar: When Allāh’s Messenger ﷺ landed at Al-Ḥijr during the Ghazwa of Tabūk, he ordered his companions not to drink water from its well or reserve water from it. They said, “We have...

[1] The Prophet ﷺ describes Yūsuf (Joseph) as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. What the Prophet ﷺ makes such a supposition, is that, he only wants to emphasise the fact that is that, Yūsuf (Joseph) was a patient man, but surely, he does not mean that he is less patient than Yūsuf (Joseph).
already kneaded the dough with its water, and also filled our bags with its water.” On that, the Prophet ordered them to throw away the dough and pour out the water. [4:561-O.B]

CHAPTER 7. “Or were you witnesses when death approached Ya’qūb (Jacob)? When he said unto his sons...” (V.2:133)

1422. Narrated (Ibn ‘Umar) : The Prophet said, “The honourable is the son of the honourable, the son of the honourable, the son of the honourable i.e. Yūsuf (Joseph), the son of Ya’qūb (Jacob), the son of Ishāq (Isaac), the son of Ibrāhim (Abraham)” [4:596-O.B]

CHAPTER 8. The story of Al-Khīḍr with Mūsā (Moses)

1423. Narrated Abū Huraira : The Prophet said, “Al-Khīḍr was named so because he sat over a barren white land, it turned green with plantation after (his) sitting over it.” [4:614-O.B]

CHAPTER 9.

1424. Narrated Jābir bin ‘Abdullāh : We were with Allāh’s Messenger picking Al-Kabāth (the fruits of the ‘Arāk trees), and Allāh’s Messenger said, “Pick the black ones, for they are the best.” The companions asked, “Were you a shepherd?” He replied, “There was none amongst the Prophets but was a shepherd.” [4:618-O.B]

CHAPTER 10. The Statement of Allāh: “And Allāh has set forth an example for those who believe, the wife of Fir‘aun (Pharaoh) ...... (up
55. The Book of the Stories of the Prophets

1425. Narrated Abū Mūsa: Allah’s Messenger Ṭayyibah (obedient to Allah)’. (V.66:11, 12)

Many amongst men reached (the level of) perfection but none amongst the women reached this level except Āsīya, Fir‘aun’s (Pharaoh’s) wife; and Maryam (Mary), the daughter of ‘Imrān. And no doubt, the superiority of ‘Aisha to other women is like the superiority of Tharīd (i.e. a meat and bread dish) to other meals.” [4:623-O.B]

CHAPTER 11. The Statement of Allah: “And verily, Yūnus (Jonah) was one of the Messengers... (up to).... and he had done an act worthy of blame.” (V.37: 139-142)

1426. Narrated Ibn ‘Abbās: The Prophet, Ṭayyibah (obedient to Allah)’ said, “No slave (of Allah) should say that I am better than Yūnus bin Matta.” So the Prophet mentioned his father’s name with his name. [4:625-O.B]

CHAPTER 12. The Statement of Allah: “And to Dā’ūd (David) We gave the Zabūr (Psalms).” (V.4:163)

1427. Narrated Abū Huraira: The Prophet Ṭayyibah (obedient to Allah)’ said, “The reciting of the Zabūr (i.e. Psalms) was made easy for Dā’ūd (David) He used to order that his riding animals be saddled, and would finish reciting the Zabūr before they were saddled. And he would never eat except from the earnings of his manual work.” [4:628-O.B]

CHAPTER 13. The Statement of Allah: “And to Dā’ūd (David) We gave Sulaimān (Solomon) (for a son).”
How excellent (a) slave! Verily he was ever oft-returning in repentance (to Us)”. (V.38:30)

1428. Narrated Abū Huraira:
I heard Allah’s Messenger saying, “My example and the example of the people is like that of a man who lit a fire, moths and other insects started falling into it.” He also said, “There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, ‘It has taken your child.’ The first said, ‘But it has taken your child.’ So they both carried the case before (the Prophet) Dâ’ūd (David) who judged that the living child be given to the elder lady. So both of them went to Sulaimân (Solomon), the son of Dâ’ūd (David) and informed him (of the case). He said, ‘Bring me a knife so as to cut the child into two pieces and distribute it between them.’ The younger lady said, ‘May Allah be Merciful to you! Don’t do that, for it is her (i.e. the other lady’s) child.’ So he gave the child to the younger lady.” [4:637(A,B)-O.B]

CHAPTER 14. The Statement of Allah: “And (remember) when the angels said: ‘O Maryam (Mary)! Verily, Allah has chosen you ... (upto) ... as to which of them should be charged with the care of Maryam (Mary).” (V.3:42-44)

1429. Narrated ‘Ali: I heard the Prophet saying, “Maryam (Mary), the daughter of ‘Imrân, was the best among the women (of the world of her time) and Khadlja is the best amongst the women. (of this nation).” [4:642-O.B]

1430. Narrated Abū Huraira:
I heard Allah’s Messenger saying, “Maryam (Mary), the daughter of ‘Imrân, was the best among the women (of the world of her time) and Khadlja is the best amongst the women. (of this nation).” [4:642-O.B]
saying, “Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands’ properties.” [4:643(B)-O.B]

CHAPTER 15. The Statement of Allâh - “O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion....(upto).... (And Allâh is All-Sufficient) as a Disposer of affairs.” (V.4:171)

1431. Narrated ‘Ubdâ b. ‘Abbâs: The Prophet said, “If anyone testifies that ‘La ilâha ill-Allâh (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad is His slave and His Messenger, and that ‘Isâ (Jesus) is Allâh’s slave and His Messenger and His Word (“Be!” — and he was) which He bestowed on Maryam (Mary) and a Spirit created by Him, and that Paradise, is the truth, and Hell is the truth’, Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few.” [4:644-O.B]

CHAPTER 16. The Statement of Allâh - “And mention in the Book (the Qur’ân, O Muhammad صلی الله علیه و سلم, the story of) Maryam (Mary), when she withdrew in seclusion from her family ....” (V.19: 16)

1432. Narrated Abû Hurâira: The Prophet said, “None spoke in cradle but three: (The first was) ‘Isâ (Jesus), (the second child was): There was a man from Bani Israel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), ‘Shall I answer her or keep on praying?’ (He went on praying and did not answer...
55. The Book of the Stories of the Prophets

her.) His mother said, ‘O Allāh! Do not let him die till he sees the faces of prostitutes.’ So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, ‘O child! Who is your father?’ The child replied, ‘The shepherd.’ (After hearing this) the people said, ‘We shall rebuild your hermitage of gold,’ but he said, ‘No, of nothing but mud.’ (The third was the hero of the following story): A lady from Bani Isra’il was nursing her child at her breast when a handsome rider passed by her. She said, ‘O Allāh! Make my child like him.’ On that the child left her breast, and facing the rider said, ‘O Allāh! Do not make me like him.’ The child then started sucking her breast again”. Abū Huraira further said, “As if I were now looking at the Prophet ﷺ sucking his finger (in way of demonstration).” (The Prophet ﷺ continued “After a while they (some people) passed by, with a lady-slave and she (i.e. the child’s mother) said, ‘O Allāh! Do not make my child like this (slave-girl)! On that the child left her breast and said, ‘O Allāh! Make me like her.’ When she asked why, the child replied, ‘The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.’” [4:645-O.B]
1433. Narrated Ibn ‘Umar: The Prophet said, “I saw Mūsa (Moses), Iesâ (Jesus) and Ibrāhim (Abraham) (on the night of my Ascension to the heavens). Iesâ (Jesus) was of red complexion, curly hair and a broad chest. Mūsa (Moses) was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutt.” [4:648-O.B]

1434. Narrated (Ibn ‘Umar): The Prophet mentioned Masih Ad-Dajjāl in front of the people saying, Allah is not one-eyed while Masih Ad-Dajjāl is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Ka‘ba last night, I saw in my dream a man of brown colour the best, one can see amongst brown colour and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka‘ba. I asked, ‘Who is this?’ They replied, ‘This is Iesâ (Jesus), son of Maryam (Mary).’ Behind him I saw a man who had short and curly hair and was blind in the right eye, resembling Ibn Qatān in appearance. He was placing his hands on the shoulders of a person while performing Tawāf around the Ka‘ba. I asked ‘Who is this?’ He replied, ‘Masīh Ad-Dajjāl.’ ” [4:649-O.B]

1435. Narrated (Ibn ‘Umar): No, By Allah, the Prophet did not tell that Iesâ (Jesus) was of red complexion but said, “While I was sleeping (in my dream) I saw myself circumambulating the Ka‘ba, suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head.
I asked, ‘Who is this?’ The people said, ‘He is the son of Maryam (Mary).’ Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, ‘Who is this?’ They replied, ‘He is Ad-Dajjál.’ The one who resembled to him among the people, was Ibn Qatan.” [4:650-O.B]

1436. Narrated Abü Huraira رضي الله عنه: I heard Allah’s Messenger صلى الله عليه وسلم saying, “I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e. ‘Iesa (Jesus)].” [4:651-O.B]

1437. Narrated (Abü Huraira) رضي الله عنه: Allah’s Messenger صلى الله عليه وسلم said, “Both in this world and in the Hereafter, I am the nearest of all the people to ‘Iesa (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one. (i.e. Islamic Monotheism).” [4:652-O.B]

1438. Narrated (Abü Huraira) رضي الله عنه: The Prophet صلى الله عليه وسلم said, “‘Iesa (Jesus), the son of Maryam (Mary), seeing a man stealing, asked him, ‘Did you steal?’ He said, ‘No, by Allah, except Whom there is no other Ilâh (God) - Là ilâha ill-Allâh (none has the right to be worshipped but Allâh).’ ‘Iesa (Jesus) said, ‘I believe in Allah and deny (or suspect) my eyes.’ ” [4:653-O.B]

1439. Narrated ‘Umar رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, “Do not exaggerate in praising me as the Christians praised the son of
Maryam (Mary),[1] for I am only a slave. So, call me the slave of Allâh and His Messenger.” [4:654-O.B]

CHAPTER 17. The advent (descent) of ‘Iesa (Jesus), son of Maryam (Mary).

1440. Narrated Abû Huraira (رضي الله عنه) said: Allâh’s Messenger (صلى الله عليه وسلم) said, “How will you be when the son of Maryam (Mary) [i.e. ‘Iesa (Jesus)] descends amongst you, and he will judge people (by the law of the Qur'ân and not by the law of the Gospel). (See Fath Al-Bâri, Pages 304 and 305, Vol. 7). [4:658-O.B]

CHAPTER 18. What has been said about Banî Isrä‘îl.

1441. Narrated Hudhaifa (رضي الله عنه): I heard Allâh’s Messenger (صلى الله عليه وسلم) saying, “When Ad-Dajjâl appears, he will have fire and water along with him. What the people will consider as fire, will be cold water, and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold sweet water.” [4:659-O.B]

1442. Narrated (Hudhaifa) (رضي الله عنه): I also heard Allâh’s Messenger (صلى الله عليه وسلم) saying, “Once there was a man on his death-bed, who, losing every hope of surviving said to his family: ‘When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones have burnt, take and crush them into powder and wait for a windy day. [4:659-O.B]

[1] The Christians over-praised Iesa (Jesus) till they took him as a God besides Allâh.
55. The Book of the Stories of the Prophets

553. Narrated Abû Huraira: The Prophet said, “The Israelis used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number.” The people asked, “O Allah’s Messenger! What do you order us (to do)?” He said, “Obey the one who will be given the Bai’a — pledge first. Fulfil their (i.e. the caliphs’) rights, for Allah will ask them about (any short-comings) in ruling those whom Allah has put under their guardianship.” [4:661-O.B]

554. Narrated Abû Sa‘id: The Prophet said, “Surely you will follow the ways, of those nations who were before you, span by span and cubit by cubit (i.e. inch by inch) so much so that even if they entered a hole of a mastigär (sand-lizard), you would follow them.” We said, “O Allah’s Messenger! Do you mean the Jews and the Christians?” He replied, “Whom else?” (Meaning, of course, the Jews and the Christians.) [4:662-O.B]

555. Narrated ‘Abdullâh bin ‘Amr: The Prophet said, “Convey (my teachings) to the people even if it were a single Verse or a sentence (from the Qur’an or the Hadith).”

[1] If the Bai’a (pledge) is given to a caliph and after a while another caliph is given the Bai’a (pledge) by some members of the society, the common Muslims should abide by the Bai’a (pledge) given to the first caliph, for the election of the second is invalid.
55. The Book of the Stories of the Prophets

Sunna), and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie against me intentionally, then surely let him occupy his seat in the (Hell) Fire.” [4:667-O.B]

1446. Narrated Abū Huraira صلی الله عـبـه وسلم: Allah’s Messenger صلی الله عـبـه وسلم said, “The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards).” [4:668-O.B]

1447. Narrated Jundab bin 'Abdullâh صلی الله عـبـه وسلم: Allah’s Messenger صلی الله عـبـه وسلم said, “Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, ‘My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.’” [4:669-O.B]

(The tale of a leper, a bald man and a blind man)

1448. Narrated Abû Huraira صلی الله عـبـه وسلم that he heard Allah’s Messenger صلی الله عـبـه وسلم saying, “Allâh willed to test three Israelis who were a leper, a blind man and a bald headed man. So, he sent them an angel who came to the leper and said, ‘What thing do you like most?’ He replied, ‘Good colour and good skin’ for the people have a strong aversion to me.’ The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, ‘What kind of property do you like best?’ He replied, ‘Camels.’ So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), ‘May Allâh bless
you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).’ The angel said, ‘I think I know you. Were you not a leper to whom the people had a strong aversion? Weren’t you a poor man, and then Allah gave you (all this property).’ He replied, ‘(This is all wrong), I got this property
through inheritance from my forefathers.' The angel said, 'If you are telling a lie, then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allah gave me back my eyesight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e. three men) have been tested and Allah is pleased with you and is angry with your two companions.' [4:670-O.B]

1449. Narrated Abû Sa`id (Al-Khudri): The Prophet said, "There was a man from Banî Israel who murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such village. (So he left
for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allâh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven.” [4:676-O.B]

1450. Narrated Abû Huraira : Allâh’s Messenger said, “A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller, ‘Take your gold, as I have bought only the land from you, but I have not bought the gold from you.’ The (former) owner of the land said, ‘I have sold you the land with everything in it.’ So both of them took their case before a man who asked, ‘Do you have children?’ One of them said, ‘I have a boy.’ The other said, ‘I have a girl.’ The man said, ‘Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.’ ” [4:678-O.B]

1451. Narrated Usâma bin Zaid : Allâh’s Messenger said, “Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don’t approach it, and
if plague should appear in a land where you are present, then don’t leave that land in order to run away from it (i.e. plague).” [4:679-O.B]

1452. Narrated ‘Āisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: I asked Allâh’s Messenger صلى الله عليه وسلم about the plague. He told me that it was a punishment sent by Allâh on whom he wished, and Allâh made it a source of mercy for the believers, for if one at the time of the spread of a plague epidemic stays in his country patiently hoping for Allâh’s Reward and believing that nothing will befall him except what Allâh has written for him, he will get a reward similar to that of a martyr.” [4:680-O.B]

1453. Narrated Ibn Mas‘ūd رضي الله عنه: As if I saw the Prophet صلى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, “O Allâh! Forgive my nation, for they have no knowledge.” [4:683-O.B]

1454. Narrated Ibn ‘Umar رضي الله عنه: The Prophet صلى الله عليه وسلم said, “While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection.” [4:692-O.B]
CHAPTER 19. The virtues (and merits of the Prophet and the tribes etc.).

1455. Narrated Abū Huraira (رضي الله عنه) Allah’s Messenger صلی الله عليه وسلم said, “You see that the people are (like) metals (of different natures). Those who were the best in the Pre-Islamic Period of Ignorance are also the best in Islam if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e. a hypocrite).” [4:699-03]

1456. Narrated (Abū Huraira) (رضي الله عنه) The Prophet صلی الله عليه وسلم said, “The tribe of Quraish has precedence over the people in this connection (i.e. the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them. People are (like) metals (of different natures): The best amongst them in the Pre-Islamic Period of Ignorance are the best in Islam provided they comprehend religious knowledge. You will find that the best amongst the people in this respect (i.e. of ruling) is he who hates it (i.e. the idea of ruling) most, till he is given the Bai’a (pledge).” [4:700-03]

CHAPTER 20. Virtues of Quraish.

1457. Narrated Mu‘āwiya (رضي الله عنه) that he was informed that ‘Abdullâh bin ‘Amr bin Al-‘Aas (رضي الله عنه) said that there would be a king from the tribe of Qahtân. On that Mu‘āwiya became angry, got up and then praised Allâh as He deserved, and said, “Now then, I have heard that some men amongst you...
55. The Book of the Stories of the Prophets

narrate things which are neither in the Holy Book, nor have been told by Allâh’s Messenger صلی الله علیه وسلام. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allâh’s Messenger صلی الله علیه وسلم saying, ‘Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allâh will destroy him as long as they abide by the laws of the religion.’” [4:704-O.B]

1458. Narrated Abû Huraira ﷺ:
Allâh’s Messenger صلی الله علیه وسلام said, “The tribe of Quraish, the Ansâr, the (people of the tribe of) Juhaïna, Muzainâ, Aslam, Ashja‘, and Ghifar are my Mawâlî (helpers, protectors etc.) and they have no Maula (helper, protector etc.) except Allâh and His Messenger.” [4:707-O.B]

1459. Narrated Ibn ‘Umar ﷺ:
The Prophet صلی الله علیه وسلام said: “Authority of ruling will remain with Quraish even if only two of them remain.” [4:705-O.B]

1460. Narrated Jubair bin Mu‘im ﷺ:
‘Uthmân bin Affân ﷺ and I went (to the Prophet صلی الله علیه وسلام) and said, “O Allâh’s Messenger! You gave property to Bani Al-Muṭṭalib and did not give us, although we and they are of the same degree of relationship to you.” The Prophet صلی الله علیه وسلام said, “Only Bani Hâshim and Bani Al-Muṭṭalib are one thing (as regards family status).” [4:706-O.B]
CHAPTER 21.

1461. Narrated Abū Dhar : The Prophet said, “None claims to be the son of any other than his real father knowingly, but he has disbelieved in Allāh, and if somebody claims to belong to some folk to whom he does not belong, then let such a person take his place in the (Hell) Fire.” [4:711-O.B]

1462. Narrated Wâthila bin Al-Asqa‘ : Allah’s Messenger said, “Verily, one of the worst lies is to claim falsely to be the son of someone other than one’s real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said.” [4:712-O.B]

CHAPTER 22. The mention of the tribes of Aslam, Ghifâr, Muzaina, Juhaina, and Ashja‘.

1463. Narrated Ibn ‘Umar : While Allâh’s Messenger was on the pulpit, he said, “The tribe of Ghifâr, Allâh forgave them. And the tribe of Aslam, Allâh saved them. The tribe of ‘Usaiya disobeyed Allâh and His Messenger.” [4:716-O.B]

1464. Narrated Abū Bakra : Al-Aqra‘ bin Ḥabīb said to the Prophet, “Nobody gave you the Bai’a (pledge) but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifâr, Muzaina.” (Ibn Abi Ya’qûb is in doubt whether Al-Aqra‘ added, ‘And Juhaina.’) The Prophet said, “Don’t you think that the tribes of Aslam, Ghifâr, Muzaina (and also perhaps) Juhaina are better than the tribes of Bani Tamîm, Bani Aamir, Asad, and Ghatafân?” Somebody said,
"They were unsuccessful and losers!"
The Prophet said, “Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter).” [4:719(A)-O.B]

1465. Narrated Abû Huraira: (The Prophet said), “(The people of) Bani Aslam, Ghifâr and some people of Muzaina (or some people of Juhanâ or Muzaina) are better with Allâh (or on the Day of Resurrection) than the tribes of Asad, Tamîm, Hawâzîn and Ghâṭafân.” [4:719(B)-O.B]

CHAPTER 23. The mention of Qâhtân tribe.

1466. Narrated (Abû Huraira): The Prophet said, “The Hour will not be established unless a man from the tribe of Qâhtân appears, driving the people with his stick (i.e. ruling them with violence and oppression).” [4:720(A)-O.B]

CHAPTER 24. What is forbidden of the Da‘wa (call, tradition or custom) of the Pre-Islamic Period of Ignorance?

1467. Narrated Jâbir: We were in the company of the Prophet in a Ghazwa. A large number of Muhâjîrîn (emigrants) joined him and among the Muhâjîrîn (emigrants) there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Ansârî man (a man from among the supporters) on the hip. The Ansârî got so angry that both of them called their people. The Ansârî said, “Help, O Ansâr!” And the Muhâjîr (emigrant) said, “Help, O Muhâjîrîn (emigrants)!” The Prophet came out and said, “What is
wrong with the people (as they are calling) this call of the Pre-Islamic Period of Ignorance?" Then he said, "What is the matter with them?" So he was told about the stroke of the Muhājir (emigrant) to the Aņşārī. The Prophet said, "Stop this for it is an evil call." Abdullah bin Ubai bin Salīl (a hypocrite) said, "The emigrants have called (and gathered against us); so when we return to Al-Madina, surely, the more honourable people will expel therefrom the meaner." Upon that ‘Umar said, "O Allāh’s Prophet! Shall we not kill this evil person (i.e. Abdullah bin Ubai bin Salīl)?" The Prophet said, "(No), lest the people should say that Muḥammad used to kill his companions." [4:720(B)-O.B]


1468.Narrated Abū Huraira: Allāh’s Messenger said, "Amr bin Luhāi bin Qam’a bin Khindif was the father of Khuzā‘a."

1469. Narrated (Abū Huraira): "The Prophet said, "I saw ‘Amr bin ‘Aamir bin Luhāi Al-Khuzā‘i dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of As-Sawā ‘ib) setting free she-camels in the names of their false gods (idols and other false deities)."

CHAPTER 26. The story of the conversion of Abū Dhar (Al-Ghifārī) to Islām.

1470. Narrated (Abū Jamra): Ibn ‘Abbās said to us, "Shall I tell you the story of Abū Dhar’s conversion to Islām?" We said, "Yes." He said, "Abū Dhar said: I was a man from the
tribe of Ghifar. We heard that a man had appeared in Makka claiming to be a Prophet. I said to my brother, ‘Go to that man and talk to him and bring me his news.’ He set out, met him and returned. I asked him, ‘What is the news with you?’ He said, ‘By Allah, I saw a man enjoining what is good and forbidding what is evil.’ I said to him, ‘You have not satisfied me with this little information.’ So, I took a water-skin and a stick and proceeded towards Makka. Neither did I know him (i.e. the Prophet صلى الله عليه وسلم), nor did I like to ask anyone about him. I kept on drinking Zam-zam water and staying in the mosque. Then ‘Ali passed by me and said, ‘It seems you are a stranger?’ I said, ‘Yes.’ He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the mosque to ask about the Prophet صلى الله عليه وسلم but no one told me anything about him. ‘Ali passed by me again and asked, ‘Hasn’t the man recognised his dwelling place yet?’ I said, ‘No.’ He said, ‘Come along with me.’ He asked me, ‘What is your business? What has brought you to this town?’ I said to him, ‘If you keep my secret, I will tell You.’ He said, ‘I will do,’ I said to him, ‘We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.’ ‘Ali said (to Abū Dhar), ‘You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away
then.' 'Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet to whom I said, 'Present (the principles of) Islâm to me.' When he did, I embraced Islâm immediately. He said to me, 'O Abû Dhar! Keep your conversion as a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Him Who has sent you with the Truth, I will announce my conversion to Islâm publicly amongst them (i.e. the infidels),' Abû Dhar went to the mosque, where some people from Quraish were present, and said, 'O folk of Quraish! I testify that Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh), and I (also) testify that Muhammad is His (Allâh’s) slave and His Messenger.' (Hearing that) the Quraish men said, 'Get at this Sâbi' (i.e. Muslim)!’ They got up and beat me nearly to death. Al-‘Abbâs saw me and threw himself over me to protect me. He then faced them and said, ‘Woe to you! You want to kill a man from the tribe of Ghifâr, although your trade and your communications are through the territory of Ghifâr?’ They therefore left me. The next morning I returned (to the mosque) and said the same as I have said on the previous day. They again said, ‘Get at this Sâbi!’ I was treated in the same way as on the previous day, and again Al-‘Abbâs found me and threw himself over me to protect me and told them the same as he had said the day before.’ So, that was the conversion of Abû Dhar (may Allah be Merciful to him) to Islâm.” [4:725-O.B]
CHAPTER 27. Whoever related himself to his forefathers either in Islam or in the Pre-Islamic Period of Ignorance.

1471. Narrated Ibn ‘Abbâs : When the Verse: “And warn your tribe (O Muhammad) of near kindred.” (V.26:214) was revealed, the Prophet started calling the Arab tribes, “O Banî Fîhr, O Banî ‘Adî,” (mentioning first) the various branch-tribes of Quraish. [4:727-O.B]

CHAPTER 28. Whoever liked that his ancestors should not be abused.

1472. Narrated ‘Aisha : Once Hassân bin Thâbit asked the permission of the Prophet to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet said, “What about the fact that I have common descent with them?” Hassân replied, “I shall take you out of them as a hair is taken out of dough.” [4:731(A)-O.B]

CHAPTER 29. What has been said about the names of Allâh’s Messenger.

1473. Narrated Jubair bin Mut‘im : Allâh’s Messenger said, “I have five names: I am Muḥammad and Aḥmad; I am Al-Mâhî through whom Allâh will eliminate Kufr i.e. disbelief (infidelity); I am Al-Ḥâshîr who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-‘Aaqib (i.e. there will be no Prophet after me).” [4:732-O.B]

1474. Narrated Abû Huraira : Allâh’s Messenger said, “Doesn’t it astonish you how Allâh protects me from the Quraish’s abusing and cursing? They abuse Mudhammam
and curse Mudhammam while I am Muhammad (and not Mudhammam)"[1] [4:733-O.B]

CHAPTER 30. The last (i.e. the end) of all the Prophets (Muḥammad صلى الله عليه وسلم).

1475. Narrated Jābir bin ‘Abdullâh صلى الله عليه وسلم said, “My example and the example of the other Prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people entered the house, they wondered at its beauty and said, ‘But for the place of this brick (how splendid the house will be)!” [4:734-O.B]

1476. Narrated Abū Huraira صلى الله عليه وسلم as above (Hadith No. 1475) in another quotation (adding): Except for a place of one brick in a corner. And the Prophet صلى الله عليه وسلم added: “So I am that brick, and I am the end (last) of the Prophets.” [4:735-O.B]

CHAPTER 31. The death of the Prophet صلى الله عليه وسلم.

1477. Narrated ‘Aisha صلى الله عليه وسلم died when he was sixty three years old. [4:736-O.B]

CHAPTER 32.

1478. Narrated As-Sâ‘ib bin Yazīd صلى الله عليه وسلم: When he was ninety-four years old, quite strong and of straight figure. He said, “I know that I enjoyed my hearing and seeing powers only because of the invocation of Allāh’s

[1] ‘Muḥammad’ literally means ‘highly praised,’ while Mudhammam means ‘greatly dispraised’. The infidels, out of hatred, refrained from calling the Prophet صلى الله عليه وسلم by his right name: they called him by a name bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet صلى الله عليه وسلم.
CHAPTER 33. The description of the Prophet

1479. Narrated ‘Uqba bin Al-Harîth: (Once) Abû Bakr offered the ‘Asr prayer and then went out walking and saw Al-Hasan playing with the boys. He lifted him on his shoulders and said, “Let my parents be sacrificed for your sake! (You) resemble the Prophet, and not ‘Alî,” while ‘Alî was smiling. [4:742-O.B]

1480. Narrated Abû Juhaifa: “I saw the Prophet and Al-Hasan bin ‘Alî resembled him.” The subnarrator Ismâîl said to Abû Juhaifa, “Describe him for me.” He said, “He was white and his beard was black with some white hair. He promised to give us 13 young she-camels, but he expired before we could get them.” [4:744-O.B]

1481. (Narrated Ḥarîz bin ‘Uthmân): That he asked ‘Abdullâh bin Busr (i.e. the companion of the Prophet), “Did you see the Prophet when he was old?” he said, “He had a few white hair between the lower lip and the chin.” [4:746-O.B]

1482. (Narrated Râbi‘a bin Abî ‘Abdur Rahmân): I heard Anas bin Mâlik describing the Prophet saying, “He was of medium height, amongst the people, neither tall nor short; he had a rosy colour, neither absolutely white nor deep brown; his
hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in Makka receiving the Divine Inspiration, and stayed in Al-Madîna for ten more years. (Please see Hadîth No. 1580). When he expired, he had scarcely twenty white hair in his head and beard." [4:747-O.B]

1483. Narrated (Anas) رضي الله عنه : Allâh’s Messenger ﷺ was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allâh sent him (as a Messenger) when he was forty years old. Afterwards he resided in Makka for ten years and in Al-Madîna for ten more years. (Please see Hadîth No. 1580). When Allâh took him unto Him, there was scarcely twenty white hair in his head and beard, and then mentioned the whole narration. [4:748-O.B]

1484. Narrated Al-Barâ’ رضي الله عنه : Allâh’s Messenger ﷺ was the most handsome of all the people, and had the best appearance. He was neither very tall nor short. [4:749-O.B]

1485. Narrated Anas رضي الله عنه : He was asked, “Did the Prophet ﷺ use to dye (his) hair?” He said, “No, for there were only a few white hair on his temples.” [4:750-O.B]

1486. Narrated Al-Barâ’ bin ‘Azib رضي الله عنه : “The Prophet ﷺ was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome person than him.” [4:751-O.B]
1487. (Narrated Abū Ishāq): Al-Barâ’ was asked, “Was the face of the Prophet as bright as a sword?” He said, “No, but (as bright) as a moon.” [4:752-O.B]

1488. Narrated Abū Juhaifa that once he saw Allâh’s Messenger offering Salât (prayer) near Al-Bâthâ’ (at noon) while a spear-headed stick was planted in front of him (as a Sutra) (see the Hadith No. 313). In this quotation it is said, that the people (got up) and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk. [4:753-O.B]

1489. Narrated Abū Huraira Allâh’s Messenger said, “I have been sent (as a Messenger) in the best century of all the generations of Adam’s offspring since their creation.” [4:757-O.B]

1490. Narrated Ibn ‘Abbâs: Allâh’s Messenger used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allâh’s Messenger liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allâh’s Messenger parted his hair. [4:758-O.B]

1491. Narrated ‘Abdullâh bin ‘Amr: The Prophet was
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neither a *Fāhish* nor a *Mutafahhish*[1] (never used bad language). He used to say "The best amongst you are those who have the best manners and character." [4:759-O.B]

1492. Narrated ‘Āisha رضي الله عنها: Whenever Allah’s Messenger صلى الله عليه وسلم was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allah’s Messenger صلى الله عليه وسلم never took revenge (over anybody) for his own sake but (he did) only when Allah’s Legal Laws and Bindings were outraged in which case he would take revenge for Allah’s sake. [4:760-O.B]

1493. Narrated Anas رضي الله عنه: I have never touched silk and *Dībāj* (i.e. thick silk) softer than the palm of the Prophet صلى الله عليه وسلم nor have I smelt a perfume nicer than the sweat of the Prophet صلى الله عليه وسلم. [4:761-O.B]

1494. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: The Prophet صلى الله عليه وسلم was shier than a veiled virgin girl.[2] [4:762-O.B]

1495. Narrated (Shu’ba) a similar *Hadith* (No. 1494:) with the addition: “And if he (i.e. the Prophet صلى الله عليه وسلم) disliked something, the sign of aversion would appear on his face.” [4:763-O.B]

1 [Fāhish— one who speaks bad words; Mutafahhish— one who speaks obscene evil words to make people laugh.

2 This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.
1496. Narrated Abū Huraira unction of Name The Prophet ﷺ never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike). [4:764-O.B]

1497. Narrated ‘Āisha : The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so. [4:768(A)-O.B]


CHAPTER 34. The eyes of the Prophet ﷺ used to sleep, but his heart used not to sleep.

1499. Narrated Anas (bin Mâlik) told us about the night (Al-Mi ’râj: Ascension to the heavens) when the Prophet ﷺ was made to travel from the Ka’ba Mosque (Al-Masjid-ul-Harâm). Three persons (i.e. angels) came to the Prophet ﷺ before he was divinely inspired (as a Messenger), while he was sleeping in Al-Masjid-ul-Harâm. The first (of the three angels) said, “Which of them is he?” The second said, “He is the best of them.” The last of them said, “Take the best one.” That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet ﷺ were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all the Prophets. Their eyes sleep but their hearts do not sleep. Then Jibrael (Gabriel) took charge of the Prophet ﷺ.
and ascended along with him to the heaven. \[4:770-O.B\]

CHAPTER 35. The signs of Prophethood in Islâm.

1500. Narrated (Anas) رضي الله عنه : A bowl of water was brought to the Prophet صلى الله عليه وسلم while he was at Az-Zaurâ’. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water). (Qatâda) asked Anas, “How many people were you?” Anas replied, “Three hundred or nearly three hundred.” \[4:772-O.B\]

1501. Narrated ‘Abdullâh رضي الله عنه : We used to consider miracles as Allâh’s Blessings, but you people consider them to be a warning. Once we were with Allâh’s Messenger صلى الله عليه وسلم on a journey, and we ran short of water. He said, “Bring the water remaining with you.” The people brought a utensil containing a little water. He placed his hand in it and said, “Come to the blessed water, and the Blessing is from Allâh.” I saw the water flowing from among the fingers of Allâh’s Messenger صلى الله عليه وسلم, and no doubt, we used to hear the meals (food) glorifying Allâh, when it was being eaten (by him). \[4:779-O.B\]

1502. Narrated Abü Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “The Hour will not be established till you fight a nation wearing hairy shoes. [See the \textit{Hadith} No. 1262]. In the end of this quotation (it was stated): “A time will come when one of you will love to see me rather than to have his family and property doubled.” \[4:787-O.B\]
1503. Narrated (Abû Huraira) رضي الله عنه: The Prophet ﷺ said, “The Hour will not be established till you fight with the Khuza and the Kirmân from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair.” [4:788-O.B]

1504. Narrated (Abû Huraira) رضي الله عنه: Allah’s Messenger ﷺ said, “This branch from Quraish will ruin the people.” The companions of the Prophet ﷺ asked, ‘What do you order us to do (then)?’ He said, “I would suggest that the people should keep away from them.” [4:801-O.B]

1505. (Abû Huraira رضي الله عنه said) “I heard the trustworthy, truly inspired one (i.e. the Prophet ﷺ) saying, ‘The destruction of my followers will be brought about by the hands of some youngsters from Quraish.’ If you wish, I would name them: They are the children of so-and-so and the children of so-and-so.” [4:802-O.B]

1506. Narrated Hudhaifa bin Al-Yamân رضي الله عنه: The people used to ask Allah’s Messenger ﷺ about good, but I used to ask him about evil for fear that it might overtake me. Once I said, “O Allah’s Messenger! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?” He said, “Yes.” I asked, “Will there be good after that evil?” He said, “Yes, but it would be tainted with Dakhan (i.e. little evil).” I asked, “What will its Dakhan be?” He said, “There will be some people who will lead (people) according to principles other than my
55. The Book of the Stories of the Prophets

As-Sunna (legal ways). You will see their actions and disapprove of them.” I said, “Will there be any evil after that good?” He said, “Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it will be thrown in it (by them).” I said, “O Allâh’s Messenger! Describe those people to us.” He said, “They will belong to us and speak our language.” I asked, “O Allâh’s Messenger! What do you order me to do if such a thing should take place in my life?” He said, “Adhere to the group of Muslims and their chief.” I asked, “If there is neither a group (of Muslims) nor a chief (what shall I do)?” He said, “Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allâh while you are still in that state.” [4:803-O.B]

1507. Narrated ‘All: I relate the narrations of Allâh’s Messenger صلى الله عليه وسلم to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allâh’s Messenger صلى الله عليه وسلم saying, “In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur’an) and they will abandon Islâm as an arrow going out through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day Resurrection.” [4:808-O.B]

1508. Narrated Khabbâb bin Al-Aratt رضي الله عنه: We complained to Allâh’s
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Messenger (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka’ba, leaning over his Burd (i.e. covering sheet). We said to him, “Would you seek help for us? Would you pray to Allah for us?” He said, “Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveller from San’a (in Yemen) to Hadramout will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.” [4:809-O.B]

1509. Narrated Anas: The Prophet noticed the absence of Thâbit bin Qais. A man said, “O Allah’s Messenger! I shall bring you his news.” So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thâbit, “What’s the matter?” Thâbit replied, “An evil situation: A man used to raise his voice over the voice of the Prophet and so all his good deeds have been annulled and he is from the people of Hell.”[1] The man went back and told the Prophet that Thâbit had said so-and-so. (The subnarrator, Mûsa bin Anas said, “The man went to Thâbit again with glad tidings”). The Prophet said to him, “Go and say to Thâbit: ‘You are not from

[1] Thâbit is talking about himself using the third person singular instead of the first person.
the people of Fire, but from the people of Paradise.” [4:810-O.B]

1510. Narrated Al-Barâ’ bin ‘Azib رضي الله عنه: A man recited Sûrat Al-Kahf (in his prayer and in the house there was a (riding) animal which got frightened and started jumping. The man finished his prayer with Taslîm, but behold! A mist or a cloud hovered over him. He informed the Prophet صلى الله عليه وسلم of that and the Prophet said, “O so-and-so! Recite, for this (mist or cloud) was As-Sâkîna (tranquillity — a sign of peace and reassurance alongwith angels) descending for the recitation of the Qur’ân.” [4:811-O.B]

1511. Narrated Ibn ‘Abbâs رضي الله عنه: The Prophet صلى الله عليه وسلم paid a visit to a sick bedouin. The Prophet صلى الله عليه وسلم when visiting a patient used to say, “No harm will befall on you if Allâh will, it will be an expiation (for your sins).” So the Prophet صلى الله عليه وسلم said to the bedouin, “No harm will befall on you if Allâh will, it will be an expiation (for your sins).” The bedouin said, “You say an expiation? No, it is but a fever that is boiling or harassing an old man, and will lead him to the grave.” The Prophet صلى الله عليه وسلم said, “Yes, then may it be as you say.” [4:813-O.B]

1512. Narrated Anas رضي الله عنه: There was a Christian who embraced Isâlûm and read Sûrat Al-Baqarah and Al-‘Îmûrûn, and he used to write (the revelations) for the Prophet صلى الله عليه وسلم. Later on he reverted to Christianity again and he used to say: “Muḥammad knows nothing but what I have written for him.” Then Allâh caused him to die.
and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, “This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them.” They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, “This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them.” They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

[4:814-O.B]

1513. Narrated Jâbir : (Once) the Prophet said, “Have you got carpets?” I replied, “Whence can we get carpets?” He said, “But you shall soon have carpets.” I used to say to my wife “Remove your carpets from my sight,” but she would say, “Didn’t the Prophet tell you that you would soon have carpets?” So I would give up my request. [4:825-O.B]

1514. Narrated Sa’d bin Mu’âdh that he told Umaiya bin Khalaf, “I have heard Muhammad saying that he will kill you.” Umaiya said, “Will he kill me?” Sa’d said, “Yes.” (Umaiya said) “By Allâh! When Muhammad (صلی الله علیه ورسالتم) says a thing, he never tells a lie.” So Allâh killed him in the (battle) of Badr. [4:826-O.B]
1515. Narrated Usâma bin Zaid (I got the news) that Jibrael (Gabriel) came to the Prophet while Umm Salama was present. Jibrael (Gabriel) started talking to the Prophet and then left. The Prophet said to Umm Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handsome person amongst the companions of the Prophet)." Later on Umm Salama said, "By Allah! I thought he was none but Dilya, till I heard the Prophet talking about Jibrael (Gabriel) in his Khutba (religious talk)." or likewise. [4:827-O.B]

1516. Narrated ‘Abdullâh bin ‘Umar : Allah’s Messenger said, "I saw (in a dream) the people assembled in a gathering, and then Abü Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allah forgive him. Then ‘Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone stronger amongst the people who could draw the water as strongly as ‘Umar, till all the people drank their fill and watered their camels that knelt down there." [4:828-O.B]

CHAPTER 36. The Statement of Allah : "Those to whom We gave the Scripture (Jews & Christians) recognise him (Muhammad or the Ka’ba at Makka) as they recognise their sons; but verily, a party of them conceal the truth while they know it”. (V.2:146)

1517. Narrated (‘Abdullâh bin ‘Umar) : The Jews came to Allah’s Messenger and told him
that a man and a woman from amongst them had committed illegal sexual intercourse. Allâh’s Messenger صلی الله عليه وسلم said to them, “What do you find in the Taurât [Torah (Old Testament)] as regarding the legal punishment of Ar-Rajm (i.e. stoning to death those married persons who commit the crime of illegal sexual intercourse)?” They replied, “(but) we announce their crime and lash them.” ‘Abdullâh bin Salâm said, “You are telling a lie; the Taurât (Torah) contains the order of Rajm.” They brought and opened the Taurât (Torah) and one of them placed his hand on the verse of Rajm and read the verses preceding and following it.

‘Abdullâh bin Salâm said to him, “Lift your hand.” When he lifted his hand, the verse of Rajm was written there. They said, “Muhammad صلى الله عليه وسلم has told the truth; the Taurât (Torah) has the verse of Rajm.” The Prophet صلى الله عليه وسلم then gave the order that both of them should be stoned to death.

[4:829-O.B]

CHAPTER 37. The demand of Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم) to the Prophet صلى الله عليه وسلم to show them a miracle. The Prophet صلى الله عليه وسلم showed them the splitting of the moon.

1518. Narrated ‘Abdullâh bin Mas’ûd that during the lifetime of the Prophet صلى الله عليه وسلم the moon was split into two parts and on that the Prophet صلى الله عليه وسلم said, “Bear witness (to this).” [4:830-O.B]

1519. Narrated ‘Urwa Al-Bârquisthat the Prophet صلى الله عليه وسلم gave him one Dinár so as to buy a sheep for
him. ('Urwa) bought two sheeps for him with the money. Then he sold one of the sheep for one Dinâr, and brought one Dinâr and a sheep to the Prophet. On that, the Prophet invoked Allâh to bless him in his deals. So ('Urwa) used to gain (from any deal) even if he bought dust.”

[4:836-O.B]
56. The Book of Merits of the Companions of the Prophet

56. THE BOOK OF VIRTUES AND MERITS OF THE COMPANIONS OF THE PROPHET

[And any Muslim who enjoyed the company of the Prophet or saw him, is regarded as one of his companions].

CHAPTER 1.

1520. Narrated Jubair bin Mut‘im: A woman came to the Prophet who ordered her to return to him again. She said, “What if I came and did not find you?” as if she wanted to say, “If I found you dead?” The Prophet said, “If you should not find me, go to Abû Bakr.” [5:11-O.B]

1521. Narrated ‘Ammâr: I saw Allah’s Messenger and there was none with him but five slaves, two women and Abû Bakr (i.e. those were the only converts to Islam then). [5:12-O.B]

1522. Narrated Abû Ad-Dardâ': While I was sitting with the Prophet, Abû Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet said, “Your companion has had a quarrel.” Abû Bakr greeted (the Prophet) and said, “O Allah’s Messenger! There was something (i.e. quarrel) between me and the son of Al-Khattãb. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you.” The Prophet said thrice, “O Abû Bakr! May Allah forgive you.” In the meanwhile, ‘Umar regretted (his refusal of Abû Bakr’s excuse) and went to Abû Bakr’s house and asked if Abû Bakr was there.


1521: عن عمارة رضي الله عنه قال: رأيت رسول الله صلى الله عليه وسلم مكة إلا خمسة، أغيب وأمرأة، وأبو بكر.

1522: عن أبي الدَّارَة رضي الله عنه قال: كنت جالسًا عند النبي صلى الله عليه وسلم إذ أقبل أبو بكر أخذ بطرف ثوبه، حتى أبدى عن ركبته، فقال النبي صلى الله عليه وسلم: أما صاحبكم فقد عامر، فقلما وقال: يا رسول الله إنه كان لبني وبنين ان الخطاب شئي، فأصرعت إليه ثم ندمت، فسألته أن يغفر لي قال علي، فقلت إني نذكروا، فقال: إن يغفر الله لك يا أبو بكر، فسأله: أم أن يغفر أبو بكر؟
They replied in the negative. So he came to the Prophet and greeted him, but signs of displeasure appeared on the face of the Prophet till Abū Bakr pitted (‘Umar), so he knelt and said twice, “O Allâh’s Messenger! By Allâh! I was more unjust to him (than he to me).” The Prophet said, “Allâh sent me (as a Prophet) to you (people) but you said (to me), ‘You are telling a lie,’ while Abū Bakr (believed in me and) said (to the people), ‘He has said the truth,’ and consoled me with himself and his money.” He then said twice, “Won’t you then give up harming my companion?” After that nobody harmed Abû Bakr. [5:13-14]

1523. Narrated ‘Amr bin Al-‘Aas: The Prophet deputed me to lead the army of Dhat-as-Salâsil. I came to him and said, “Who is the most beloved person to you?” He said, “‘Aisha.” I asked, “Among the men?” He said, “Her father.” I said, “Then ‘Umar bin Al-Khattâb.” He then named other men. [5:14-O.B]

1524. Narrated ‘Abdullâh bin ‘Umar that Allâh’s Messenger said, “Allâh will not look on the Day of Judgement at him who drags his robe (behind him) out of conceit (pride etc.).” Abû Bakr said “One side of my robe slacks down unless I get very cautious about it.” Allâh’s Messenger said, “But you do not do that out of conceit (with a pride).” [5:17-O.B]

1525. Narrated Abû Müsa Al-Ash’arî: I performed ablution in my house and then went out and said,
“Today I shall stick to (or remain constantly with) Allah’s Messenger صلى الله عليه وسلم and stay with him all this day of mine (in his service).” I went to the mosque and asked about the Prophet صلى الله عليه وسلم. They said, “He had gone in this direction.” So I followed his way, asking about him till he entered a place called Bi’r Aris. I sat at its gate that was made of date-palm leaves till the Prophet صلى الله عليه وسلم finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Aris at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, “Today I will be the gatekeeper of the Prophet صلى الله عليه وسلم,” Abû Bakr came and pushed the gate. I asked, “Who is it?” He said, “Abû Bakr.” I told him to wait, went in and said, “O Allah’s Messenger! Abû Bakr asks for permission to enter.” He said, “Admit him and give him the glad tidings that he will be in Paradise.” So I went out and said to Abû Bakr, “Come in, and Allah’s Messenger صلى الله عليه وسلم gives you the glad tidings that you will be in Paradise.” Abû Bakr entered and sat on the right side of Allah’s Messenger صلى الله عليه وسلم on the built edge of the well and hung his legs in the well as the Prophet صلى الله عليه وسلم did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), “If Allah wants good for so-and-so (i.e. my brother) He will bring him here.” Suddenly somebody moved the door. I asked, “Who is it?” He said, ‘Umar bin Al-Khattâb.” I asked him to wait, went to Allah’s Messenger صلى الله عليه وسلم, greeted him and said, ‘Umar bin Al-Khattâb asks the permission to
enter.” He said, “Admit him, and give him the glad tidings that he will be in Paradise.” I went to ‘Umar and said, “Come in, and Allâh’s Messenger gives you the glad tidings that you will be in Paradise.” So he entered and sat beside Allâh’s Messenger on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), “If Allâh wants good for so-and-so, He will bring him here.” Somebody came and moved the door. I asked “Who is it?” He replied, “Uthmân bin ‘Affân.” I asked him to wait and went to the Prophet and informed him. He said, “Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him.” So I went up to him and said to him, “Come in; Allâh’s Messenger gives you the glad tidings of entering Paradise after a calamity that will befall you.” Uthmân then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet on the other side. [5:23-O.B]

1526. Narrated Abû Sa‘îd Al-Khudrî the Prophet said, “Do not abuse my companions for if any one of you spent gold equal to Uhud (mountain) in Allâh’s Cause it would not be equal to a Müdd (two thirds of a kilogram) or even a half Müdd spent by one of them.” [5:22-O.B]

1527. Narrated Anas bin Mâlik the Prophet once climbed the mountain of Uhud with Abû Bakr, ‘Umar and ‘Uthmân. The mountain shook with them. The
Prophet said (to the mountain), "Be firm, O Uţhūd! For on you there are no more than a Prophet, a Siddiq and two martyrs." [5:24-O.B]

1528. Narrated Ibn ʻAbbās: While I was standing amongst the people who were invoking Allāh for ‘Umar bin Al-Khattāb who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O ‘Umar!) May Allāh bestow His Mercy on you. I always hoped that Allāh will keep you with your two companions, for I often heard Allāh’s Messenger saying, “I, Abū Bakr and ‘Umar were (somewhere). I, Abū Bakr and ‘Umar did (something). I, Abū Bakr and ‘Umar set out.” So I hoped that Allāh will keep you with both of them.” I turned back to see that the speaker was Ali bin Abī Ṭālib. [5:26-O.B]

CHAPTER 2. The merits of ‘Umar bin Al-Khattāb

1529. Narrated Jābir bin ‘Abdullāh: The Prophet said, “I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaisâ’, Abū Ṭalḥa’s wife. I heard footsteps. I asked, Who is it? Somebody said, ‘It is Bilāl.’ Then I saw a palace and a lady sitting in its courtyard. I asked, ‘For whom is this palace?’ Somebody replied, ‘It is for ‘Umar.’ I intended to enter it and see it, but I thought of your (‘Umar’s)
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Ghira[1] (and gave up the attempt).”’Umar said, “Let my parents be sacrificed for you, O Allâh’s Messenger! How dare I think of my Ghira (self-respect) being offended by you?” [5:28-O.B]

1530. Narrated Anas: A man asked the Prophet about the Hour (i.e. Day of Judgement) saying, “When will the Hour be?” The Prophet said, “What have you prepared for it?” The man said, “Nothing, except that I love Allâh and His Messenger.” The Prophet said, “You will be with those whom you love.” We had never been so glad as we were on hearing that saying of the Prophet, i.e., “You will be with those whom you love.” Hence, I love the Prophet, Abû Bakr and ‘Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs. [5:37-O.B]

1531. Narrated Abû Huraira: The Prophet said, “Among the nation of Banî Israel who lived before you, there were men who used to be inspired with guidance though they were not Prophets, and if there is any of such persons amongst my followers, it is ‘Umar.” [5:38-O.B]

CHAPTER 3. The merits of ‘Uthmân bin ‘Affân

1532. Narrated ‘Abdullâh bin ‘Umar: An Egyptian came to him

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[1] Ghira: This Arabic word covers a wide meaning — self-respect, jealousy (as regards women) and it is a feeling of fury with great anger when one’s honour and prestige is challenged or injured.
and said, “Do you know that ‘Uthmân fled away on the day (of the battle) of Uhud?” (Ibn ‘Umar) said, “Yes.” The (Egyptian) man said, “Do you know that ‘Uthmân was absent on the day (of the battle) of Badr and did not join it?” (Ibn ‘Umar) said, “Yes.” The man said, “Do you know that he failed to attend Ar-Riḍwān Pledge and did not witness it (i.e. Hudaibiya Pledge)”? (Ibn ‘Umar) said, “Yes.” The man said, “Allâhu Akbar!” Ibn ‘Umar said, “Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah’s Messenger was his wife and she was sick then. Allah’s Messenger said to him, ‘You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).’ As for his absence from Ar-Riḍwān Pledge, there had been any person in Makka more respectable than ‘Uthmân (to be sent as a representative). Allah’s Messenger would have sent him instead of him. No doubt, Allah’s Messenger had sent him, and the incident of Ar-Riḍwān Pledge happened after ‘Uthmân had gone to Makka. Allah’s Messenger held out his right hand saying, This is ‘Uthmân’s hand.’ He stroke his (other) hand with it saying, ‘This (pledge) is on the behalf of ‘Uthmân.’ ” Then Ibn ‘Umar said to the man, “Bear (these) excuses in mind with you.” [5:48-O.B]


1533. Narrated ‘Alî: Fâṭima complained of the suffering
caused to her by the handmill. Some captives were brought to the Prophet صلى الله عليه وسلم. She came to him but did not find him at home. ‘Aisha was present there to whom she told (of her desire for a servant). When the Prophet صلى الله عليه وسلم came, ‘Aisha informed him about Fátima’s visit. Ali added “So the Prophet صلى الله عليه وسلم came to us, while we had gone to our bed, I wanted to get up but the Prophet صلى الله عليه وسلم said,”Remain at your place”. Then he sat down between us till I found the coolness of his feet on my chest. Then he said, “Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, ‘Allâhu-Akbar’ thirty-four times, and ‘Subhân-Allâh’ thirty-three times, and ‘Allââmdu-1illâh’ thirty-three times[1] for that is better for you both than a servant.” [5:55-O.B]

CHAPTER 5. The virtues of the relatives of Allâh’s Messenger صلى الله عليه وسلم

1534. Narrated ‘Abdullâh bin Az-Zubair أبا زبيد : During the battle of Al-Ahzâb, I and ‘Umar bin Abî-Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Banî Quraïţa twice or thrice. So when I came back I said, “O my father! I saw you going to and coming from Banî Quraïţa?” He said, “Did you really see me, O my son?” I said, “Yes.” He said, “Allâh’s Messenger صلى الله عليه وسلم said, ‘Who will go to Banî Quraïţa and bring me their news?’ So I went, and when I came back, Allâh’s Messenger صلى الله عليه وسلم said, ‘The three expressions mean respectively: ‘Allâh is the Most Great’, ‘Glorified be Allâh’, and ‘All praises are for Allâh’.

[1] The three expressions mean respectively: ‘Allâh is the Most Great’, ‘Glorified be Allâh’, and ‘All praises are for Allâh’.
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mentioned for me both his parents saying, 'Let my father and mother be sacrificed for you.'” [5:66-O.B]

CHAPTER 6. (Narrations) about Tālha bin ‘Ubaidullāh

1535. Narrated Tālha bin ‘Ubaidullāh : During one of the Ghazawāt in which Allāh’s Messenger was fighting, none remained with the Prophet but myself and Sa’d. [5:69-O.B]

1536. Narrated (Qais bin Abī Ḥāzim) : I saw Tālha’s paralysed hand with which he had protected the Prophet (from an arrow). [5:70-O.B]

CHAPTER 7. The merits of Sa’d bin AN Waqqâ Az-Zuhri

1537. Narrated Sa’d bin Abī Waqqâs : On the day of the battle of Uḥud, the Prophet mentioned for me both his parents (i.e. saying, “Let my parents be sacrificed for you.”) [5:71-O.B]

CHAPTER 8. Narrations about the sons-in-law of the Prophet

1538. Narrated Al-Miswar bin Makhrama : ‘Alī demanded the hand of the daughter of Abū Jahl. Fāṭima heard of this and went to Allāh’s Messenger saying, “Your people think that you do not become angry for the sake of your daughters as ‘Alī is now going to marry the daughter of Abū Jahl.” On that Allāh’s Messenger got up
and after his recitation of *Tashahhud*[1]

I heard him saying, “Then after! I married one of my daughters to Abû Al-'Aas bin Ar-Rabî‘ (the husband of Zainab, the daughter of the Prophet صلى الله عليه وسلم) before Islâm and he proved truthful in whatever he said to me. No doubt, Fâtima is a part of me, I hate to see her being troubled. By Allâh, the daughter of Allâh’s Messenger صلى الله عليه وسلم and the daughter of Allâh’s enemy cannot be the wives of one man.” So ‘Ali gave up that engagement. [5:76-O.B]

1539. Narrated (Al-Miswar bin Makhrama) : I heard the Prophet صلى الله عليه وسلم talking and he mentioned a son-in-law of his belonging to the tribe of Bani ‘Abd-Shams. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise.”

[5:76-O.B]

CHAPTER 9. The virtues of Zaid bin Hâritha, the freed slave of the Prophet صلى الله عليه وسلم.

1540. Narrated ‘Abdullâh bin ‘Umar صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم sent an army under the command of Usâma bin Zaid. When some people criticised his leadership, the Prophet صلى الله عليه وسلم said, “If you are criticising Usâma’s leadership, you used to criticise his father’s leadership before. By Allâh! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usâma) is one of the dearest to me after him (Zaid).”

[5:77-O.B]

[1] To testify that *La ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and that Muhammad is the Messenger of Allâh.
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1541. (Narrated ‘Urwa رضي الله عنه): ‘Aīsha رضي الله عنها said, “A Qā‘if (i.e., one skilled in recognizing the lineage of a person through Physiognomy and through examining the body parts of an infant) came to me while the Prophet ﷺ was present, and Usâma bin Zaid and Zaid bin Hâritha were lying asleep. The Qā‘if said, ‘These feet (of Usâma and his father) are of persons belonging to the same lineage.’” The Prophet ﷺ was pleased with that saying which won his admiration, and he told ‘Aīsha of it. [5:78-0.B]

CHAPTER 10. Narrations about Usâma bin Zaid (رضي الله عنه).

1542. Narrated ‘Aīsha رضي الله عنها: “A woman from Bâni Makhzûm committed a theft and the people said, ‘Who can intercede with the Prophet ﷺ for her?’ So nobody dared speak to him (i.e., the Prophet ﷺ) but Usâma bin Zaid spoke to him. The Prophet ﷺ said, ‘If a reputable man amongst the children of Bâni Isrâ‘îl committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatîma (i.e., the daughter of the Prophet ﷺ) if she committed a theft.” [5:79-0.B]

1543. Narrated Usâma bin Zaid رضي الله عنه that the Prophet ﷺ used to take him (i.e., Usâma) and Al-Hasan (in his lap) and say: “O Allâh! Love them, as I love them.” [5:81-0.B]

CHAPTER 11. The merits of ‘Abdullâh bin ‘Umar bin Al-Khattâb رضي الله عنه.

1544. Narrated (Ibn ‘Umar on the authority of) his sister Ḥafṣa, that the
CHAPTER 12. The virtues of 'Ammâr (bin Yâsir) and Hûdhaifa (bin Al-Yamân)

1545. Narrated Abû Ad-Dardâ':
A boy sat beside me in a mosque at Shâm and he said, “O Allâh! Bless me with a righteous pious companion.”
Abû Ad-Dardâ’ asked, “From where are you?” He replied, “From the people of Al-Kûfa.”
Abu Ad-Dardâ’ said, “Is there amongst you the one who keeps the secrets of the Prophet which nobody knows except him? i.e. Hûdhaifa. He said, “Yes”. Abû Ad-Dardâ’ said, “Is not amongst you the one whom Allâh gave refuge from Satan through the request of the Prophet i.e. Ammâr”. He said, “Yes”. Abû Ad-Dardâ’ (again) said, “Is not amongst you the one who used to carry Siwâk, (water for ablution) and cushion (or pillow for the Prophet i.e. Abdullâh bin Mas‘ûd)?” He said, “Yes”. Abû Ad-Dardâ’ said how ‘Abdullâh bin Mas‘ûd used to recite Sûrah 92: “By the night as it envelops; And by the day as it appears in brightness”. He said, “And by male and female”. He missed: “Him Who created.” (Abû Ad-Dardâ’ then said) “These people (of Shâm) tried hard to make me accept something other than what I had heard from Allâh’s Messenger.”

CHAPTER 13. The virtues of Abû ‘Ubaida bin Al-Jarrâh

1546. Narrated Anas bin Mâlik:
Allâh’s Messenger said, “Every nation has an Amin (trustworthy man), and the Amin
(trustworthy man) of this (i.e. Muslim) nation is Abū ‘Ubaida bin Al-Jarrāh.” [5:87-O.B]

CHAPTER 14. The merits of Al-Hasan and Al-Husain

1547. Narrated Al-Barâ’ : I saw the Prophet, while Al-Hasan bin ‘Alî was over his shoulder, saying, "O Allâh! I love him, so please love him.” [5:92-O.B]

1548. Narrated Anas : None resembled the Prophet more than Al-Hasan bin ‘Alî did. [5:95-O.B]

1549. Narrated Ibn ‘Umar : A man asked him whether a Muhrim (a person in a state of I'hâram) could kill flies. (I heard him) saying; "The people of Irâq are asking about the killing of flies while they themselves murdered the son of the daughter of Allah’s Messenger. While the Prophet said, ‘They (i.e. Hasan and Husain) are my two sweet basilis in this world.’ ” [5:96-O.B]

CHAPTER 15. Narrations about Ibn ‘Abbâs

1550. Narrated Ibn ‘Abbâs : Once the Prophet embraced me (pressed me to his chest) and said, "O Allâh, teach him Al-Hikmah (i.e. the understanding of the knowledge of the Qur’ân).” [5:100-O.B]

1551. (Narrated ‘Abdul Wârîth) the same but said, "O Allâh, teach him (Ibn ‘Abbâs) the Book (i.e. the understanding of the knowledge of the Qur’ân).” [5:101-O.B]
CHAPTER 16. The merits of Khâlid bin Al-Walîd

1552. Narrated Anas: The Prophet had informed (the people about the death of) Zaid, Ja'far and Ibn Rawâha. Then the remaining narration was mentioned. (See Hadîth No. 639). Then said, “(Finally) the (flag) was taken by one of Allah's Swords (i.e. Khâlid bin Al-Walîd) and Allah gave them (i.e. the Muslims) victory.” [5:102-O.B]

CHAPTER 17. The merits of Sâlim, the freed slave of Abû Hudhaifa

1553. Narrated ‘Abdullâh bin ‘Amr: I heard Allah's Messenger saying, “Learn the recitation of the Qur'an from (any of these) four persons: ‘Abdullâh bin Mas'ûd, Sâlim — the freed slave of Abû Hudhaifa, Ubaï bin Ka'b, and Mu‘âdh bin Jabal.” [5:103-O.B]

CHAPTER 18. The superiority of ‘Aisha

1554. Narrated ‘Aisha: That she borrowed a necklace from Asmâ’ and it was lost. Allah’s Messenger sent some of his companions to look for it. During their journey the time of Salât (prayer) was due and they offered the Salât (prayer) without ablution. When they returned to the Prophet they complained about it. So the Divine Verse of Tayammum was revealed. Then the rest of the narration was mentioned. (See Hadîth No. 223). [5:117-O.B]
CHAPTER 19. The merits of the Ansâr (supporters).

1555. Narrated 'Aisha رضي الله عنها : The day of Bu'âth [i.e. day of fighting between the two tribes of the Ansâr (supporters), the 'Aus and Al-Khazraj] was brought about by Allâh for the good of His Messenger صلى الله عليه وسلم so that when Allâh's Messenger صلى الله عليه وسلم reached (Al-Madîna), the tribes of Al-Madîna had already divided and their chiefs had been killed and wounded. So Allâh had brought about the battle for the good of His Messenger صلى الله عليه وسلم in order that they (i.e. the Ansâr) might embrace Islâm. [5:121-O.B]

CHAPTER 20. The statement of the Prophet صلى الله عليه وسلم : ‘But for the migration, I would have been one of the Ansâr (supporters).’

1556. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “And but for the migration, I would have been one of the Ansâr (supporters).” [5:123-O.B]

CHAPTER 21. To love the Ansâr (supporters) is a sign of Faith.

1557. Narrated Al-Barâ‘ رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying (or the Prophet صلى الله عليه وسلم said), “None loves the Ansâr (supporters) but a believer, and none hates them but a hypocrite. So Allâh will love him who loves them, and He will hate him who hates them.” [5:127-O.B]

CHAPTER 22. The statement of the Prophet صلى الله عليه وسلم to the Ansâr (supporters): ‘You are the most beloved people to me.’

1558. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم saw the women...
and children (of the Anṣâr) coming forward. (The subnarrator said, “I think that Anas said, ‘They were returning from a wedding party.’”) The Prophet spoke to her and said thrice, “By Allah! You are from the most beloved people to me.” [5:129-O.B]

1559. Narrated (Anas) : Once an Anṣârī woman, accompanied by a son of hers, came to Allah’s Messenger . Allah’s Messenger spoke to her and said twice, “By Him in Whose Hand my life is, you are the most beloved people to me.” [5:130-O.B]

1560. Narrated Zaid bin Arqam : The Anṣâr (supporters) said, “O Allah’s Messenger! Every Prophet has his followers and we have followed you. So invoke Allah to let our followers be considered from us (as Anṣâr too)?” So he invoked Allah accordingly. [5:131-O.B]

CHAPTER 23. The superiority of the families (houses) of Anṣâr (supporters).

1561. Narrated Abû Ḥumaid : The Prophet said, “The best of Anṣâr (supporters) [is the family of Banû An-Najjâr and then that of Banû ‘Abdul Ashhal, and then that of Banû Al-Ḥarîth, and then that of Banû Sâ’ida; and there is good in all the families of the Anṣâr.” Sa’d bin ‘Ubâda followed us and said, “O Abû Usaid! Don’t you see that the Prophet compared the Anṣâr and made us the last of them in superiority?”] Then Sa’d met the Prophet and said, “O Allah’s Messenger! In comparing the Anṣâr families as to the degree of
superiority, you have made us the last of them.” (Allâh’s Messenger ﷺ)

replied, “Isn’t it sufficient that you are regarded amongst the best?”

CHAPTER 24. The statement of the Prophet to the Ansâr (supporters): ‘Be patient till you meet me at Al-Hauḍ [the tank (i.e. Al-Kauthar)].’

1562. Narrated Usaid bin ʿl-udair: A man from the Ansâr (supporters) said, “O Allâh’s Messenger! Will you appoint me as you have appointed so-and-so?” The Prophet said, “After me you will see others given preference to you; so be patient till you meet me at Al-Hauḍ (the tank i.e. Al-Kauthar) (on the Day of Resurrection).” [5:136-O.B]

1563. Narrated Anas (bin Mâlik): “(The Prophet said to the Ansâr,) ‘Your promised place (of meeting) will be Al-Hauḍ (the tank i.e. Al-Kauthar).’” [5:137-O.B]

CHAPTER 25. The Statement of Allâh: “And (they) give them [Muhajîrin (emigrants)] preference over themselves. Even though they were in need of that.” (V.59:9).

1564. Narrated Abû Huraira: A man came to the Prophet (as a guest), so he sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allâh’s Messenger said, “Who will take this (person) or entertain him as a guest?” A man from the Ansâr (supporters) said, “I.” So he took him to his wife and said to her, “Entertain generously the guest of Allâh’s Messenger.” She...
said, “We have got nothing except the meals of my children.” He said, “Prepare your meal, light your lamp and let your children sleep if they ask for supper.” So she prepared her meal, lighted her lamp and made her children sleep and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Anṣāri went to Allâh’s Messenger ﷺ who said, “Tonight Allâh laughed or wondered at your action.” Then Allâh revealed: “And (they) give them [Muhâdjirûn (emigrants)] preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” (V.59:9) [5:142-O.B]

CHAPTER 26. The statement of the Prophet ﷺ: ‘Accept the good (deeds) of the good-doers amongst them, and excuse the wrong-doers amongst them.’

1565. Narrated Anas bin Mâlik ﷺ: Abû Bakr and Al-ʿAbbâs passed by one of the gatherings of the Ansâr (supporters) who were weeping then. He (i.e. Abû Bakr or Al-ʿAbbâs) asked, “Why are you weeping?” They replied, “We are weeping because we remember the gathering of the Prophet ﷺ with us.” So Abû Bakr went to the Prophet ﷺ and told him of that. The Prophet ﷺ came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allâh ﷺ.

[1] The Prophet ﷺ was then seriously ill and his companions were afraid that they would never see him in their gatherings.
and then said, "I request you to take care of the Ānṣār (supporters) as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them."

[5:143-O.B]

1566. Narrated Ibn ‘Abbâs: Allah’s Messenger (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily tape of cloth till he sat on the pulpit, and after praising and glorifying Allâh, he said, "Then after, O people! The people will go on increasing, but the Ānṣâr (supporters) will go on decreasing till they become just like salt in a meal. So whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them." [5:144-O.B]

CHAPTER 27. The merits of Sa’d bin Mu’âdh

1567. Narrated Jâbir: I heard the Prophet saying, "The Throne (of Allâh) shook at the death of Sa’d bin Mu’âdh."[1]

CHAPTER 28. The virtues of Ubâf bin Ka‘b

1568. Narrated Anas (bin Mâlik): The Prophet said to...
Ubaî, "Allâh has ordered me to recite to you: 'Those who disbelieve ....' (Sûrat Al-Baiyinah 98)." Ubaî said, "Has He mentioned my name?" The Prophet صلى الله عليه وسلم said, "Yes." (On hearing that) Ubaî started weeping. [5:154-O.B]

CHAPTER 29. The virtues of Zaid bin Thâbit

1569. Narrated (Qatâda): Anas said, "The Qur'ân was collected in the lifetime of the Prophet صلى الله عليه وسلم by four (men), all of whom were from the Ansâr (supporters): Ubaî, Mu'âdh bin Jabal, Abû Zaid and Zaid bin Thâbit." I asked Anas, "Who is Abû Zaid?" He said, "One of my uncles." [5:155-O.B]

CHAPTER 30. The virtues of Abû Talha

1570. Narrated Anas: On the day of the battle of Uhud, the people ran away, leaving the Prophet صلى الله عليه وسلم but Abû Talha was shielding the Prophet صلى الله عليه وسلم with his shield in front of him. Abû Talha was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet صلى الله عليه وسلم would say to him, "Empty it in front of Abû Talha." When the Prophet صلى الله عليه وسلم started looking at the enemy by raising his head, Abû Talha said, "O Allâh's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw 'Aisha, the daughter of Abû Bakr and Umm Sulaim both lifting their dresses up so...
that I was able to see the ornaments of their legs, and they were carrying the water-skins on their arms to pour water into the mouths of the thirsty people and then go back and fill them and come to pour water into the mouths of the people again. (On that day) Abú Ṭalḥa’s sword fell from his hand twice or thrice. [5:156-O.B]

CHAPTER 31. The virtues of ‘Abdullāh bin Salām

1571. Narrated Sa’d bin AbI Waqqās رضي الله عنه : I have never heard the Prophet ﷺ saying about anybody walking on the earth that he is from the people of Paradise except ‘Abdullāh bin Salām. The following Verse was revealed concerning him: “.... and a witness from among the Children of Isrāēl (‘Abdullāh bin Salām) testifies that this Qur’ān is from Allah [like the Taurat (Torah)], ...” (V.46:10) [5:157-O.B]

1572. Narrated ‘Abdullāh bin Salām رضي الله عنه : “In the lifetime of the Prophet ﷺ I had a dream which I narrated to him. I saw as if I were in a garden.” He then described its extension and greenery. He added: “In its centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, ‘I can’t.’ Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the hand-hold was in my hand. I narrated all that to the Prophet ﷺ who said, ‘The garden is Islām, the pillar is Islām and the hand-hold is the
Most Truthworthy Hand-hold. So you will remain as a Muslim till you die.’”

CHAPTER 32. The marriage of the Prophet and Khadija and her superiority.

1573. Narrated 'Aisha: I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija though I did not see her, but the Prophet used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women-friends of Khadija. When I sometimes said to him, “(You treat Khadija in such a way) as if there is no woman on earth except Khadija,” he would say, “Khadija was such and such, and from her I had children.”

1574. Narrated Abû Huraira: Jibrael (Gabriel) came to the Prophet and said, “O Allah’s Messenger! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a palace made of Qasab in Paradise wherein there will be neither any noise nor any toil (or fatigue, trouble etc.).”

1575. Narrated 'Aisha: Once Hâla bint Khuwailid, Khadija’s sister, asked the permission of the Prophet to enter. On that, the Prophet remembered the way Khadija used to ask permission, and
that upset him. He said, “O Allâh! Hâla!” So I became jealous and said, “What makes you remember an old woman amongst the old women of Quraish, (with a teethless mouth) of red gums who died long ago, and in whose place Allâh has given you somebody better than her?” [5:168(B)-O.B]

CHAPTER 33. The narration about Hind bint ’Utba (bin Rabî‘a):

1576. Narrated ‘Äishah رضي الله عنها, “Hind bint ‘Utba came and said, ‘O Allâh’s Messenger! (Before I embraced Islâm) there was no family on the surface of the earth I wished to see in degradation more than I did your family, but today there is no family on the surface of the earth I wish to see honoured more than I did yours.’” The Prophet ﷺ said, “I thought similarly, by Him in Whose Hand my life is!” [5:168(C)-O.B]

CHAPTER 34. Narration about Zaid bin ‘Amr bin Nufail (رضي الله عنه):

1577. Narrated ‘Abdullâh bin ‘Umar رضي الله عنه, The Prophet ﷺ met Zaid bin ‘Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, “I do not eat anything which you slaughter at your Anşâb [²] in the name of your idols etc.). I eat only those (animal’s meat) on which Allâh’s Name has been mentioned at

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1 She further said, “O Allâh’s Messenger! Abû Sufyân is a miser so is it sinful to me to feed my children from his property?” He said, “I do not allow it unless you take for your needs what is just and reasonable.”

2 Anşâb: See Nuşub in the glossary.
the time of slaughtering." Zaid bin ‘Amr used to criticise the way the Quraish used to slaughter their animals, and used to say, “Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allâh.” (He used to say so), for he rejected that practice and considered it as something abominable. [5:169-O.B]

CHAPTER 35. The days of (Pre-Islâmic) Period of Ignorance.

1578. Narrated (‘Abdullâh bin ‘Umar) صلى الله عليه وسلم said, “If anybody has to take an oath, he should swear only by Allâh.” The people of Quraish used to swear by their fathers, but the Prophet صلى الله عليه وسلم said, “Do not swear by your fathers.” [5:177-O.B]

1579. Narrated Abû Huraira صلى الله عليه وسلم said, "The most true words said by a poet were the words of Labîd. He said:

“Verily, everything except Allâh is Bâtilu (perishable),”

and Umaiya bin Aṣ-Ṣalt was about to be a Muslim (but he did not embrace Islâm). [See Fath Al-Bûri, Vol. 8, Page 152]. [5:181-O.B]

CHAPTER 36. The Advent of the Prophet (as Messenger of Allâh). (He is) Muḥammad bin ‘Abdullâh bin ‘Abdul Muṭṭalib bin Hâshim bin ‘Abd Manâf bin Qusâi bin Kilâb bin Murra bin Ka‘b bin Lu‘ai bin Ghâlib bin Fihr bin Mâlik bin An-Naḍr bin Kinâna bin Khuzaïma bin Mudrika bin Ilyâs bin Muḍâr bin Nizâr bin Ma‘add bin ‘Adnân].

1580. Narrated Ibn ‘Abbâs صلى الله عليه وسلم was Allâh’s Messenger صلى الله عليه وسلم was
inspired divinely at the age of forty. Then he stayed in Makka for thirteen years, and then was ordered to migrate, and he migrated to Al-Madîna and stayed there for ten years and then died.

CHAPTER 37. (The troubles which) the Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) of Makka caused the Prophet صلى الله عليه وسلم and his companions to suffer.

1581. Narrated Ibn 'Amr bin Al-'Aas رضي الله عنه that he was asked of the worst thing which the Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) did to the Prophet صلى الله عليه وسلم. He said, "While the Prophet صلى الله عليه وسلم was offering Salât (prayer) in the Ḥijr of the Ka'ba, 'Uqba bin Abî Mu'âit came and put his garment around the Prophet's neck and throttled him violently. Abû Bakr came and caught him by his shoulder and pushed him away from the Prophet صلى الله عليه وسلم and said, "Would you kill a man because he says, 'My Lord is Allâh?'" (V.40:28) [5:195-O.B]

CHAPTER 38. Narrations about Jinns.

1582. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه that he was asked, "As to who informed the Prophet صلى الله عليه وسلم about the Jinns at the night when they heard the Qur'ân?" He said, that a tree informed the Prophet صلى الله عليه وسلم about them. [5:199-O.B]

1583. Narrated Abû Hurairâ رضي الله عنه that once he was in the company of the
Prophet صلى الله عليه وسلم carrying a waterpot for his ablution and for cleaning his private parts. [While he was following him carrying it (i.e. the pot), the Prophet صلى الله عليه وسلم said, “Who is this?” He said, “I am Abû Huraira.” The Prophet صلى الله عليه وسلم said, “Bring me stones in order to clean my private parts, and do not bring any bones or animal dung.” Abû Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, “What about the bone and the animal dung?” He said, “They are of the food of Jinns”]. [5:200-O.B]

1584. It is added in the above Hadith [5:200-O.B.]: The delegate of Jinns of (the city of) Nasibîn came to me — and how nice those Jinns were — and asked me for the remains of the human food. I invoked Allâh for them that they would never pass by a bone or animal dung but find food on them.” [5:200-O.B]

CHAPTER 38. The migration to Ethiopia.

1585. Narrated Umm Khâlid bint Khâlid : When I came from Ethiopia (to Al-Madînâ), I was a young girl. Allâh’s Messenger صلى الله عليه وسلم made me wear a sheet having marks on it. Allâh’s Messenger صلى الله عليه وسلم was rubbing those marks with his hands saying, “Sanâh! Sanâh!” (i.e. good, good). [5:214-O.B]

CHAPTER 40. The story of Abû Tâlib.

1586. Narrated Al-Abbâs bin ‘Abdul Muṭṭâlib that he said to the Prophet صلى الله عليه وسلم: You have not...
been of any avail to your uncle (Abū Ĥalīb) (though) by Allāh, he used to protect you and used to become angry on your behalf.” The Prophet ﷺ said, “He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire.” [5:222-O.B]

1587. Narrated Abū Sa‘īd Al-Khudrī ﷺ that he heard the Prophet ﷺ when somebody mentioned his uncle (i.e. Abū Ĥalīb), saying, “Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles with which his brain will boil.” [5:224-O.B]

CHAPTER 41. The narration about Al-İsrâ’ (the Journey by Night of the Prophet ﷺ).

1588. Narrated Jâbir bin ‘Abdullāh ﷺ that he heard Allah’s Messenger ﷺ saying, “When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in Al-İjr and Allāh ﷺ displayed Jerusalem in front of me, and I began describing it to them while I was looking at it.” [5:226-O.B]

CHAPTER 42. Al-Mi‘râj [(i.e. Ascension of the Prophet ﷺ to the heavens) with his body and soul].

1589. Narrated (Anas bin Mâlik): Mâlik bin Sa‘ṣa‘a reported that Allāh’s Messenger ﷺ described to them his Night Journey (saying): “While I was lying in Al-Ḥaṭīm or Al-İjr, suddenly someone came to me and cut my body open from here to here.” The narrator said, “It means from his throat to his pubic
area. (The Prophet further said) "He then took out my heart. Then a gold tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." The narrator said, "It was Buráq". (The Prophet said) "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Jibrael (Gabriel) set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Jibrael (Gabriel) answered, 'Jibrael (Gabriel). It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muhammad (صلی الله علیه و سلم). It was asked, 'Has Muhammad (صلی الله علیه و سلم) been called?' Jibrael (Gabriel) replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Jibrael (Gabriel) said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then Jibrael (Gabriel) ascended with me till we reached the second heaven. Jibrael (Gabriel) asked for the gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) answered, 'Jibrael (Gabriel). It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muhammad (صلی الله علیه و سلم). It was asked, 'Has he been called?' Jibrael (Gabriel) answered in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was
opened. When I went over the second heaven, there I saw Yahya (John) and Iesa (Jesus) who were cousins of each other. Jibrael (Gabriel) said (to me), ‘These are Yahya (John) and Iesa (Jesus); pay them your greetings.’ So I greeted them and both of them returned my greetings to me and said, ‘You are welcome, O pious brother and pious Prophet.’ Then Jibrael (Gabriel) ascended with me to the third heaven and asked for its gate to be opened. It was asked, ‘Who is it?’ Jibrael (Gabriel) replied, ‘Jibrael (Gabriel).’ It was asked, ‘Who is accompanying you?’ Jibrael (Gabriel) replied, ‘Muhammad’ ( صلى الله عليه وسلم ). It was asked, ‘Has he been called?’ Jibrael (Gabriel) replied in the affirmative. Then it was said, ‘He is welcome, what an excellent visit his is!’ The gate was opened, and when I went over the third heaven, there I saw Yusuf (Joseph). Jibrael (Gabriel) said (to me), ‘This is Yusuf (Joseph); pay him your greetings.’ So I greeted him and he returned the greetings to me and said, ‘You are welcome, O pious brother and pious Prophet.’ Then Jibrael (Gabriel) ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, ‘Who is it?’ Jibrael (Gabriel) replied, ‘Jibrael (Gabriel).’ It was asked, ‘Who is accompanying you?’ Jibrael (Gabriel) replied Muhammad ( صلى الله عليه وسلم ). It was asked, ‘Has he been called?’ Jibrael (Gabriel) replied in the affirmative. Then it was said, ‘He is welcome, what an excellent visit his is!’ The gate was opened, and when I went over the fourth heaven, there I saw Idris (Enoch). Jibrael (Gabriel) said (to me), ‘This is Idris (Enoch); pay him your greetings.’ So I greeted him and he returned the greetings to me and said,
'You are welcome, O pious brother and pious Prophet.' Then Jibrael (Gabriel) ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muḥammad (صلى الله عليه وسلم)'. It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went over the fifth heaven, there I saw Hārūn (Aaron). Jibrael (Gabriel) said (to me), 'This is Hārūn (Aaron); pay him your greetings.' I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrael (Gabriel) ascended with me to the sixth heaven and asked, for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muḥammad (صلى الله عليه وسلم)'. It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. It was said, 'He is welcome. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Mūsā (Moses). Jibrael (Gabriel) said (to me), 'This is Mūsā (Moses); pay him your greetings'. So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' When I left him [i.e. Mūsā (Moses)] he wept. Someone asked him, 'What makes you weep?' Mūsā (Moses) said, 'I weep because after me there has been sent (Muḥammad صلی الله عليه وسلم as a Prophet) a young man, whose followers will enter Paradise in greater numbers than
my followers.’ Then Jibrael (Gabriel) ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, ‘Who is it?’ Jibrael (Gabriel) replied, ‘Jibrael (Gabriel).’ It was asked, ‘Who is accompanying you?’ Jibrael (Gabriel) replied, ‘Muhammad (peace be upon him).’ It was asked, ‘Has he been called?’ Jibrael (Gabriel) replied in the affirmative. Then it was said, ‘He is welcome. What an excellent visit his is!’ So when I went (over the seventh heaven), there I saw Ibîrahîm (Abraham). Jibrael (Gabriel) said (to me), ‘This is your father; pay your greetings to him.’ So I greeted him and he returned the greetings to me and said, ‘You are welcome, O pious son and pious Prophet.’ Then I was made to ascend upto Sidrat-ul-Muntaha (i.e. the lote-tree of the utmost boundary). Behold! Its fruits were like the jars of Hajar (a place near Al-Madîna) and its leaves were as big as the ears of elephants. Jibrael (Gabriel) said, ‘This is the lote-tree of the utmost boundary). Behold! There were four rivers, two were hidden and two were visible, I asked, ‘What are these two kinds of rivers, O Jibrael (Gabriel)?’ He replied, ‘As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.’ Then Al-Bait-ul-Ma‘mûr (i.e. the Sacred House) was shown to me. Every day seventy thousand angels enter it. Then a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibrael (Gabriel) remarked, ‘This is the Islamic religion which you and your followers are following.’ Then the Salât (prayers) were enjoined on me: They were fifty Salât (prayers) a day. When I returned, I passed by Mûsâ (Moses) who asked...
‘What have you been ordered to do?’ I replied, ‘I have been ordered to offer fifty Salât (prayers) a day.’ Mûsa (Moses) said, ‘Your followers cannot bear fifty Salât (prayers) a day, and by Allâh, I have tested people before you, and I have tried my level best with Bâni Isrâ’el (in vain). Go back to your Lord and ask for reduction to lessen your followers’ burden.’ So I went back, and Allâh reduced ten Salât (prayers) for me. Then again I came to Mûsa (Moses), but he repeated the same as he had said before. Then again I went back to Allâh and He reduced ten more Salât (prayers). When I came back to Mûsa (Moses) he said the same, I went back to Allâh and He ordered me to observe ten Salât (prayers) a day. When I came back to Mûsa (Moses) he said, ‘What have you been ordered?’ I replied, ‘I have been ordered to observe five Salât (prayers) a day.’ He said, ‘Your followers cannot bear five Salât (prayers) a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bâni Isrâ’el, so go back to your Lord and ask for reduction to lessen your followers’ burden.’ I said, ‘I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allâh’s Order.’ When I left, I heard a voice saying, ‘I have passed My Order and have lessened the burden of My worshippers.’” [The Ḥadîth of Al-Isrâ’ (Journey by Night) was mentioned by Anas رضي الله عنه in the Book of Salât (Prayers), see Ḥadîth No. 228 and in

[1] Iqâmat-as-Salât: See the glossary.
56. The Book of Merits of the Companions of the Prophet

each of these two (Ahâdîth) there is no resemblance. [5:227-O.B]

1590. Narrated Ibn ‘Abbâs : Regarding the Statement of Allâh :-
And We made not the vision which We showed you (O Muhammad صلى الله عليه وسلم) as an actual eye-witness and not as a dream on the night of Al-Isrâ but a trial for mankind.” (V.17:60) (Ibn ‘Abbâs added) The sights which Allâh’s Messenger صلى الله عليه وسلم was shown on the Night Journey when he was taken to Bait-ul-Maqdis (i.e. Jerusalem) were actual eye-witnesses, (not dreams). And the accursed tree (mentioned) in the Qur’ân is the tree of Zaqqûm itself. [5:228-O.B]

CHAPTER 43. The marriage of the Prophet صلى الله عليه وسلم with ‘Aisha , and ‘Aisha’s arrival at Al-Madîna, and the Prophet’s consummation of that marriage.

1591. Narrated ‘Aisha : My marriage (wedding) contract with the Prophet صلى الله عليه وسلم was written when I was a girl of six (years). We came to Al-Madîna and we dismounted at the place of Banî-al-Ârîth bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Umm Rûmân, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became alright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansârî women who said, “Best wishes and Allâh’s Blessing and a good luck.” Then she
entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Messenger came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age. [5:234-O.B]

1592. Narrated 'Aisha that the Prophet said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me), 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be accomplished.' " [5:235-O.B]

CHAPTER 44. The migration of the Prophet and his companions to Al-Madina.

1593. Narrated 'Aisha, the wife of the Prophet : I never remembered my parents believing in any religion other than the true religion (i.e. Islamic Monotheism), and (I don't remember) a single day passing without our being visited by Allah's Messenger in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abū Bakr set out to migrate to the land of Ethiopia, and when he reached Bark-al-Ghimād[1], Ibn Ad-Daghina, the chief of the tribe of Qāra, met him and said, "O Abū Bakr! Where are you going?" Abū Bakr replied, "My people have turned me out (of my country), so I want to wander in the land and worship my Lord." Ibn Ad-Daghina said, "O Abū Bakr! A man like you

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[1] A place about 140 km from Makka on the way to Yemen.
should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town.”

So Abū Bakr returned and Ibn Ad-Daina accompanied him. In the evening Ibn Ad-Daina visited the nobles of Quraish and said to them, “A man like Abū Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?” So the people of Quraish could not refuse Ibn Ad-Dagina’s protection, and they said to Ibn Ad-Dagina, “Let Abū Bakr worship his Lord in his house. He can offer Ṣalāt (prayer) and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children.” Ibn Ad-Dagina told Abū Bakr of all that. Abū Bakr stayed in that state, worshipping his Lord in his house. He did not offer Ṣalāt (prayer) publicly, nor did he recite Qur’ān outside his house. Then a thought occurred to Abū Bakr to build a mosque in front of his house, and there he used to offer Ṣalāt (prayer) and recite the Qur’ān. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abū Bakr was a man given to weep much, and he could not help weeping on reciting the Qur’ān. That situation
scared the nobles of the Quraish pagans, so they sent for Ibn Ad-Daghina. When he came to them, they said, “We accepted your protection of Abû Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers Ṣalât (prayer) and recites the Qur’ân publicly. We are now afraid that he may influence our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation of his protection, for we dislike to break our pact with you, but we deny Abû Bakr the right to announce his act publicly.” Ibn Ad-Daghina went to Abû Bakr and said, (“O Abû Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man.” Abû Bakr replied, “I release you from your pact to protect me, and am contented with the protection from Allâh,” At that time the Prophet was in Makka, and he said to the Muslims, “In a dream I have been shown the place of your migration a land of date-palm trees, between two mountains, the two stony tracts.” So, some people migrated to Al-Madînâ, and most of those people who had previously migrated to the land of Ethiopia, returned to Al-Madînâ. Abû Bakr also prepared to leave for Al-Madînâ, but Allâh’s Messenger said to him, “Wait for a while,
because I hope that I will be allowed to migrate also." Abū Bakr said, "Do you indeed expect this? Let my father and mother be sacrificed for you!" The Prophet صلى الله عليه وسلم said, "Yes." So Abū Bakr did not migrate for the sake of Allâh’s Messenger صلى الله عليه وسلم in order to accompany him. He fed for four months two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick. One day, while we were sitting in Abū Bakr’s house at noon, someone said to Abū Bakr, "This is Allâh’s Messenger صلى الله عليه وسلم with his head covered coming at a time at which he never used to visit us before." Abū Bakr said, "May my parents be sacrificed for him. By Allâh, he has not come at this hour except for a great necessity." So Allâh’s Messenger صلى الله عليه وسلم came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abū Bakr, "Tell everyone who is present with you to go away." Abū Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allâh’s Messenger!" The Prophet صلى الله عليه وسلم said, "I have been given permission to migrate." Abū Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allâh’s Messenger!" Allâh’s Messenger صلى الله عليه وسلم replied, "(I will) but with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asmâ’, Abū Bakr’s daughter, cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she was named Dhât-un-Niţâqain (i.e. the owner of..."
two belts). Then Allâh’s Messenger and Abû Bakr reached a cave on Mount Thaur and stayed there for three nights. ‘Abdullâh bin Abî Bakr who was intelligent and a sagacious youth, used to stay (with them) over night. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Makka. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. ‘Aamir bin Fuhaira, the freed slave of Abû Bakr, used to bring the milch sheep (of his master, Abû Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. ‘Aamir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allâh’s Messenger and Abû Bakr had hired a man from the tribe of Banî Ad-Dîl from the family of Banî ‘Abd bin ‘Adî as an expert guide, and he was in alliance with the family of Al-‘Aâs bin Wâ’il As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet and Abû Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of Mount Thaur in the morning after three nights later. And (when they set out), ‘Aamir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore. (The nephew of Surâqa bin Ju’shum said that his father informed him that he heard) Surâqa bin Ju’shum saying: “The messengers of the heathens of Quraish came to us declaring that they had assigned for the
persons who would kill or arrest Allah's Messenger and Abū Bakr, a reward equal to their blood-money (i.e. 100 camels). While I was sitting in one of the gatherings of my tribe Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, “O Surāqā! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions.” Surāqā added, : I too realised that it must have been they. But I said, “No, it is not they, but you have seen so-and-so, so-and-so and so-and-so whom we saw set out.” I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low.[1] Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muhammad and Abū Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet and Abū Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur’ān by Allah's Messenger who did not look hither and thither while Abū Bakr was doing it often, suddenly the forelegs of my horse sank

[1] Surāqā, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet.
into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allâh’s Messenger (i.e. Islam) will become victorious. So I said to him, “Your people have assigned a reward equal to the blood-money for your head.” Then I told them all the plans the people of Makka had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet صلى الله عليه وسلم said, “Do not tell others about us.” Then I requested him to write for me a statement of security and peace. He ordered ‘Aamir bin Fuhaira who wrote it for me on a parchment, and then Allâh’s Messenger صلى الله عليه وسلم proceeded on his way. (Narrated ‘Urwa bin Az-Zubair:) Allâh’s Messenger صلى الله عليه وسلم met Az-Zubair in a caravan of Muslim merchants who were returning from Shâm. Az-Zubair provided Allâh’s Messenger صلى الله عليه وسلم and Abû Bakr with white clothes to wear. When the Muslims of Al-Madîna heard the news of the departure of Allâh’s Messenger from Makka (towards Al-Madîna), they started going to the Harra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses,
Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allâh’s Messenger صلی الله عليه وسلم and his companions dressed in white clothes emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, “O you Arabs! Here is your great man whom you have been waiting for!” So all the Muslims rushed to their arms and received Allâh’s Messenger صلی الله عليه وسلم on the summit of Harra. The Prophet صلی الله عليه وسلم turned with them to the right and alighted at the quartes of Banî ‘Amr bin ‘Auf, and this was on Monday in the month of Rabî-ul-Awwal. Abû Bakr stood up, receiving the people while Allâh’s Messenger صلی الله عليه وسلم sat down and kept silent. Some of the Ansrâr (supporters) who came and had not seen Allâh’s Messenger صلی الله عليه وسلم before, began greeting Abû Bakr, but when the sunshine fell on Allâh’s Messenger صلی الله عليه وسلم and Abû Bakr came forward and shaded him with his sheet only then the people came to know Allâh’s Messenger صلی الله عليه وسلم. Allâh’s Messenger صلی الله عليه وسلم stayed with Banî ‘Amr bin ‘Auf for ten nights and established the mosque (mosque of Qubaً) which was founded on piety. Allâh’s Messenger صلی الله عليه وسلم offered Salât (prayer) in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the mosque of Allâh’s Messenger صلی الله عليه وسلم at Al-Madînâ. Some Muslims used to offer Salât (prayer) there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of As’ad bin Zurâra. When his she-camel knelt down, Allâh’s Messenger صلی الله عليه وسلم thanked Allâh, فَأَثنىَهُمُّ عَمَلًا بَعْدَ مَا أطَلَّوا أَنْتَظَارَهُمْ، فَلَمَّا أُوْزِعَ إِلَىٰ نَبُوَّتِهِمْ، آوَّلًا رَجَعَ مِنْ يَوْهَةٍ عَلَىٰ أَظُمْهُمْ مِنْ آَطَامِهِمْ، لَا أُمَّرُ بِنَظَرٍ إِلَيْهِ، فَقَضَىَ رَسُولُ اللَّهِ صلی الله عليه وسلم وأصْحَابِهِ مَيْتُينَ بَيْنَ يَتْمُرِ الْمَيْتَابَ، فَلَمْ يَمْلِكَ الْيَوْهَةُ أَنْ قُالَ إِلَّا أَعْلَى ضَوْعِهِ: بَا مَعْاَشُ الْعَرْبِ، هذَا جَدَّكُمْ الذي نَظَرُونَ، فَنَارُ المُسْلِمُوْنَ إِلَى السَّلَاحِ، فَكَلَّمَوْا رَسُولٍ اللَّهِ صلی الله عليه وسلم يَظْهَرُ الْحَرْثُ، فَعَدَّلَ يَهُمُّ ذَاتُ الْيَمِينِ، حَتَّى نُزُولُ يَهُمُّ فِي بَيْتٍ عَمِّرُ بَيْنَ عَوْفٍ، وَذَلِكَ يَوْمُ الْأَنْضَارِ مِنْ شَهْرِ رَبِّيعِ الْأَوَّلِ، فقَامَ أَبُو بَكْرٍ لِلْمَسَاسِ، وَجَلَّسَ رَسُولُ اللَّهِ صلی الله عليه وسلم صَامِيًا، فَقَتَلُّ أَبُو بَكْرٍ حَتَّى طَيِّبَ عَلَيْهِ وَرِدَّانِهِ، فَعَرَفَ الْمَسْجِدُ رَسُولٍ اللَّهِ صلی الله عليه وسلم عنٌّ ذلِكَ، فَلَبِثَ رَسُولٍ اللَّهِ صلی الله عليه وسلم فِي بَيْتٍ عَمِّرٍ بَيْنَ عَوْفٍ بِضَعُفِ عَشْرَةِ لَيْلَةٍ، وَأَسَّسَ الْمَسْجِدُ الَّذِي أَسْسَ عَلَى الْأَقْوَى، وَصَلَّى فِي رَسُولٍ اللَّهِ صلی الله عليه وسلم ثُمَّ رَكَبَ رَاجِلَهُ، فَصَارَ يُمَشِي مَعَهُ الْمَسْجِدُ حَتَّى بَرَكَةَ عَنَّ مَسْجِدِ الرَّسُولِ صلی الله عليه وسلم بِالْمُدَكِّيَةِ، وَهُوَ يُضُلُّ فِيهِ يُؤْمِنُ رَجَالُ مِنَ الْمُسْلِمِينِ، وَكَانَ مَرْبُوٌّ فَلَنَّمَرَ، لِسَهَّلَ
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said, “This place, if Allâh \textit{will}, will be our abiding place.” Allâh’s Messenger \textit{call}ed the two boys and told them to suggest the price for that yard so that he might take it as a mosque. The two boys said, “No, but we will give it as a gift, O Allâh’s Messenger.” Allâh’s Messenger \textit{refused} to accept it as a gift and ultimately purchased it from them. Allâh’s Messenger \textit{built} a mosque there. The Prophet \textit{himself} started carrying unburnt bricks for its building and while doing so, he was saying:

“This load is better than the load of Khaibar, for it is more pious with Allâh, and purer and better rewardable.”

He was also saying:

“O Allâh! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the \textit{Ansûr} (supporters) and the \textit{Muhâjîrin} (emigrants).”

[5:245-O.B]

1594. Narrated Asmâ’ \textit{that} she conceived ‘Abdullâh bin Az-Zubair. She added, “I migrated to Al-Madînâ while I was at full term of pregnancy and alighted at Qubâ’ where I gave birth to him. Then I brought him to the Prophet \textit{and} put him in his lap. The Prophet \textit{asked} for a date, chewed it, and put some of its juice in the child’s mouth. So, the first thing that entered the child’s stomach was the saliva of Allâh’s Messenger \textit{and} rubbed the child’s palate with a date and invoked for Allâh’s Blessings on him, and he was the first child born (amongst the
emigrants) in the Islamic land (i.e. Al-Madina). [5:248-O.B]

1595. Narrated Abū Bakr : I was with the Prophet in the Cave. When I raised my head, I saw the feet of the people. I said, "O Allāh’s Messenger! If some of them should look down, they will see us." The Prophet said, "O Abū Bakr, be quiet! (For we are) two (i.e. the Prophet and Abū Bakr) and Allāh is the Third One of them." [5:259-O.B]

CHAPTER 45. The arrival of the Prophet and his companions at Al-Madīna.

1596. Narrated Al-Barâ’ bin ‘Azib : The first people who came to us (in Al-Madīna) were Muṣ‘ab bin ‘Umar and Ibn Umm Maktûm who were teaching Qur’an to the people. Then there came Bilâl, Sa‘d and ‘Ammâr bin Yâsir. After that ‘Umar bin Al-Khaṭṭâb came along with twenty other companions of the Prophet. Later on the Prophet himself came (to Al-Madīna) and I had never seen the people of Al-Madīna so joyful as they were on the arrival of Allāh’s Messenger, for even the slave-girls were saying, "Allāh’s Messenger has arrived!" And before his arrival I had read the Sūrah starting with:- “Glorify the Name of your Lord, the Most High” (V.87:1) together with other Sūrah from Al-Mufassal. [i.e. the Sūrah from No. 50 to the end of the Qur’ān Sūrah No. 114] [5:262-O.B]

CHAPTER 46. The stay of the emigrants in Makka after
performing all the ceremonies of Hajj.

1597. Narrated Al‘Alâ’ bin Al-Hađramî: Allah’s Messenger said, “An emigrant is allowed to stay in Makka for three days after departing from Mina (i.e. after performing all the ceremonies of Hajj)” [5:270-O.B]

CHAPTER 47. The coming of the Jews to the Prophet on his arrival at Al-Madîna.

1598. Narrated Abû Huraira: The Prophet said, “Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me.” [5:277-O.B]
CHAPTER 1. Ghazwa of Al-'Usaira.

1599. Narrated Zaid bin Arqam, that he was asked, “How many Ghazawat did the Prophet undertake?” Zaid replied, “Nineteen.” They said, “In how many Ghazawat did you join him?” He replied, “Seventeen.” I asked, “Which of these was the first?” He replied, “Al-‘Usaira or Al-‘Ushair.”

[5:285-0.B]

CHAPTER 2. The Statement of Allah.

1600. Narrated Ibn Mas‘ûd: I witnessed Al-Miqdad bin Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet while the Prophet was urging the Muslims to fight against the Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (peace be upon him). Al-Miqdad said, “We will not say as the people of Mûsa (Moses) said: ‘So go you and your Lord and fight you two’. (V.5:24). But we shall fight on your right and on your left and in front of you and behind you.” I saw the face of the Prophet getting bright with happiness, for that saying delighted him.

[5:288-O.B]

[1] Al-Maghâzi is the plural of Maghza (holy battle) or the place where the battle took place or the virtues and deeds of Ghâzi (fighters and warriors) in Allah’s cause.
CHAPTER 3. The number of the warriors of Badr.

1601. Narrated Al-Barâ’ : The companions of (the Prophet) Muhammad who took part in Badr, were equal in number to that of Ţalút’s (Saul’s) companions who crossed the river (of Jordan) with him and they were over three hundred and ten men. By Allâh, none crossed the river with him but a believer. (See the Qur’ân V.2:249) [5:293-O.B]

CHAPTER 4. The killing of Abû Jahl.

1602. Narrated Anas : The Prophet said, “Who will go and see what has happened to Abû Jahl?” Ibn Mas‘ûd went and found that the two sons of ‘Afrâ‘ had struck him fatally (and he was in his last breaths). ‘Abdullâh bin Mas‘ûd said, “Are you Abû Jahl?” And took him by the beard. Abû Jahl said, “Can there be a man superior to one, whom they have killed, or one whom his own folk have killed?” [5:300-O.B]

1603. Narrated Abû Talha : On the day of Badr, the Prophet ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet that whenever he conquered some people, he used to stay at the battle-field for three nights. So on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves, “Definitely he (i.e. the Prophet) is proceeding for some great purpose.” When he halted at
the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allâh and His Messenger? We have found true what our lord promised us. Have you too found true what your lord promised you?" 'Umar said, "O Allâh's Messenger! You are speaking to bodies that have no souls!" Allâh's Messenger said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." [5:314-O.B]

CHAPTER 5. The participation of angels in the battle of Badr.

1604. Narrated Râfî' bin Al-Zuraqî, who was one of the Badr warriors: Jibrael (Gabriel) came to the Prophet and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet said, "As the best of the Muslims," or said a similar statement. On that, Jibrael (Gabriel) said, "And so are the angels who participated in the Badr (battle)." [5:327-O.B]

1605. Narrated Ibn 'Abbâs: The Prophet said on the day (of the battle) of Badr, "This is Jibrael (Gabriel) holding the head of his horse and equipped with arms for the battle." [5:330-O.B]

CHAPTER 6.

1606. Narrated ("Urwa): Az-Zubair said, "I met 'Ubaida bin Sa'id bin Al-'Aas on the day (of the battle) of Badr and he was covered with armour; so much that only his eyes were visible.
He was surnamed Abū Dhât-al-Karish. He said (proudly), ‘I am Abū Dhât-al-Karish.’ I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as its both ends were bent.” (‘Urwa said,)

“Later on Allāh’s Messenger صلی الله علیه وسلام asked Az-Zubair for that spear and he gave it to him. When Allāh’s Messenger صلی الله علیه وسلام died, Az-Zubair took it back. After that Abū Bakr demanded it and he gave it to him, and when Abū Bakr died, Az-Zubair took it back. ‘Umar then demanded it from him and he gave it to him. When ‘Umar died, Az-Zubair took it back, and then ‘Uthmān demanded it from him and he gave it to him. When ‘Uthmān was martyred, that spear remained with Ali’s offspring. Then ‘Abdullāh bin Az-Zubair demanded it back, and it remained with him till he was martyred.” [5:333-O.B]

1607. Narrated Ar-Rubai‘ bint Mu‘awwidh : The Prophet صلی الله علیه و وسلم came to me after on the morning of consummating my marriage and sat down on my bed as you (the subnarrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my fathers who had been killed on the day of the battle of Badr. Then one of the girls said, “There is a Prophet amongst us who knows what will happen tomorrow.” The Prophet صلی الله علیه و وسلم said (to her), “Do not say this, but go on saying what you have spoken before.” [5:336-O.B]

1608. Narrated (Ibn ‘Abbās رضی اللہ عہم): Abū Ṭalḥa رضی اللہ عہم, a companion of Allāh’s Messenger صلی الله علیه و وسلم, and one of those who fought at Badr
together with Allâh’s Messenger told me that Allâh’s Messenger said, “Angels do not enter a house in which there is a dog and a picture.” [5:338-O.B]

1609. Narrated ‘Abdullâh bin ‘Umar (‘Umar bin Al-Khaṭṭâb) said, “When (my daughter) Ḥafṣa bint ‘Umar lost her husband Khunais bin Ḥudhafa As-Sahmī who was one of the companions of Allâh’s Messenger and had fought in the battle of Badr and had died in Al-Madîna, I met ‘Uthmân bin ‘Affân and suggested that he should marry Ḥafṣa saying, ‘If you wish, I will marry Ḥafṣa bint ‘Umar to you,’ on that, he said, ‘I will think it over.’ I waited for a few days and then he said to me, ‘I am of the opinion that I shall not marry at present.’ Then I met Abû Bakr and said, ‘If you wish, I will marry you Ḥafṣa bint ‘Umar.’ He kept quiet and did not give me any reply and I became more angry with him than I was with ‘Uthmân. Some days later, Allâh’s Messenger demanded her hand in marriage and I married her to him. Later on Abû Bakr met me and said, “Perhaps you were angry with me when you offered me Ḥafṣa for marriage and I gave no reply to you?” I said, ‘Yes.’ Abû Bakr said, ‘Nothing prevented me from accepting your offer except that I learnt that Allâh’s Messenger had referred to the issue of Ḥafṣa and I did not want to disclose the secret of Allâh’s Messenger, but had he (i.e. the Prophet) given her up I would surely have accepted her.”’ [5:342-O.B]

1610. Narrated Abû Mas‘ûd Al-Badrî, Allâh’s Messenger sent me that Allâh’s Messenger said, “Allâh’s Messenger and his Companions have a right in women before they are given in marriage.” [8:55-O.B]
57. The Book of Al-Maghâzî

said, “Whosoever recited the last two Verses of Sûrah Al-Baqarah at night that will be sufficient for him.” [5:345-O.B]

1611. (Narrated ‘Ubaidullâh bin ‘Adî bin Al-Khiyâr that) Al-Miqdâd bin ‘Amr Al-Kindî, who was an ally of Bani Zuhra and one of those who fought the battle of Badr together with Allâh’s Messenger صلى الله عليه وسلم who told him that he said to Allâh’s Messenger صلى الله عليه وسلم, “Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, ‘I surrender to Allah (i.e. I have become a Muslim),’ could I kill him, O Allâh’s Messenger, after he had said this?” Allâh’s Messenger صلى الله عليه وسلم said, “You should not kill him.” Al-Miqdâd said, “O Allâh’s Messenger! But he had cut off one of my two hands, and then he had uttered those words?” Allâh’s Messenger صلى الله عليه وسلم replied, “You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words.” [5:354-O.B]

1612. Narrated Jubair bin Mu’tîm رضي الله عنه : I heard the Prophet صلى الله عليه وسلم reciting Sûrat At-Tur in the Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet صلى الله عليه وسلم while speaking about the war-prisoners of Badr, said, “Were Al-Mu’tîm bin ‘Adî alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake.” [5:358-O.B]
CHAPTER 7. The story of Banî An-Nadîr, and how they betrayed Allâh’s Messenger

1613. Narrated Ibn ‘Umar: Banî An-Nadîr and Banî Quraîza fought against the Prophet, violating their peace treaty, so the Prophet exiled Banî An-Nadîr and allowed Banî Quraîza to remain at their places (in Al-Madînâ) taking nothing from them till they fought (against the Prophet again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet and he granted them safety, and they embraced Islâm. He exiled all the Jews from Al-Madînâ they were the Jews of Banî Qainuqâ’, the tribe of ‘Abdullâh bin Salâm and the Jews of Banî Hârîthâ and all the other Jews of Al-Madînâ.

[5:362-03]

1614. Narrated (Ibn ‘Umar): Allâh’s Messenger burnt and cut down the date-palm trees of Banî An-Nadîr at a place called Al-Buwaira. Allâh then revealed:- “What you (O Muslims) cut down of the date-palm trees (of the enemy), or you left them standing on their stems, it was by the Leave of Allâh.” (V.59:5)
[5:365-O.B]

1615. Narrated ‘Aisha: The wives of the Prophet sent ‘Uthmân to Abû Bakr demanding from him their 1/8th of the Fârî which Allâh had granted to His Messenger. But I used to oppose them and say to them: “Will you not fear Allâh? Don’t you know that the Prophet used to say: ‘Our property is not inherited, but whatever we leave is to be given in charity? The Prophet...”
mentioned that regarding himself.' He added: 'The family of Muḥammad ( صلى الله عليه وسلم ) can take their sustenance from this property.' So the wives of the Prophet stopped demanding it when I told them of that. [5:367 (L.P.)-O.B.]

CHAPTER 8. (The killing of Ka'b bin Al-Ashraf.

1616. Narrated Jābir bin ‘Abdullāh ( صلى الله عليه وسلم ) said, "Who will kill Ka'b bin Al-Ashraf who has hurt Allāh and His Messenger?" Thereupon Muhammad bin Maslama got up saying, "O Allāh's Messenger! Would you like that I kill him?" The Prophet ( صلى الله عليه وسلم ) said, "Yes." Muhammad bin Maslama said, "Then allow me to say a thing (i.e. to deceive Ka'b)." The Prophet said, "You may say it." Then Muhammad bin Maslama went to Ka'b and said, "That man (i.e. Muhammad bin Maslama) demands Sadaqa from us, and he has troubled us, and I have come to borrow something from you." On that Ka'b said, "By Allāh, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." Ka'b said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Maslama said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that
so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you.” Muḥammad bin Maslama and his companion promised Ka‘b that they or he Muḥammad bin Maslama would return to him. He came to Ka‘b at night along with Ka‘b’s foster brother (milk suckling brother), Abū Nā‘ila. Ka‘b invited them to come into his fort, and then he went down to them. His wife asked him, “Where are you going at this time?” Ka‘b replied, “None but Muḥammad bin Maslama and my (foster — milk suckling) brother Abū Nā‘ila have come.” His wife said, “I hear a voice as if blood is dropping from him,” Ka‘b said, “They are none but my brother Muḥammad Bin Maslama and my foster (milk suckling) brother Abū Nā‘ila. A generous man should respond to a call at night even if invited to be killed. Muḥammad bin Maslama went with two men. (Some narrators mention the men as Abū ‘Abs bin Jabr Al-Hārith bin ‘Aus and ‘Abbād bin Bishr.) So Muḥammad bin Maslama went in together with two men, and said to them, “When Ka‘b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him. (The subnarrator also mentioned) that Muḥammad bin Maslama said to his companions, “I will let you smell his head.” Ka‘b bin Al-Ashraf came down to them, wrapped in his clothes, and diffusing perfume. Muḥammad bin Maslama said, “I have never smelt a better scent than this.” Ka‘b replied. “I have got the best ‘Arab women who know how to use the high class of perfume.” Muḥammad bin Maslama requested Ka‘b “Will you allow me to smell your head?” Ka‘b said, “Yes.” Muḥammad smelt it and made his
companions smell it as well. Then he requested Ka'b again, “Will you let me (smell your head)?” Ka'b said, “Yes.” When Muhammad got a strong hold of him, he said (to his companions), “Get at him!” So they killed him and went to the Prophet صلى الله عليه وسلم and informed him. [5:369-O.B]

CHAPTER 9. The killing of Abû Râfi‘, ‘Abdullâh bin Abî Al-Ḥuqaq and he was also called Salâm bin Abî Al-Ḥuqaq.

1617. Narrated Al-Barâ’ (bin ‘Azib): Allah’s Messenger ﷺ sent some men from the Ansâr to (kill) the Jew Abû Râfi‘, and appointed ‘Abdullâh bin ‘Atîk as their leader. Abû Râfi‘ used to hurt Allah’s Messenger ﷺ and help his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. ‘Abdullâh bin ‘Atîk said to his companions, “Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle).” So ‘Abdullâh proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered ‘Abdullâh as one of the castle’s servants) addressing him saying, “O Allah’s slave! Enter if you wish, for I want to close the gate.” ‘Abdullâh added in his story, “So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at
night with Abû Râfi‘ for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark place (house) amidst his family, I could not recognise his location in the house. So I shouted, 'O Abû Râfi‘!' Abû Râfi‘ said, ‘Who is it?’ I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, ‘What is this voice, O Abû Râfi‘?’ He said, ‘Woe to your mother! A man in my house has hit me with a sword!’ I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, ‘I will not go out tonight till I know that I have killed him.’ So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, I announce the death of Abû Râfi‘, the merchant of Hijâz. Thereupon I went to my companions and said, ‘Let us save ourselves, for Allah has killed Abû Râfi‘.’ So I (along with my companions proceeded and) went to the Prophet صلى الله عليه وسلم and described the whole story...
to him. He said, ‘Stretch out your (broken) leg. I stretched it out and he rubbed it and it became alright as if I had never had any ailment whatsoever.’ [5:371-O.B]

CHAPTER 10. The Ghazwa of Uhud

1618. Narrated Jâbir bin ‘Abdullâh رضي الله عنه: On the day of battle of Uhud, a man came to the Prophet صلى الله عليه وسلم and said, “Can you tell me where I will be if I should get martyred?” The Prophet صلى الله عليه وسلم replied, “In Paradise.” The man threw away some dates he was carrying in his hand, and fought till he was martyred. [5:377-O.B]

CHAPTER 11. “When two parties from among you were about to lose heart, but Allâh was their Wali (Supporter and Protector) (And in Allâh should the believers put their trust.)” (V.3:122)

1619. Narrated Sa’d bin Abî Waqqâs رضي الله عنه: I saw Allâh’s Messenger صلى الله عليه وسلم on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting with extreme bravery. I had never seen them before, nor did I see them later on. [It is said that they were angel Jibrael (Gabriel) and angel Mikâel (Michael)]. [5:384-O.B]

1620. Narrated (Sa’d bin Abî Waqqâs) رضي الله عنه: The Prophet صلى الله عليه وسلم took out a quiver (of arrows) for me on the day of Uhud and said, “Throw (arrows); let my father and mother be sacrificed for you.” [5:385-O.B]

أُضْحَابِي، فَقُلْتُ الْجَاءَ، فَقَدْ قَلَّ أَلَّهِ أَبَا رَأَفِعٍ، فَانْتَهَتْ إِلَى الْبُيُّ، فَحَدَّثَاهُ، فَقَالَ: (أَنْسُطُ رِجْلِيَ) وَفَسَتَتُ رِجْلِي، فَمَسَحَّهَا، فَكَأَنَّهَا لَمْ تَحْسَنْهَا فَقَلَّ.

10 - بَابَ: ۺُرُؤْوَةُ أَحُدِّ ۱۶۱۸: عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَجِلُ لِلْبُيُّ رَأَيْنَا، أَهْدِ أَرَأَيْتَ إِنْ فَيْلَتُ، كَأَنَّا قَالُ: (فِي الْجَبَّة) فَأَلْقَى نَمَرَاتٍ فِي نَيْدُ، ثُمَّ قَاتَلَ فَاتَّقَنَّ فِيْلُ.

۱۱ - بَابِ: (۷۶۸۸۱۳) ۱۷۱۹: عَنِ سَعِيدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ رَأَيْنَا، يَوْمَ أَحَدٍ وَمَعَهُ رَجُلٌ يَقَالُ لَهُمْ عَنْهُ، عَلَيْهِمَا ثَابَتُ بَيْضٌ كَأَشْدَى الْفِيْلَاتِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ.

۱۷۲۰: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: (۷۶۸۸۱۳) ۱۷۲۰: (۷۶۸۸۱۳) ۱۷۲۰.
CHAPTER 12. (Allah’s Statement:)

“Not for you (O Muhammad) but for Allah is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimûn (polytheists, disobedients and wrong-doers etc).” (V.3:128)

1621. Narrated Anas (bin Mâlik) رضي الله عنه: On the day of the battle of Uḥud, the face of the Prophet صلى الله عليه وسلم was wounded, and he said, “How can a nation who injured their Prophet’s face be successful?” Then the following Verse was revealed:- “Not for you is the decision. (O Muhammad صلى الله عليه وسلم).....” (V.3:128) [5:397(A)-O.B]

1622. Narrated Ibn ‘Umar رضي الله عنهما: He heard Allah’s Messenger صلى الله عليه وسلم , when raising his head from bowing of the last Rak’a of the morning prayer, saying, “O Allâh! Curse so-and-so, so-and-so and so-and-so” after he had said, “Allâh hears him who sends his praises to Him. Our Lord, all the Praises are for You! So Allâh revealed:- “Not for you (O Muhammad صلى الله عليه وسلم)..... (till the end of Verse)..... They are indeed Zalimûn (polytheists, wrong-doers etc.).” (V.3:128) [5:397(B)-O.B]

CHAPTER 13. The martyrdom of Ḥamza bin ‘Abdul Muṭṭalib رضي الله عنه .

1623. Narrated ‘Ubaidullâh bin ‘Adî bin Al-Khiyâr that he asked Wahshî (saying), “Will you tell us (the story of) the killing of Ḥamza?” Wahshî replied, “Yes, Ḥamza killed Tu’aima bin ‘Adî bin Al-Khiyâr at Badr (battle) so my master, Jubair bin Mut‘îm said to me, ‘If you kill Ḥamza in revenge for my...”
When the people set out (for the battle of Uhud) in the year of ‘Ainain . . . (‘Ainain is a mountain near the mountain of Uhud) and between it and Uhud there is a valley . . . I went out with the people for the battle. When the army aligned for the fight, Sibâ’ came out and said, ‘Is there any (Muslim) to accept my challenge to a duel?’ Hamza bin ‘Abdul Muţtalib came out and said, ‘O Sibâ’, O Ibn Umm Anmâr, the one who circumcises other ladies! Do you challenge Allah and His Messenger صلى الله عليه وسلم?’ Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Makka, I too returned with them. I stayed in (Makka) till Islam spread in it (i.e. Makka). Then I left for Tâ’if, and when the people (of Tâ’if) sent their messengers to Allah’s Messenger صلى الله عليه وسلم, I was told that the Prophet صلى الله عليه وسلم did not harm the messengers; so I too went out with them till I reached Allah’s Messenger صلى الله عليه وسلم. When he saw me, he said, ‘Are you Wahshi?’ I said, ‘Yes.’ He said, ‘Was it you who killed Hamza?’ I replied, ‘What happens is what you have been told of.’ He said, ‘Can you hide your face from me?’ So I went out when Allah’s Messenger صلى الله عليه وسلم died, and Musailimah Al-Kadhdhâb appeared (claiming to be a prophet). I said, ‘I will go out to Musailimah so that I may kill him, and make amends for killing Hamza.’ So I went out with

[1] Wahshi was then a slave belonging to Jubair.
the people (to fight Musailimah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e. Musailimah) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Anṣāri man attacked him and struck him on the head with a sword.” [5:339-O.B]

CHAPTER 14. The wounds inflicted on the Prophet on the day of Uhud.

1624. Narrated Abū Huraira : Allah’s Messenger (pointing to his broken canine tooth) said, “Allah’s Wrath has become severe on the people who harmed His Prophet. Allah’s Wrath has become severe on a man who is killed by a Messenger of Allah in Allah’s Cause.” [5:400-O.B]

CHAPTER 15. Allah’s Statement :-
“Those who answered (the Call of) Allah and the Messenger…” (V.3:172)

1625. Narrated ‘Āisha : When Allah’s Messenger suffered what he suffered on the day of Uhud and the Mushrikūn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and in His Messenger Muhammad left, the Prophet was afraid that they might return. So he said, “Who will go on their (i.e. Mushrikūn’s) track?” He then selected seventy men from amongst them (for this purpose). (The
subnarrator added) “Abū Bakr and Az-Zubair were amongst them.” [5:404-O.B]

CHAPTER 16. The Ghazwa of Al-Khandaq which is called Al-Ahzâb Battle.

1626. Narrated Jābir : We were digging (the trench) on the day of [Al-Khandaq (i.e. the Trench)] and we came across a big solid rock. We went to the Prophet صلى الله عليه وسلم and said, “Here is a rock appearing across the trench.” He said, “I am coming down.” Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet صلى الله عليه وسلم took the spade and struck the big solid rock and it became like sand. [5:427-O.B]

1627. Narrated Sulaimân bin Šurad : On the day of Al-Ahzâb (i.e. the Confederates) the Prophet صلى الله عليه وسلم said, “(After this battle) we will go to attack them (i.e. the infidels) and they will not come to attack us.” [5:435-O.B]

1628. Narrated Abû Huraira : Alläh’s Messenger صلى الله عليه وسلم used to say, “Lá ilâha ill-Allâh wahdahu [none has the right to be worshipped except Alläh Alone] (Who) honoured His warriors and made His slave victorious, and He (Alone) defeated the Ahzâb (confederates); so there is nothing after Him.” [5:440-O.B]

CHAPTER 17. The return of the Prophet صلى الله عليه وسلم from (the battle of) Al-Ahzâb (the Confederates) and his going out to Bani Quraîţa.

1629. Narrated Abû Sa‘îd Al-Khudrî : The people of (Banû) Quraîţa agreed to accept the verdict of Sa‘îd bin Mu‘âdh. So the Prophet صلى الله عليه وسلم...
sent for Sa‘d, and the latter came (riding) a donkey and when he approached the mosque, the Prophet صلى الله عليه وسلم said to the Anṣār, “Get up for your chief or for the best among you.”[1] Then the Prophet صلى الله عليه وسلم said (to Sa‘d), “These (i.e. Banū Quraiza) have agreed to accept your verdict.” Sa‘d said, “Kill their (men) warriors and take their offspring as captives.” On that the Prophet صلى الله عليه وسلم said, “You have judged according to Allāh’s Judgement,” or said, “according to the King’s judgement.”

[5:447-0.B]

CHAPTER 18. The Ghazwa (i.e. battle) of Dhat-ur-Riqa’[2].

1630. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet صلى الله عليه وسلم led his companions in Fear Prayer in the seventh Ghazwa, i.e. the Ghazwa of Dhat-ur-Riqa’. [5:450(A)-0.B]

1631. Narrated (Abū Burda Abü Müsa رضي الله عنه): Abū Mūsa رضي الله عنه said, “We went out in the company of the Prophet صلى الله عليه وسلم for a Ghazwa and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the Ghazwa was named Dhat-ur-Riqa’[3] as we wrapped our feet with rags.” [5:450(B)-0.B]

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[1] The Prophet صلى الله عليه وسلم asked them to help Sa‘d because he was sick.

[2] Dhat-ur-Riqa’: This was the Ghazwa carried on (by the Muslims) against the tribes of Muhārib — Khaṣaфа from Banū Tha‘labah from Ghaṭafān. The Prophet صلى الله عليه وسلم halted at Nakhl. This Ghazwa took place after the conquest of Khaibar, as Abū Mūsa came (to A‘-Madīna from Ethiopia) after (the Ghazwa of) Khaibar.

1632. Narrated Sahl bin Abi Ḥathma: Concerning those who witnessed the Fear Prayer that was performed in the battle of Dhát-ur-Riqá' in the company of Allah’s Messenger صلى الله عليه وسلم; one batch lined up behind him while another batch (lined up) facing the enemy. The Prophet صلى الله عليه وسلم led the batch that was with him in one Rak‘a, and he stayed in the standing posture while that batch completed their (two Rak‘at) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet صلى الله عليه وسلم) offered his remaining Rak‘a with them, and then, kept on sitting till they completed their Salát (prayer) by themselves, and he then finished his Salát (prayer) with Taslīm along with them. [5:451-O.B]

1633. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: That he fought in a Ghazwa towards Najd along with Allah’s Messenger صلى الله عليه وسلم and when Allah’s Messenger صلى الله عليه وسلم returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah’s Messenger صلى الله عليه وسلم dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah’s Messenger صلى الله عليه وسلم took shelter under a Samura tree and hung his sword on it. We slept for a while when Allah’s Messenger صلى الله عليه وسلم suddenly called us, and we went to him, to find a bedouin sitting with him. Allah’s Messenger صلى الله عليه وسلم said, “This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, ‘Who can save you from me?’ I replied, ‘Allāh.’ Now
here he is sitting." Allâh’s Messenger صلی الله عليه وسلم did not punish him (for that). [5:458-O.B]

CHAPTER 19. The Ghazwa (i.e. battle) of Banû Al-Muṣṭaliq, which belongs to the tribe of Khuzâ’a. (It is also called the Ghazwa of Al-Muraisî).

1634. Narrated Abû Sa‘îd Al-Khudrî صلی الله عليه وسلم: “We went out with Allâh’s Messenger صلی الله عليه وسلم for the Ghazwa of Banû Al-Muṣṭaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, ‘How can we do coitus interruptus without asking Allâh’s Messenger صلی الله عليه وسلم while he is present among us?’ We asked (him) about it and he said, ‘It is better for you not to do so, there is no person that is destined to exist, but will come to existence till the Day of Resurrection.’ ” [5:459-O.B]

CHAPTER 20. The Ghazwa of Anmâr.

1635. Narrated Jâbir bin ‘Abdullâh Al-Anârî صلی الله عليه وسلم: I saw the Prophet صلی الله عليه وسلم offering his Nawâfil prayer on his mount facing the east during the Ghazwa of Anmâr. [5:461-O.B]

CHAPTER 21. The Ghazwa of Al-Hudaibiya. And the Statement of Allâh صلی الله عليه وسلم: “Indeed Allâh was pleased with the believers when they gave their Bai’a (pledge) to you (O Muhammad صلی الله عليه وسلم) under the tree.” (V.48:18)

1636. Narrated Al-Barâ’ صلی الله عليه وسلم: Do you (people) consider the conquest of
Makka, the Victory (referred to in the Qur'an V.48:1)? Was the conquest of Makka a victory? We really consider that the actual victory was Ar-Ridwân Pledge which we gave on the day of Al-Hudaibiya (to the Prophet صلى الله عليه وسلم). On the day of Al-Hudaibiya we were fourteen hundred men along with the Prophet صلى الله عليه وسلم. Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet صلى الله عليه وسلم was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allâh), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals. [5:471-O.B]

1637. Narrated Jâbir bin ‘Abdullâh رضي الله عنه: On the day of Al-Hudaibiya, Allâh’s Messenger ﷺ said to us: “You are the best people on the earth!” We were 1400 then. If I could see now, I would have shown you the place of the tree [beneath which the Bai’a (pledge) was given by us].” [5:475-O.B]

1638. Narrated Suwaid bin An-Nu’mâن who was one of those who witnessed [the Bai’a (pledge) beneath] the tree: Allâh’s Messenger ﷺ and his companions were given Sawiq and they chewed it. [5:492-O.B]

1639. Narrated ‘Umar bin Al-Khattâb رضي الله عنه that he was proceeding with the Prophet صلى الله عليه وسلم at night and he asked him (about something) but Allâh’s Messenger صلى الله عليه وسلم did not answer him. ‘Umar asked him again, but he did not answer him. He asked
him again (for the third time) but he did not answer him. On that 'Umar bin Al-Khattâb addressed himself saying, "May your mother be bereaved of you, O 'Umar, for you have asked Allâh's Messenger three times, yet he has not answered you." 'Umar said, "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said, 'I was afraid that something might have been revealed about me.' Then I came to Allâh's Messenger and greeted him. He (i.e. the Prophet) said, 'Tonight there has been revealed to me, a Sûrah which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily! We have given you (O Muhammad), a manifest victory.' " (V.48:1) [5:494-O.B]

1640. Narrated Al-Miswar bin Makhrama: The Prophet set out in the company of more than one thousand of his companions in the year of Al-Hudaibiya, and when he reached Dhul-Hulaifa, he garlanded his Hady (i.e. sacrificing animal), assumed the state of Ihlám for 'Umra from that place and sent a spy of his from Khuzâ'a (tribe). The Prophet proceeded on till he reached (a village called) Ghadir-al-Ashtât. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you from entering the Ka'ba and prevent you." The Prophet said, "O people! Give me your opinion. Do you recommend that I should
destroy the families and offspring of those who want to stop us from the Ka'ba? If they should come to us (for peace) then Allah would destroy a spy from the pagans, or otherwise we will leave them in a miserable state.”

On that Abû Bakr said, “O Allah's Messenger! You have come with the intention of visiting this House (i.e. Ka'ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him.” On that the Prophet said, “Proceed on, in the Name of Allah!” [5:495-O.B]

1641. Narrated (Nâfi'): Ibn 'Umar's father ('Umar) sent (him — i.e. 'Abdullâh) to bring his horse from an Anšârî man. At that time the people were giving the Bai'a (pledge) to Allah's Messenger near the tree, and 'Umar was not aware of that. So 'Abdullâh (bin 'Umar) gave the Bai'a (pledge) (to the Prophet ) and went to take the horse and brought it to 'Umar. While 'Umar was putting on the armour to get ready for fighting, 'Abdullâh informed him that the people were giving the Bai'a (pledge) to Allah's Messenger and it was this event that made people say that Ibn 'Umar had embraced Islam (or given the Hudaibiya Pledge) before 'Umar. [5:500-O.B]

1642. Narrated 'Abdullâh bin Abî 'Aufa: We were in the company of the Prophet when he performed the 'Umra. He performed the Tawâf and we did the same; he offered the Salât (prayer) and we also offered the Salât (prayer) with
him. Then he performed the *Sa‘î* between As-Safa and Al-Marwa and we were guarding him against the people of Makka so that nobody should harm him. [5:501-O.B]

CHAPTER 22. *Ghazwa Dhat-Qarad*

1643. Narrated Salama bin Al-Akwa‘ رضي الله عنه: Once I went (from Al-Madîna) towards (Al-Ghâba) before the first *Adhân* of the Fajr Prayer. The she-camels of Allâh’s Messenger صلى الله عليه وسلم used to graze at a place called Dî-Qarad. A slave of ‘Abdur-Rahmân bin ‘Auf met me (on the way) and said, “The she-camels of Allâh’s Messenger صلى الله عليه وسلم had been taken away by force.” Then the *Hadîth* was mentioned in detail [see *Hadîth* No. 1300] and in the end it is mentioned, “Then we all came back and Allâh’s Messenger صلى الله عليه وسلم seated me behind him on his she-camel till we entered Al-Madîna.” [5:507-O.B]

CHAPTER 23. *Ghazwa* (i.e. the battle of) *Khaibar*.

1644. Narrated Salama bin Al-Akwa‘ رضي الله عنه: We went out to Khaibar in the company of the Prophet صلى الله عليه وسلم. While we were proceeding at night, a man from the group said to ‘Aamir, “O ‘Aamir! Won’t you let us hear your poetry?” ‘Aamir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels’ footsteps, saying:-

"O Allâh! Without You we would not have been guided on the right path,

Neither would we have given *Sadaqa* (in charity), nor would we have prayed.

So please forgive us, what we have committed (i.e. our defects); let all of us be sacrificed for Your Cause.

وَالْمَرْوةُ فَكَانَتْ نَتْرِهُ مِنَ أَهْلِ مَكَّةِ لَا يَعْبِدُوهُ أَحَدًا وَسَمَّى."

22 — بَابِ: غَزْوَةٌ دَاثِقْرَدُ

1643: "عَنْ سَلَامَةُ بْنِ الأَكْوَرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَرَّجَتْ قَبْلَ أَنْ يُؤْدَّىٰ بِالْأَوْلَىٰ وَكَانَتْ لِقَاحٌ رَسُولُ اللَّهِ ﷺ تَرْعَىٰ بِذِي قَرْدٍ، قَالَ: فَلْقَطَبَ مِيَادِينَ عَلَىٰ يَعْبُدُ الرَّحْمَنِيْنَ إِبْنُ عُوفٍ قَالَ: أُحْدِثْتُ لِقَاحٌ رَسُولُ اللَّهِ ﷺ وَذَكَرَ الحَدِيثَ بِطُولِهِ، وَقَدْ تَقَدَّمَ، وَقَالَ هُنا فِي أَخْرُو قَالَ: مَثَلُ رَجُعَنَا وَزَرَّدَنِي رَسُولُ اللَّهِ ﷺ عَلَىٰ نَايُو قُبْلَيْنِهِ قَبْنَفْنَ كَفَّٰتَ النَّعْمَةَ المُلْبِيَةَ."

23 — بَابِ: غَزْوَةٌ خَيْبَرِ

1644: "عَنْ سَلَامَةَ بْنِ الأَكْوَرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَرَّجَتْ مَعَ الْذَّيْنِ إِلَيْهِ قُبَّةً، قَبْرِيَّ فِيْلَا، قَالَ: رَجُلٌ مِنَ الْقُوْمِ لِيَقَامُ، رَضِيَ اللَّهُ عَنْهُ، يَا عَايِمِرَ أَلَا تَسْمَعُونَا مِنْ هُنَّ إِلَيْكُمْ، وَكَانَ عَايِمِرُ رَجُلًا شَاعِرًا، مُتَوَّرِيَّةٌ، فَقَالَ يَتَّعُو بِالْقُوْمِ يَقُولُ: الْمَلَأُ لَوْلَا أُنتُ مَا أَتَبَدَّتَنَا، وَلَا تَضَلُّنَا وَلَا ضَلِّيْنَا، فَأَغْفِرْ بِيَدٍٰ لَّكَ مَا أَفْقَهْتُنَا، وَبَلْ أَفْتَدِنَا إِنْ لَآ أِقْنِيَانَا."

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And send Sakīna (i.e. tranquillity and calmness) upon us,

To make our feet firm when we meet our enemy,

And if they will call us towards an unjust thing, we will refuse.

The infidels have made a hue and cry to ask others’ help against us.”

The Prophet said on that, “Who is that (camel) driver (reciting poetry)?” The people said, “He is ‘Aamir bin Al-Akwa’.” Then the Prophet said, “May Allāh bestow His Mercy on him.” A man amongst the people said, “O Allāh’s Prophet! Has (martyrdom) been granted to him? Would that you let us enjoy his company longer.” Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allāh helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet said, “What are these fires? For cooking what, are you making the fire?” The people replied, “(For cooking) meat.” He asked, “What kind of meat?” They (i.e. people) said, “The meat of donkeys.” The Prophet said, “Throw away the meat and break the pots!” Some man said, “O Allāh’s Messenger! Shall we throw away the meat and wash the pots instead?” He said, “(Yes, you can do) that too.” So when the army files were arranged in rows (for the clash), ‘Aamir’s sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allāh’s Messenger saw me (in a sad mood). He
took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Aamir are lost." The Prophet ﷺ said, "Whoever says so, is mistaken, for 'Aamir has got a double reward." The Prophet ﷺ raised two fingers and added, "He (i.e. 'Aamir) was a persevering struggler in the Cause of Allah and there are few 'Arabs who achieved the like of (good deeds) 'Aamir had done," and in a like wise Hadith, it is narrated "He struggled in the (Cause of Allah)."

[5:509-O.B]

1645. Narrated Anas : Allah's Messenger ﷺ reached Khaibar at night. [See the Hadith No. 243 in the Book of Salât (Prayers)]. It is added in this (quotation) that the (Prophet ﷺ) had their warriors (of the enemy) killed and their woman and offspring taken as prisoners.

[5:510-O.B]

1646. Narrated Abü Müsa Al-Ash'ari : When Allah's Messenger ﷺ fought the battle of Khaibar, (whenever) the people, (passed over a high place) overlooking a valley, they raised their voices saying, "Allâhu-Akbar! Allâhu-Akbar! (Allah is the Most Great), Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh)." On that Allah's Messenger ﷺ said (to them), "Lower your voices, for you are not calling a deaf and an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allah's Messenger ﷺ and he heard me saying, "Lâ hawla wala quwata illâ billâh (There is neither might, nor power but with Allah)." On that he said to me, "O 'Abdullâh bin Qais!"
said, “Labbaik. O Allah’s Messenger!” He said, “Shall I tell you a sentence which is one of the treasures of Paradise?” I said, “Yes, O Allah’s Messenger! Let my father and mother be sacrificed for your sake.” He said, “It is: Là hawla wala quwata illâ billâh (There is neither might nor power but with Allah).” [5:516-O.B]

1647. Narrated Sahl bin Sa’d As-Sâ’idi: During one of his Ghazawât, the Prophet encountered the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and His Messenger Muḥammad), and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every single isolated pagan and strike him with his sword. It was said, “O Allah’s Messenger! None has fought so satisfactorily as so-and-so (namely, that brave Muslim).” The Prophet said, “He is from the dwellers of the Hell-fire.” Then a man from amongst the people said, “I will follow him and accompany him in his fast and slow movements.” The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet and said, “I testify that you are the Messenger of Allah.” The Prophet said, “What is this?” The man told him the whole story. The Prophet said, “A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of...
the Hell-fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-fire, but he is from the dwellers of Paradise.” [5:518-O.B]

1648. In an another quotation (of the Hadith No. 1647) the Prophet صلى الله عليه وسلم said, ‘O so-and-so stand up and announce “None will enter Paradise but a Believer” Allâh may support the religion (Islâm) with a wicked (sinful) man.’ [5:515-O.B]

1649. Narrated Salama bin Akwa’رضي الله عنه: I got inflicted with a wound on my leg on the day of Khaibar, I went to the Prophet صلى الله عليه وسلم and he blew with saliva (Nafatha) on it thrice. Since then I did not feel any pain till this hour. [5:517-O.B]

1650. Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم stayed for three nights between Khaibar and Al-Madîna and was married to Safiyya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet صلى الله عليه وسلم ordered Bilâl to spread the leather mats on which dates, dried yoghurt and butter were put. The Muslims said amongst themselves, “Will she (i.e. Safiyya) be one of the mothers of the believers (i.e. one of the wives of the Prophet صلى الله عليه وسلم) or just (a lady captive) of what his right-hand possesses?” Some of them said, “If the
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Prophet makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet’s wives), and if he does not make her observe the veil, then she will be his lady-slave.” So when he departed, he made a place for her behind him (on his camel) and made her observe the veil. [5:524-O.B]

1651. Narrated ‘Ali bin Abi Talib: On the day of Khaibar, Allâh’s Messenger forbade the Mut’a (i.e. temporary marriage) and the eating of donkey-meat. [5:527-O.B]

1652. Narrated Ibn ‘Umar: On the day of Khaibar, Allâh’s Messenger divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. [5:537-O.B]

1653. Narrated Abû Mûsa: The news of the migration of the Prophet (from Makka to Al-Madîna) reached us while we were in Yemen. So we set out as Muhâji-rûn (emigrants) towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abû Burda, and the other, Abû Ruhm, and our total number was 53. We got on board a boat and our boat took us to Najâshi (Negus) in Ethiopia. There we met Ja’far bin Abî Talib and stayed with him. Then we all came (to Al-Madîna) and met the Prophet at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, “We have migrated before you.” Asmâ’ bint ‘Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife of the Prophet. She had migrated along...
with those other Muslims who migrated to Najāshi (Negus). ‘Umar came to Hafṣa while Asmā’ bint ‘Umais was with her. ‘Umar, on seeing Asmā’, said, “Who is this?” She said, “Asmā’ bint ‘Umais,” ‘Umar said, “Is she the Ethiopian? Is she the seafaring lady?” Asmā’ replied, “Yes.” ‘Umar said, “We have migrated before you (people of the boat), so we have got more right than you over Allāh’s Messenger صلى الله عليه وسلم.” On that Asmā’ became angry and said, “No, by Allāh, while you were with Allāh’s Messenger صلى الله عليه وسلم who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allāh and (then) for his Messenger صلى الله عليه وسلم. By Allāh, I will neither eat any food nor drink anything till I inform Allāh’s Messenger صلى الله عليه وسلم of all that you have said. There we were harmed and frightened. I will mention this to the Prophet صلى الله عليه وسلم and will ask him (about it). By Allāh I will not tell a lie or curtail your saying or add something to it.” So when the Prophet صلى الله عليه وسلم came, she said, “0 Allāh’s Prophet! ‘Umar has said so-and-so.” The Prophet صلى الله عليه وسلم said, “He (i.e. ‘Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations.” [5:539(A)-O.B]

1654. Narrated (Abū Mūsa) رضي الله عنه:The Prophet صلى الله عليه وسلم said, “I recognize the voice of the group of Al-Ash’arīyūn, when they recite the
Qur'ân, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'ân at night although I have not seen their houses when they stayed during the daytime. Amongst them is Ḥakîm who, on meeting the cavalry (or said) the enemy, used to say to them (i.e. the enemy), 'My companions order you to wait for them.' " [5:539(B)-O.B]

1655. Narrated (Abû Mûsa) u' : We came upon the Prophet صلى الله عليه وسلم after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest. [5:540-O.B]

CHAPTER 24. The 'Umra Al-Qâdâ' (i.e. an 'Umra performed in lieu of an abandoned or missed or being prevented 'Umra).

1656. Narrated Ibn 'Abbâs ﷺ : The Prophet صلى الله عليه وسلم married Maimûna (during the 'Umra Al-Qâdâ') while he was in the state of Ihrâm but he consummated that marriage after finishing that state. Maimûna died at Sarif (i.e. a place near Makka). [5:559-O.B]

CHAPTER 25. The Ghazwa of Mu'tah in the land of Sham.

1657. Ibn 'Umar ﷺ said, "Allâh’s Messenger صلى الله عليه وسلم appointed Zaid bin Hâritha as the commander of the army during the Ghazwa of Mû'tah and said, "If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullâh bin Rawâba should take over his position."' 'Abdullâh bin 'Umar further said, "I was present amongst them in that battle and we searched for
Ja'far bin Abī Ṭālib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows). [5:560-O.B]

CHAPTER 26. The despatch of Usâma bin Zaid by the Prophet صلى الله عليه وسلم towards Al-Ḥuraqāt, (a place of the tribe of Juhaina).

1658. Narrated Usâma bin Zaid صلى الله عليه وسلم: Allah's Messenger صلى الله عليه وسلم sent us towards Al-Ḥuraqāt, and in the morning we attacked them and defeated them. I and an Ansârī man followed a man from among them and when we took him over, he said, “Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh).” On hearing that, the Ansârī man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet صلى الله عليه وسلم came to know about that and he said, “O Usâma! Did you kill him after he had said ‘Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh)?” I said, “But he said so only to save himself.” The Prophet صلى الله عليه وسلم kept on repeating that so often that I wished I had not embraced Islam before that day. [5:568-O.B]

1659. Narrated Salama bin Al-Akwa’ رضي الله عنه: I fought in seven Ghazawât (i.e. battles) in the company of the Prophet صلى الله عليه وسلم and fought in nine battles, fought by armies despatched by the Prophet صلى الله عليه وسلم. Once Abû Bakr was our commander and at another time, Usâma was our commander. [5:569-O.B]
CHAPTER 27. The Ghazwa of Al-Fath (was fought) during Ramadân.

1660. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم left Al-Madîna (for Makka) in the company of ten thousand (Muslim warriors) in the month of Ramadân, and that was eight and a half years after his migration to Al-Madîna. He and the Muslims who were with him, proceeded on their way to Makka. He was observing Saum (fast) and they were observing Saum (fast), but when they reached a place called Al-Kâlid which was a place of water between 'Usfân and Qudaid, he broke his Saum (fast) and so did they. [5:574-O.B]

1661. Narrated (Ibn 'Abbâs) رضي الله عنهما : Allah's Messenger صلى الله عليه وسلم set out towards Hunain in the month of Ramadân and some of the people were observing Saum (fast) while some others were not observing Saum (fast), and when the Prophet صلى الله عليه وسلم mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on his she-camel and then the people looked at him; and those who were not observing Saum (fast) told those who were observing Saum (fast), to break their Saum (fast) (i.e. as the Prophet صلى الله عليه وسلم had done so). [5:575-O.B]

CHAPTER 28. Where did the Prophet صلى الله عليه وسلم fix the flag on the day of the conquest of Makka?

1662. Narrated 'Urwa bin Zubair رضي الله عنهما : When Allah's Messenger صلى الله عليه وسلم set out (towards Makka) during the year of the Conquest (of Makka) and this news reached (the infidels of Quraish), Abû Sufyân, Hâkîm bin Hîzâm and Budail bin Warqâ' came out...
to gather information about Allâh’s Messenger. They proceeded on their way till they reached a place called Marr-az-Zahrân (which is near Makka). Behold! There they saw many fires as if they were the fires of ‘Arafât. Abû Sufyân said, “What is this? It looked like the fires of ‘Arafât.” Budail bin Warqa’ said, “The fires of Banû ‘Amr!” Abû Sufyân said, “Banû ‘Amr are less in number than that.” Some of the guards of Allâh’s Messenger saw them and took them over, caught them and brought them to Allâh’s Messenger. Abû Sufyân embraced Islâm.

When the Prophet proceeded, he said to Al-‘Abbâs, “Keep Abû Sufyân standing at the top of the mountain so that he would look at the Muslims. So Al-‘Abbâs kept him (at that place) and the tribes started passing in front of Abû Sufyân in military batches. A batch passed and Abû Sufyân said, “O ‘Abbâs! Who are these?” ‘Abbâs said, “They are (Banû) Ghifâr.” Abû Sufyân said, I have got nothing to do with Ghifâr.” Then (a batch of the tribe of) Juhaina passed by and he said similarly as above. Then (a batch of the tribe of) Sa’d bin Huzaim passed by and he said similarly as above. Then (Banû) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abû Sufyân had not seen. He said, “Who are these?” “Abbâs said, “They are the Ansâr headed by Sa’d bin ‘Ubâda, the one holding the flag.” Sa’d bin ‘Ubâda said, “O Abû Sufyân! Today is the day of a great battle and today (what is prohibited in) the Ka’ba will be permissible.” Abû Sufyân said, “O ‘Abbâs! How excellent the day of destruction is!” Then came another
batch (of warriors) which was the smallest of all the batches, and in it there was Allah’s Messenger and his companions and the flag of the Prophet was carried by Az-Zubair bin Al-‘Awwâm (رضي الله عنه). When Allah’s Messenger passed by Abū Sufyân, the latter said, (to the Prophet), “Do you know what Sa’d bin ‘Ubâda said?” The Prophet said, “What did he say?” Abū Sufyân said, “He said so-and-so.” The Prophet said, “Sa’d told a lie, but today Allah will give superiority to the Ka’ba and today the Ka’ba will be covered with a (cloth) covering.” Allah’s Messenger ordered that his flag be fixed at Al-Hajûn. Al-‘Abbâs said to Az-Zubair bin Al-‘Awwâm, “O Abū ‘Abdullâh! Did Allah’s Messenger order you to fix the flag here?” Allah’s Messenger ordered Khâlid bin Al-Walîd to enter Makka from its upper part from Kadâ’ while the Prophet himself entered from Kuda. Two men from the cavalry of Khâlid bin Al-Walîd named Ḥubaisbah bin Al-Ash’är and Kurz bin Jâbir Al-Fihrî were martyred on that day. [5:577-O.B]

1663. Narrated ‘Abdullâh bin Mughaffal: I saw Allah’s Messenger on the day of the conquest of Makka over his she-camel, reciting Sûrat Al-Fath in a vibrant quivering tone. (The subnarrator, Mu‘âwiya added) “Were I not (afraid) that the people may gather around me, I would recite in vibrant quivering tone.” [5:578-O.B]

1664. Narrated ‘Abdullâh: When the Prophet entered Makka on the day of the Conquest, there were 360 idols around the Ka’ba.
The Prophet started striking them with a stick he had in his hand and was saying, "Al-Haq (the Truth i.e. Islamic Monotheism, or the Qur'ān or Jihād against polytheists) has come and Bāṭil (falsehood i.e. Satan or polytheism etc.) gone. Truth has come and Bāṭil (falsehood i.e. Satan or polytheism etc.) will neither start nor will it reappear." [5:583-O.B]

CHAPTER 29.

1665. Narrated 'Amr bin Salama رضي الله عنه : We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?" They would say, "That man claims that Allah has sent him (as a Messenger), that he has been inspired divinely, that Allah has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest. And the Arabs (other than Quraish) delayed their conversion to Islām till the Conquest (of Makka). They used to say, "Leave him (i.e. Muhammad صلى الله عليه وسلم and his people Quraish) if he overpowers them then he is a true Prophet." So, when Makka was conquered, then every tribe rushed to embrace Islām, and my father hurried to embrace Islām before (the other members of) my tribe. When my father returned (from the Prophet صلى الله عليه وسلم) to his tribe, he said, "By Allah, I have come to you from the Prophet صلى الله عليه وسلم for sure!" The Prophet صلى الله عليه وسلم afterwards said to them, "Offer such and such Šalāt (prayer) at such and such time, and when the time for the Šalāt (prayer) becomes due, then one of you should pronounce the Adhān [for the Šalāt (prayer)], and let
the one amongst you who knows Qur’an most, lead the Șalât (prayer).” So they looked for such a person and found none who knew more Qur’an than I because of the Qur’anic material which I used to learn from the caravans. They therefore made me their ʿImâm [to lead the Șalât (prayer)] and at that time I was a boy of six or seven years, wearing a Burda (i.e. a black square garment) proved to be very short for me (and my body became partly naked). A lady from the tribe said, “Won’t you cover the buttocks of your reciter for us?” So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

CHAPTER 30. The Statement of Allah 

 Truly Allah has given you victory on many battlefields and on the day of Ḥunain (battle) when you rejoiced at your great number ... (till) ... Allah is Oft-Forgiving, Most Merciful.” [V.9: 25-27]

1666. Narrated ʿAbdullâh bin Abî Aufa رضي الله عنه that in his hand was a hit (blow) which he received in the battle of Ḥunain in the company of the Prophet صلى الله عليه وسلم . [5:604-O.B]

CHAPTER 31. The Ghazwa of Autâs.

1667. Narrated Abû Mûsa صلی الله عليه وسلم that when the Prophet صلى الله عليه وسلم had finished from the battle of Ḥunain, he sent Abû ʿAamir as the head of an army to Autâs to fix them. He (i.e. Abû ʿAamir) met (in a combat against) Duraid bin Aṣ-Ṣimma and Duraid was killed, and Allah defeated his companions. The Prophet صلى الله عليه وسلم sent me with Abû ʿAamir. Abû ʿAamir was shot at his knee with an arrow...
which a man from Jusham had shot and fixed into his knee. I went to him and said, “O uncle! Who shot you?” He pointed me out (his killer) saying, “That is my killer who shot me (with an arrow).” So I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, “Won’t you be ashamed? Won’t you stop?” So that person stopped and we exchanged two hits with the swords and I killed him. Then I said to Abū ‘Aamir. “Allāh has killed your killer.” He said, “Take out this arrow.” So I removed it, and water oozed out of the wound. He then said, “O son of my brother! Convey my compliments to the Prophet and request him to ask Allāh’s Forgiveness for me.” Abū ‘Aamir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet about our and Abū ‘Aamir’s news and he (Abū ‘Aamir) had said, “Tell him (the Prophet) to ask for Allāh’s Forgiveness for me (Abū ‘Aamir).” The Prophet asked for water, performed ablution and then raised hands, saying, “O Allāh! Forgive Ubaid, Abū ‘Aamir.” At that time I saw the whiteness of the Prophet’s armpits. The Prophet then said, “O Allāh, make him (i.e. Abū ‘Aamir) on the Day of Resurrection, superior to many of Your human creatures.” I said, “Will you ask Allāh’s Forgiveness for me?” (On that)
the Prophet said, “O Allâh, forgive the sins of ‘Abdullâh bin Qais (the name of Abû Müsa Al-Ash’ârî) and admit him to a nice entrance (i.e. Paradise) on the Day of Resurrection.”

[5:612-613]

CHAPTER 32. The Ghazwa of Aṭ-Ṭâ’îf in the month of Shawwâl, 8 A.H.

1668. Narrated Umm Salama: The Prophet came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to ‘Abdullâh bin Abî Umaiya, “O ‘Abdullâh! See if Allâh should make you conquer Ta’if tomorrow, then take the daughter of Ghaïlân (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back.”[1] The Prophet then said, “These (effeminate men) should never enter upon you (O women!).”

[6:613-614]

1669. Narrated ‘Abdullâh bin ‘Umar: When Allâh’s Messenger besieged Ta’if and could not conquer its people, he said, “We will return (to Al-Madînah) if Allâh will.” That distressed the companions (of the Prophet ) and they said, “Shall we go away without conquering it (i.e. the fort of Ta’if)?” Once the Prophet said, “Let us return.” Then the Prophet said (to them), “Fight tomorrow.” They fought and (many of them) got wounded, whereupon the Prophet said, “We will return (to Al-Madînah) tomorrow if

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[1] When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.
Allâh will.” That delighted them, whereupon the Prophet صلى الله عليه وسلم smiled. [*5:615-O.B*]

1670. Narrated Sa’d and Abû Bakrah رضي الله عنهما: They said: We heard the Prophet صلى الله عليه وسلم saying, “If somebody claims to be the son of somebody other than his father knowingly, he will be forbidden (to enter) Paradise (i.e. Paradise will be illegal for him i.e. he will not enter Paradise).” [*5:616(A)-O.B*]

1671. In another quotation, one of the two (Sa’d or Abû Bakrah) is the first one who threw an arrow in Allâh’s Cause and the other who jumped over the wall of Tâ’if Fort with a few persons, came to the Prophet صلى الله عليه وسلم. And in another quotation, came to the Prophet صلى الله عليه وسلم (in a) group as the third of the twenty-three persons from Tâ’if. [*5:616(B)-O.B*]

1672. Narrated Abû Müsa رضي الله عنه: “I was with the Prophet صلى الله عليه وسلم when he was encamping at Al-Ji’râna (a place) between Makka and Al-Madina and Bilâl was with him. A bedouin came to the Prophet صلى الله عليه وسلم and said, “Won’t you fulfil what you have promised me?” The Prophet صلى الله عليه وسلم said, “Rejoice (at what I will do for you).” The bedouin said, “(You have said to me) ‘Rejoice’ too often.” Then the Prophet صلى الله عليه وسلم turned to me (i.e. Abû Müsa) and Bilâl in an angry mood and said, “The bedouin has refused the good tidings, so you both accept them.” Bilâl and I said, “We accept them.” Then the Prophet صلى الله عليه وسلم asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), “Drink
(some of) it and pour (some) over your faces and chests and be happy at the good tidings.” So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, “Keep something (of the water) for your mother.” So they left some of it for her. [5:617-O.B]

1673. Narrated Anas bin Mâlik  The Prophet gathered some people of Anşâr and said, “The people of Quraish are still close to their period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won’t you be pleased that the people take the worldly things and you take Allah’s Messenger with you to your homes?” They said, “Yes, (i.e. we are pleased with this distribution).” The Prophet said, “If the people took their way through a valley and the Anşâr took their way through a mountain path, then I would take the Anşâr’s valley or the Anşâr’s mountain path.” [5:623-O.B]

CHAPTER 33. The Prophet sent Khâlid bin Al-Wâlîd (to fight) with Banû Jadhîma.

1674. Narrated ‘Abdullâh bin ‘Umar  The Prophet sent Khâlid bin Al-Wâlîd to the tribe of Jadhîma and Khâlid invited them to Islâm but they could not express themselves by saying, “Aslamma (i.e. we have embraced Islâm),” but they started saying “Saba’na! Saba’na! (i.e. we have come out of one religion to another).” Khâlid kept on killing (some of) them and taking (some of) them as
captives and gave everyone of us his captive till the day when Khâlid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, “By Allah, I will not kill my captive, and none of my companions will kill his captive.” When we reached the Prophet صلى الله عليه وسلم, we mentioned to him the whole story. On that, the Prophet صلى الله عليه وسلم raised both his hands and said twice, “O Allah! I am free from what Khâlid has done.” [5:628-O.B]

CHAPTER 34. The Sarîya of ‘Abdullâh bin Ḥuddâfa As-Sahmî and ‘Alqama bin Majazziz Al-Mudlijî, and it is said that it was called the Sarîya of the Anṣâr.

1675. Narrated ‘Alî رسول الله صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم sent a Sarîya under the command of a man from the Anṣâr and ordered the soldiers to obey him. He (i.e. the commander) became angry and said, “Didn’t the Prophet صلى الله عليه وسلم order you to obey me!” They replied, “Yes.” He said, “Collect fire-wood for me.” So they collected it. He said, “Make a fire.” When they made it, he said, “Enter it (i.e. the fire).” So they intended to do that and started holding each other and saying, “We have run towards the Prophet صلى الله عليه وسلم (in order to save ourselves) from the fire.” They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet صلى الله عليه وسلم he said, “If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is Al-Ma‘rûf (Islamic Monotheism and all what Islam orders one to do).” [5:629-O.B]
CHAPTER 35. The sending of Abû Mûsa and Mu'âdh to Yemen before the Hajjat-al-Wadâ'.

1676. Narrated Abû Mûsa: "That the Prophet sent Abû Mûsa and Mu'âdh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet said (to them). "Facilitate things for the people and do not make things difficult for them. Be kind and lenient (both of you) with the people, and do not be hard on them and give the people good tidings and do not repulse them." So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu'âdh toured that part of his state which was near (the border of the province of) his companion Abû Mûsa. Mu'âdh came riding his mule till he reached Abû Mûsa and saw him sitting, and the people had gathered around him. Behold! There was a man tied with his hands behind his neck. Mu'âdh said to Abû Mûsa, "O 'Abdullâh bin Qais! What is this?" Abû Mûsa replied, "This man has turned renegade to disbelief after embracing Islam." Mu'âdh said, "I will not dismount till he is killed." Abû Mûsa replied, "He has been brought for this purpose, so come down." Mu'âdh said, "I will not dismount till he is killed." So Abû Mûsa ordered that he be killed, and he was killed. Then Mu'âdh dismounted and said, "O 'Abdullâh (bin Qais)! How do you recite the Qur'an?" Abû Mûsa said, "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it O Mu'âdh?" Mu'âdh said, "I}
sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allâh has written for me. So I seek Allâh’s Reward for both my sleep as well as my prayer (at night).”[1] [5:630-O.B]

1677. Narrated Abû Mûsa Al-Ash’arî that the Prophet ﷺ had sent him to Yemen and he asked the Prophet ﷺ about certain (alcoholic) drinks which used to be prepared there. The Prophet ﷺ said, “What are they?” Abû Mûsa said, “Al-Bit’ and Al-Mizr”. (He said, “Al-Bit’ is an alcoholic drink made from honey; and Al-Mizr is an alcoholic drink made from barley.”). The Prophet ﷺ said, “All intoxicants are prohibited.” [5:631-O.B]

CHAPTER 36. The sending of Alî bin Abî Ṭâlib and Khâlîd bin Al-Walîd (ii) to Yemen before Ḥajjat-al-Wadâ:

1678. Narrated Al-Barâ’ : Allâh’s Messenger ﷺ sent us to Yemen along with Khâlîd bin Al-Walîd. Later on he sent ‘Alî bin Abî Ṭâlib in his place. The Prophet ﷺ said to ‘Alî, “Give Khâlîd’s companions the choice of either staying with you (in Yemen) or returning to Al-Madînâ.” I was one of those who stayed with him (i.e. ‘Alî) and got several Awâq (of gold) from the war booty. [5:636-O.B]

1679. Narrated Buraida : The Prophet ﷺ sent ‘Alî to Khâlîd to bring the Khumus (of the booty) and I hated ‘Alî, and ‘Alî had taken a bath

[1] Mu’âdh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allâh.
(after a sexual act with a slave-girl from the *Khumus*). I said to Khâlid, “Don’t you see this (i.e. ‘Ali)?” When we reached the Prophet , I mentioned that to him. He said, “O Buraida! Do you hate ‘Ali?” I said, “Yes.” He said, “Do not hate him, for he deserves more than that from the *Khumus*.” [5:637-O.B]

1680. Narrated Abû Sa‘îd Al-Khudrî : ‘Ali bin Abî Talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allâh’s Messenger . Allâh’s Messenger distributed that amongst four persons: ‘Uyaina bin Badr, Aqra’ bin Ḥâbis, Zaid Al-Khâil and the fourth was either ‘Alqama or ‘Aamir bin At-Tufail. On that, one of his companions said, “We are more deserving of this (gold) than these (persons).” When that news reached the Prophet , he said, “Don’t you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heaven (i.e. Divine Inspiration) both in the morning and in the evening?” There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist-sheet that was tucked up and he said, “O Allâh’s Messenger! Be afraid of Allâh.” The Prophet said, “Woe to you! Am I not of all the people of the earth the most entitled to fear Allâh?” Then that man went away. Khâlid bin Al-Walîd said, “O Allâh’s Messenger! Shall I chop his neck off?” The Prophet said, “No may be, he offers *Salât* (prayers).” Khâlid said, “Numerous are those who offer *Salât* (prayers) and say by their tongues (i.e. mouths) what is not in their hearts.” Allâh’s Messenger
said, “I have not been ordered (by Allâh) to search the hearts of the people or cut open their bellies.” Then the Prophet ﷺ looked at him (i.e. that man) while the latter was going away and said, “From the offspring of this (man) there will come out (people) who will recite the Qur’ân continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game’s body.” I think he also said, “If I should be present at their time, I would kill them as the nations of Thamûd were killed.” [5:638-O.B]

CHAPTER 37. Ghazwa Dhul-Khalasa.

1681. Narrated (Qais): Jarîr ﷺ said to me, “The Prophet ﷺ said to me, ‘Won’t you relieve me from Dhul-Khalasa?’” It is narrated in this Hadîth, “Jarîr said that Dhul-Khalasa was a house (in Yemen belonging to the tribe of) Khath’tam and Bajila and in it there were idols which were worshipped.” When Jarîr reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, “The messenger of Allâh’s Messenger ﷺ is present here and if he should get hold of you, he would chop off your neck.” One day while he was using them (i.e. arrows of divination), Jarîr stopped there and said to him, “Break them (i.e. the arrows) and testify that La ilâha ill-Allâh (none has the right to be worshipped but Allâh), or else I will chop off your neck.” So the man broke those arrows and testified La ilâha ill-Allâh (that none has the right to be worshipped but Allâh). [5:642,643-O.B]
CHAPTER 38. The departure of Jarîr to Yemen.

1682. Narrated Jarîr: While I was at Yemen, I met two men from Yemen called Dhû-Kala‘ and Dhû-Amr, and I started telling them about Allâh’s Messenger صلى الله عليه وسلم. Dhû-Amr said to me, “If what you are saying about your friend (i.e. the Prophet) is true, then he has died three days ago.” Then both of them accompanied me to Al-Madîna, and when we had covered some distance on the way to Al-Madîna, we saw some riders coming from Al-Madîna. We asked them and they said, “Allâh’s Messenger صلى الله عليه وسلم has died and Abû Bakr has been appointed as the caliph and the people are in a good state.” Then they said, “Tell your friend (Abû Bakr) that we (intended to visit him), and if Allâh will, we will come again.” So they both returned to Yemen. [5:645-O.B]


1683. Narrated Jâbir bin ‘Abdullâh: Allâh’s Messenger صلى الله عليه وسلم sent troops to the sea-coast and appointed Abû ‘Ubaida bin Al-Jarrâh as their commander, and they were 300 (men). Jâbir added, “We set out, and we had covered some distance on the way, and our journey food ran short. So Abû ‘Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abû ‘Ubaida kept on giving us our daily ration from it little by little (piecemeal) till it decreased to such an extent that we did not receive except a date each.” I asked (Jâbir), “How could one date
benefit you?” He said, “We came to know its value when even that finished.” (Jâbir) added, “Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e. troops) ate of it for 18 nights (i.e. days). Then Abû ‘Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them.” [5:646-O.B]

1684. Narrated (Jâbir bin ‘Abdullâh) in another quotation: The sea threw out an animal (i.e. a fish) called Al-‘Anbar and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). In another Hadîth Abû ‘Ubaida said “Eat (of that fish).” When we arrived at Al-Madîna, we informed the Prophet about that, and he said eat, for it is a provision (food) Allâh has brought out for you, and feed us if you have some of it. So some of them gave him (of that fish) and he ate it. [6:647-O.B]

CHAPTER 40. The Ghazwa of ‘Uyaina bin Hisn.

1685. Narrated ‘Abdullâh bin Az-Zubair that a group of riders belonging to Banû Tamîm came to the Prophet صلى الله عليه وسلم. Abû Bakr said (to the Prophet صلى الله عليه وسلم), “Appoint Al-Qa‘qâ bin Ma‘bad bin Zurâra as (their) ruler.” ‘Umar said (to the Prophet صلى الله عليه وسلم), “No! But appoint Al-Aqra’ bin Hâbis.” Thereupon Abû Bakr said (to ‘Umar), “You just wanted to oppose me.” ‘Umar replied, “I did not want to oppose you.” So both of them argued so much that their voices became...
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louder, and then the following Divine Verses were revealed in that connection: “O you who believe! Do not be forward [i.e. hasten not to decide (in matters of war or religion before Allâh and His Messenger صلى الله عليه وسلم that you may decide the contrary to what Allâh and His Messenger صلى الله عليه وسلم may decide)] in the presence of Allâh and His Messenger.... (till the end of the Verse)...(V.49:1) [5:653-O.B]

CHAPTER 41. The delegation of Banû Hanîfa and the narration of Thumâma bin Uthâl.

1686. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم sent some cavalry towards Najd and they brought a man from the tribe of Banû Hanîfa who was called Thumâma bin Uthâl. They fastened him to one of the pillars of the mosque. The Prophet صلى الله عليه وسلم went to him and said, “What have you got, O Thumâma?”[1] He replied, “I have got a good thought, O Muhammad! If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want.” He was left till the next day when the Prophet صلى الله عليه وسلم said to him, “What have you got, O Thumâma?” He said, “What I told you, i.e. if you set me free, you would do a favour to one who is grateful.” The Prophet صلى الله عليه وسلم left him till the day after, when he

[1] This means: What do you think I am going to do to you?

[2] Thumâma had a good idea about the Prophet صلى الله عليه وسلم for he knew that he would not oppress people, but forgive and help them.
said, “What have you got, O Thumâma?” He said, “I have got what I told you.” On that the Prophet said, “Release Thumâma.” So he (i.e. Thumâma) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, “I testify that La ilâha ill-Allâh (none has the right to be worshipped but Allâh), and also testify that Muḥammad is His Messenger! By Allâh, O Muḥammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allâh, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allâh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the ‘Umra. And now what do you think?” Allâh’s Messenger gave him good tidings (congratulated him) and ordered him to perform the ‘Umra. So when he came to Makka someone said to him, “You have become a Ṣâḥî! (Have you changed your religion?)” Thumâma replied, “No, by Allâh! I have embraced Islâm with Muḥammad, the Messenger of Allâh. No, by Allâh! Not a single grain of wheat will come to you from Yamâma unless the Prophet gives his permission.”
people of his tribe. Allāh’s Messenger went to him in the company of Thābit bin Qais bin Shammās, and at that time, Allāh’s Messenger had a stick of a date-palm tree in his hand. When he (i.e. the Prophet ) stopped near Musailimah while the latter was amidst his companions, he said to him, “If you ask me for this piece (of stick), I will not give it to you, and Allāh’s Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islām), then Allāh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thābit bin Qais who will answer your questions on my behalf.” Then the Prophet went away from him. I asked about the statement of Allāh’s Messenger: “You seem to be the same person who was shown to me in my dream,” and Abū Huraira informed me that Allāh’s Messenger said, “When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. And then I was inspired divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-‘Ansī and the other, Musailimah.” [5:659-O.B]

1688. Narrated Abū Huraira: Allāh’s Messenger said, “While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the inspiration that I should blow on them, and I did so, and both of them .
vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of San'a' and the ruler of Yamâmâ.” [5:660-O.B]

CHAPTER 42. The story of the people of Najrân (i.e. Christians).

1689. Narrated Údhaifa رضي الله عنه: Al-‘Aqib and Saiyid, the rulers of Najrân, came to Alläh’s Messenger صلى الله عليه وسلم with the intention of doing Li'ân[1], one of them said to the other, “Do not do (this Li'ân) for, by Alläh, if he is a Prophet and we do this Li'ân, neither we, nor our offspring after us will be successful.” Then both of them said (to the Prophet صلى الله عليه وسلم), “We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one.” The Prophet صلى الله عليه وسلم said, “I will send an honest man who is really trustworthy.” Then everyone of the companions of Alläh’s Messenger wished to be that one. Then the Prophet صلى الله عليه وسلم said, “Get up, O Abû ‘Ubaida bin Al-Jarrâh.” When he got up, Alläh’s Messenger صلى الله عليه وسلم said, “This is the trustworthy man of this (Muslim) nation.” [5:663-O.B]

1690. In another quotation Anas رضي الله عنه said: The Prophet صلى الله عليه وسلم said, “Every nation has an Amin (i.e. the most trustworthy, honest man), and the Amin of this nation is Abû ‘Ubaida bin Al-Jarrâh.” [5:665-O.B]

[1] Two groups of people who have differences take their families in a far off place in order to invoke Alläh to send His Curse or Punishment on the one who is a liar. This event happened and the first 80 Verses of Sûrat Al-Imrân were revealed to the Prophet صلى الله عليه وسلم in this connection. [See Fath Al-Bārî, Vol. 9, Pages 156-158].
CHAPTER 43. The arrival of Al-Ash'ārīyūn and the people of Yemen.

1691. Narrated Abū Mūsa: We, a group of Al-Ash'ārīyūn people went to the Prophet and asked him to give us something to ride, but the Prophet refused. Then we asked him for the second time to give us something to ride, but the Prophet took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet and he ordered that five camels be given to us. When we took those camels, we said, "We have made the Prophet forget his oath, so we will never be successful after this." So I went to the Prophet and said, "O Allah's Messenger! You took an oath that you would not give us anything to ride, but you have given us." He said, "Yes, for if I take an oath and later I see a better solution than that, I act on the later (and gave the expiation of that oath)." In another quotation it is said that the (Prophet expiated it (that oath).

1692. Narrated Abū Huraira: The Prophet said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e. bedouins). Calmness and solemnity are the characters of the owners of sheep."

CHAPTER 44. Ḥajjat-al-Wudā'.

1693. The narration of Ibn 'Umar about the Ṣalāt (prayer) of Prophet inside the Ka'ba
57. The Book of Al-Maghazi

(see Hadith No. 296). In this quotation it is narrated that he (prayed) near a place which (was) fixed with a piece of red marble. [5:683-O.B]

1694. Narrated Zaid bin Arqam:
The Prophet ﷺ said, “The Prophet ﷺ fought nineteen Ghazawât (holy battles) and performed only one Hajj after he migrated (to Al-Madina), and did not perform another Hajj after it, and that was Hajjat-al-Wadâ’.” [5:686-O.B]

1695. Narrated Abü Bakra:
The Prophet ﷺ said, “Time has taken its original shape which it had when Allâh created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qa’da, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumâda (Ath-Thânîya) and Sha`bân.” Then the Prophet ﷺ asked, “Which month is this?” We said, “Allâh and His Messenger ﷺ know better.” On that the Prophet ﷺ kept quiet so long that we thought that he might name it with another name. Then the Prophet ﷺ said, “Isn’t it the month of Dhul-Hijja?” We replied, “Yes.” Then he said, “Which town is this?” We replied, “Allâh and His Messenger ﷺ know better.” On that he kept quiet so long that we thought that he might name it with another name. Then he said, “Isn’t it the town of Makka?” We replied, “Yes,” Then he said, “Which day is today?” We replied, “Allâh and His Messenger ﷺ know better.” He kept quiet so long that we thought that he might name it with another name. Then he said, “Isn’t it the day of...
An-Nahr (i.e. sacrifice)"

We replied, "Yes." He said, "So your blood, your properties and your honour are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as infidels) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience. He (i.e. the Prophet) then added twice, "No doubt! Haven't I conveyed (Allâh's Message) to you?" [5:688-O.B]

1696. Narrated Ibn ‘Umar: During Hajjat-al-Wadâ', the Prophet and some of his companions got their heads shaved while some of his companions got their head-hair cut short. [5:695-O.B]

CHAPTER 45. The Ghazwa (battle) of Tabûk which is also called Ghazwa Al-‘Usrah (i.e. the battle of hardship)

1697. Narrated Abû Müsa: My companions sent me to Allâh’s Messenger to ask him for some animals to ride on as they were accompanying him in the army of Al-‘Usrah, and that was the Ghazwa (battle) of Tabûk, I said, "O Allâh’s Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allâh! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn’t notice it. So I returned in a sad mood

وأَغْرَاضُكُمْ عَلَيْكُمْ حَرَامٌ، كَحَرَامٍ يَوْمِ الْيَومُ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي "سَهْرِكُمْ هَذَا، وَسَلَّمُونَ رَبُّكُمْ، فَسَيَسَلَّمُنَّ عَنْ أَعْمَالِكُمْ، أَلَّا تَرَجَعُوا بِعَدْيٍ صَلَادًا، يَصُبُّ بِغَضِبِكُمْ رِقَابَ بَغْضٍ، أَلَّا يَبْلَغَ السَّاهِدُ الغَافِلُ، فَجَعَلَ بَغْضٍ مِّنْ يَتَلَّهْ آنَ يُبْكُونَ أَوْعَى لَهُ مِّنْ بَغْضٍ مِّنْ سَيْعَهُ، أَلَّا حَلَّ بَلْغُتُ. مَرَّتَنِين.”
because of the refusal of the Prophet and for the fear that the Prophet might have become angry with me. So I returned to my companions and informed them of what the Prophet had said. Only a short while had passed when I heard Bilâl calling, “O ‘Abdullâh bin Qais!” I replied to his call. Bilâl said, “Respond to Allâh’s Messenger who is calling you.” When I went to him (i.e. the Prophet), he said, “Take these two camels tied together and also these two camels tied together,” referring to six camels he had brought them from Sa’d at that time. The Prophet added, “Take them to your companions and say, ‘Allâh (or Allâh’s Messenger allows you to ride on these,’ so ride on them.” So I took those camels to them and said, “The Prophet allows you to ride on these (camels) but by Allah, I will not leave you till some of you proceed with me to somebody who heard the statement of Allâh’s Messenger. Do not think that I narrate to you a thing which Allâh’s Messenger has not said.” They said to me, “We consider you truthful, and we will do what you like.” So Abû Müsa proceeded along with some of them till they came to those who have heard the statement of Allâh’s Messenger wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abû Müsa had told them. [5:699-O.B]

you want to leave me with the children and women?” The Prophet ﷺ said, “Will you not be pleased that you will be to me like Hárun (Aaron) to Mûsa (Moses)? But there will be no Prophet after me.” [5:700-O.B]

CHAPTER 46. The narration of Ka‘b bin Mâlik ﷺ, and the Statement of Allâh ﷻ:

“And (He did forgive also) the three who did not join the Tabûk expedition (whom the Prophet ﷺ left i.e. he did not give his judgement in their case and their case was suspended for Allâh’s Decision) ...” (V.9: 118).

1699. Narrated Ka‘b bin Mâlik ﷺ: I did not remain behind Allâh’s Messenger ﷺ in any Ghazwa that he fought except the Ghazwa of Tabûk, and I failed to take part in the Ghazwa of Badr, but Allâh ﷻ did not admonish anyone who had not participated in it, for in fact, Allâh’s Messenger ﷺ had gone out in search of the caravan of Quraish till Allâh made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-‘Aqaba (pledge) with Allâh’s Messenger ﷺ when we pledged for Islâm, and I would not exchange it for the Badr Battle although the Badr Battle is more popular amongst the people than it (i.e. Al-‘Aqaba Pledge). As for my news (in this battle of Tabûk), I had never been stronger or wealthier than I was when I remained behind the Prophet ﷺ in that Ghazwa. By Allâh, I never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever Allâh’s Messenger ﷺ wanted to make a Ghazwa, he used to hide his intention by apparently referring to different
Ghazwa till it was the time of that 
Ghazwa (of Tabûk) which Allâh’s 
Messenger صلى الله عليه وسلم fought in severe 
heat, facing a long journey, desert, and 
the great number of enemy. So the 
Prophet صلى الله عليه وسلم announced to the 
Muslims clearly (their destination) so 
that they might get prepared for their 
Ghazwa. So he informed them clearly 
of the destination he was going to. 
Allâh’s Messenger صلى الله عليه وسلم was 
accompanied by a large number of 
Muslims who could not be listed in a 
book namely, a register. Ka’b added, 
“Any man who intended to be absent 
would think that the matter would 
remain hidden unless Allâh revealed it 
through Divine Revelation. So Allâh’s 
Messenger صلى الله عليه وسلم fought that 
Ghazwa at the time when the fruits had 
ripened and the shade looked pleasant. 
Allâh’s Messenger صلى الله عليه وسلم and his companions 
prepard for the battle and 
I started to go out in order to get myself 
ready along with them, but I returned 
without doing anything. I would say to 
myself, ‘I can do that.’ So I kept on 
delaying it every now and then till the 
people got ready and Allâh’s 
Messenger صلى الله عليه وسلم and the 
Muslims along with him departed, and 
I had not prepared anything for my 
departure, and I said, ‘I will prepare 
myself (for departure) one or two days 
after him, and then join them.’ In the 
morning following their departure, I 
went out to get myself ready but 
returned having done nothing. Then 
again in the next morning, I went out to 
get ready but returned without doing 
anything. Such was the case with me 
till they hurried away and the battle 
was missed (by me). Even then I 
tended to depart to take them over. I 
wish I had done so! But it was not in 
my luck. So, after the departure of
Allâh’s Messenger, whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allâh had excused. Allâh’s Messenger did not remember me till he reached Tabûk. So while he was sitting amongst the people in Tabûk, he said, ‘What did Ka‘b do?’ A man from Banû Salîma said, ‘O Allâh’s Messenger! He has been stopped by his two Burda (i.e. garments) and his looking at his own flanks with pride.’ Then Mu‘âdh bin Jabal said, ‘What a bad thing you have said! By Allâh! O Allâh’s Messenger! We know nothing about him but good,’ Allâh’s Messenger was kept silent.” Ka‘b bin Mâlik added, “When I heard that he (i.e. the Prophet) was on his way back to Al-Madîna. I got dipped in my concern, and began to think of false excuses, saying to myself, ‘How can I avoid his anger tomorrow?’ And I took the advice of wise member of my family in this matter. When it was said that Allâh’s Messenger had approached (Al-Madîna) all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allâh’s Messenger arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer a two-Rak’at prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabûk) came and started offering (false) excuses and taking oaths before him. They were
something over eighty men; Allâh’s Messenger صلى الله عليه وسلم accepted the excuses they had expressed, took their Bai’a (pledge) asked for Allâh’s Forgiveness for them, and left the secrets of their hearts for Allâh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, ‘Come on.’ So I came walking till I sat before him. He said to me, ‘What stopped you from joining us. Had you not purchased an animal for carrying you?’ I answered, ‘Yes, O Allâh’s Messenger! But by Allâh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allâh, I have been bestowed with the power of speaking fluently and eloquently, but by Allâh, I knew well that if today I tell you a lie to seek your favour, Allâh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allâh’s Forgiveness, really, by Allâh, there was no excuse for me. By Allâh, I had never been stronger or wealthier than I was when I remained behind you.’ Then Allâh’s Messenger صلى الله عليه وسلم said, ‘As regards this man, he has surely told the truth. So get up till Allâh decides your case.’ I got up, and many men of Banû Salima followed me and said to me. ‘By Allâh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allâh’s Messenger صلى الله عليه وسلم as the others who did not join him, have offered. The invocation of Allâh’s Messenger صلى الله عليه وسلم to Allâh to forgive you would have been sufficient for you.’ By Allâh, they continued blaming me so much that I intended to return (to the Prophet صلى الله عليه وسلم) and accuse
myself of having told a lie, but I said to them, ‘Is there anybody else who has met the same fate as I have?’ They replied, ‘Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.’ I said, ‘Who are they?’ They replied, ‘Murâra bin Ar-Rabî’ Al-‘AmrI and Hilâl bin Umaiya Al-WaqifI.’ By that they mentioned to me two pious men who had attended the Ghazwa (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allâh’s Messenger forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the Salât (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allâh’s Messenger while he was sitting in his gathering after the Salât (prayer), and I would wonder whether the Prophet did move his lips in return to my greetings or not. Then I would offer my Salât (prayer) near to him and look at him stealthily. When I was busy with my Salât (prayer), he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I
walked till I scaled the wall of the garden of Abû Qatâda who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings. I said, 'O Abû Qatâda! I beseech you by Allâh! Do you know that I love Allâh and His Messenger صلى الله عليه وسلم?" He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said, "Allâh and His Messenger صلى الله عليه وسلم know it better." Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Al-Madinah, suddenly I saw a Nabâṭî (i.e. a Christian farmer) from the Anbâṭ (plural of Nabâṭî) of Sham who came to sell his grains in Al-Madinah, saying, 'Who will lead me to Ka'b bin Mâlik?" The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassân in which the following was written: 'To proceed, I have been informed that your friend (i.e. the Prophet صلى الله عليه وسلم) has treated you harshly. Anyhow, Allâh does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allâh's Messenger صلى الله عليه وسلم and said, 'Allâh's Messenger صلى الله عليه وسلم sent the same message to my two fellows. Then I said
to my wife. ‘Go to your parents and remain with them till Allâh gives His Verdict in this matter.’” Ka‘b added, “The wife of Hilâl bin Umaiya came to Allâh’s Messenger صلى الله عليه وسلم and said, ‘O Allâh’s Messenger! Hilâl bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?’ He said, ‘No (you can serve him) but he should not come near you.’ She said, ‘By Allâh, he has no desire for anything. By Allâh, he has never ceased weeping till his case began till this day of his.’ On that, some of my family members said to me, ‘Will you also ask Allâh’s Messenger صلى الله عليه وسلم to permit your wife (to serve you) as he has permitted the wife of Hilâl bin Umaiya to serve him?’ I said, ‘By Allâh, I will not ask the permission of Allâh’s Messenger صلى الله عليه وسلم regarding her, for I do not know what Allâh’s Messenger صلى الله عليه وسلم would say if I asked him to permit her (to serve me) while I am a young man.’ Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allâh’s Messenger صلى الله عليه وسلم prohibited the people from talking to us. When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allâh described (in the Qur’ân) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal’ calling with his loudest voice, ‘O Ka‘b bin Mâlik! Be happy (by receiving good tidings).’ I fell down in prostration before Allâh, realizing that relief has come. Allâh’s Messenger صلى الله عليه وسلم had announced the
acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banû Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah’s Messenger صلى الله عليه وسلم. The people started receiving me in batches, congratulating me on Allah’s Acceptance of my repentance, saying, ‘We congratulate you on Allah’s Acceptance of your repentance.’” Ka’b further said, “When I entered the mosque, I saw Allah’s Messenger صلى الله عليه وسلم sitting with the people around him. Talha bin ‘Ubaidullâh swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhâjirîn (i.e. emigrants) got up for me except him (i.e. Talha), and I will never forget this for Talha.” Ka’b added, “When I greeted Allah’s Messenger صلى الله عليه وسلم he, his face being bright with joy, said, ‘Be happy with the best day that you have got ever since your mother delivered you.’” Ka’b added, “I said to the Prophet صلى الله عليه وسلم ‘Is this forgiveness from you or from Allah?’ He said, ‘No, it is from Allah.’ Whenever Allah’s Messenger صلى الله عليه وسلم became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, ‘O Allah’s Messenger! Because of the acceptance of my
repentance I will give up all my wealth as alms for the sake of Allah and His Messenger. Allah’s Messenger said, ‘Keep some of your wealth, as it will be better for you.’ I said, ‘So I will keep my share from Khaibar with me,’ and added, ‘O Allah’s Messenger! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allah, I do not know anyone of the Muslims whom Allah has helped for telling the truth more than me, since I have mentioned that truth to Allah’s Messenger till today. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Messenger the Verse:- ‘Allah has forgiven the Prophet, the Muhajirin (emigrants) and the Anṣār (supporters) .............. and be with those who are true (in words and deeds).’ (V.9:117-119). By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah’s Messenger which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said:- ‘They (i.e. the hypocrites) will swear by Allah to you (Muslims) when you return to them-------(up to His Saying)------ Certainly Allah is not pleased with the people who are Al-Fāsiqūn (the rebellious, disobedient to Allah)”’ (V.9:95-96). Ka‘b added, “We, the three persons, differed altogether from those whose excuses Allah’s Messenger said:- ‘They (i.e. the hypocrites) will swear by Allah to you (Muslims) when you return to them-------(up to His Saying)------ Certainly Allah is not pleased with the people who are Al-Fāsiqūn (the rebellious, disobedient to Allah)”’
accepted when they swore to him. He took their Bai‘a (pledge) and asked Allâh to forgive them, but Allâh’s Messenger left our case pending till Allâh gave His Judgment about it. As for that Allâh said: ‘And (He did forgive also) the three who remained behind.’ (V.9:118). What Allâh said (in this Verse) does not indicate our failure to take part in the Ghazwa, but it refers to the deferment of making a decision by the Prophet صلى الله عليه وسلم about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.” [5:702-O.B]

CHAPTER 47. The letter of the Prophet صلى الله عليه وسلم to Kisra (Khosrau) and Qaiser (Caesar).

1700. Narrated Abû Bakra: During the days (of the battle) of Al-Jamal, Allâh benefited me with a word I had heard from Allâh’s Messenger صلى الله عليه وسلم after I had been about to join the companions of Al-Jamal (i.e. the camel) and fight along with them. When Allâh’s Messenger صلى الله عليه وسلم was informed that the Persians had crowned the daughter of Kisra (Khosrau) as their ruler, he said, “Such people as ruled by a lady will never be successful.”[1] [5:709-O.B]

CHAPTER 48. The sickness of the Prophet صلى الله عليه وسلم and his death.

1701. Narrated ‘Āisha: The Prophet صلى الله عليه وسلم called Fâtîma during his fatal illness and told her something secretly and she wept.

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[1] Abû Bakra did not fight on that side because the army was led by a woman i.e. ‘Āisha.
Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet ﷺ first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)."

[5:718-O.B]

1702. Narrated (‘Aisha) رضي الله عنها : I used to hear (from the Prophet ﷺ) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet ﷺ in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom Allah has bestowed His Grace... (to the end of the Verse)."

(V.4:69) Thereupon I thought that the Prophet ﷺ had been given the option. [5:719-O.B]

1703. Narrated (‘Aisha) رضي الله عنها : When Allah’s Messenger ﷺ was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet ﷺ became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allah! (Please let me be) with the highest companions." Thereupon I said, "So he is not going to stay with us!" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health. [5:721-O.B]
1704.Narrated (‘Aisha): Whenever Allah’s Messenger became ill, he used to recite the *Mu‘awwidhát* (Sūrah No. 113, 114) and blow his breath over himself (after their recitation) and rubbed his hands over his body. So when he was afflicted with his fatal illness, I started reciting the *Mu‘awwidhát* and blowing my breath over him as he used to blow and made the hand of the Prophet pass over his body. [5:723-O.B]

1705. Narrated (‘Aisha): I listened to the Prophet before his death while he was leaning his back on me and saying, “O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the companion.” [5:724-O.B]

1706. Narrated (‘Aisha): The Prophet died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet. [5:726-O.B]

1707. Narrated ‘Abdullâh bin ‘Abbâs: Alî bin Abû Ṭâlib came out of the house of Allah’s Messenger during his fatal illness. The people asked, “O Abû Ḥasan (i.e. ‘Alî)! How is the health of Allah’s Messenger?” ‘Abî said, “He has recovered with the Grace of Allah.” ‘Abbâs bin ‘Abdul Muťâlib held him by the hand and said to him, “In three days you, by Allah, will be ruled (by somebody else),”[1] And by Allah, I feel that Allah’s Messenger will die and you will be under the authority of a new ruler.

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[1] He means that the Prophet will die and you will be under the authority of a new ruler.
die from this ailment of his, for I know how the faces of the offspring of ‘Abdul Muṭṭalib look at the time of their death. So let us go to Allāh’s Messenger صلى الله عليه وسلم and ask him who will take over the caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us.” ‘Alī said, “By Allāh, if we asked Allāh’s Messenger صلى الله عليه وسلم for it (i.e. the caliphate) and he refused to give it to us, the people will never give it to us after that. And by Allāh, I will not ask Allāh’s Messenger صلى الله عليه وسلم for it.”

1708. Narrated ‘Aīsha : It was one of the favours of Allāh bestowed upon me that Allāh’s Messenger صلى الله عليه وسلم expired in my house on the day of my turn while he was leaning against my chest and Allāh made my saliva mix with his saliva at his death. ‘Abdur-Rahmān entered upon me with a Siwāk in his hand and I was supporting (the back of) Allāh’s Messenger صلى الله عليه وسلم (against my chest). I saw the Prophet صلى الله عليه وسلم looking at it (i.e. Siwāk) and I knew that he loved the Siwāk, so I said (to him), “Shall I take it for you?” He nodded in agreement. So I took it and it was too stiff for him to use, so I said, “Shall I soften it for you?” He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The subnarrator, ‘Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, “Lā ilāha ill-Allāh” (none has the right to be worshipped but Allāh). Death has its agonies.” He then lifted his hands
(towards the sky) and started saying, “With the highest companion,” till he expired and his hand dropped down. [5:730-O.B]

1709. Narrated (‘Aisha) : رضى الله عنها : We poured medicine in one side of the Prophet’s mouth during his illness and he started pointing to us, meaning to say, “Don’t pour medicine in my mouth.” We said, “(He says so) because a patient dislikes medicines.” When he improved and felt a little better, he said, “Didn’t I forbid you to pour medicine in my mouth?” We said, “(We thought it was because of) the dislike, patients have for medicines.” He said, “Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except ‘Abbâs as he has not witnessed you (doing the same to me).” [5:735-O.B]

1710. Narrated Anas : رضي الله عنه : When the ailment of the Prophet got aggravated, he became unconscious whereupon Fâtima (رضي الله عنها) said, “Oh, how distressed my father is!” He said, “Your father will have no more distress after today.” [5:739-O.B]

CHAPTER 49. The death of the Prophet

1711. Narrated ‘Aisha : رضي الله عنها : Allah’s Messenger died when he was sixty-three years of age. [5:742-O.B]
CHAPTER 1. What has been said about Fātiha-tul-Kitāb[1] (i.e. The Opening of the Book).

1712. Narrated Abū Sa‘īd bin Al-Mu‘alla: While I was offering Salāt (prayer) in the mosque, Allāh’s Messenger called me but I did not respond to him. Later I said, “O Allāh’s Messenger! I was offering Salāt (prayer).” He said, “Didn’t Allāh say - ‘Answer Allah (by obeying Him) and (His) Messenger when he calls you.’” (V. 8:24) He then said to me, “Before you leave the mosque, I will teach you a Sūrah which is the greatest Sūrah in the Qur’ān.” Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, “Did’t you say to me, ‘I will teach you a Sūrah which is the greatest Sūrah in the Qur’ān?’” He said, “Al-ḥamdu-lillāhi Rabbil-‘ālamin [i.e. all the praises and thanks be to Allāh, the Lord of the ‘Alamin (mankind, jinns and all that exists)] (Sūrat Al-Fātiha): which is Al-Sab‘a Al-Mathānī (i.e. seven repeatedly recited Verses) and the Grand Qur’ān which has been given to me.” [6:1-O.B]

[1] Fātiha-tul-Kitāb: (i.e. the opening of the Book). It is also called Umm-ul-Kitāb (i.e. the Mother of the Book), because it is the first Sūrah that has been written in the copies of the Qur’ān, and it is also the first Sūrah to be recited in Salāt (prayer).
CHAPTER 2. The Statement of Allâh : "Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped)." (V.2:22)

1713. Narrated ‘Abdullâh : I asked the Prophet , "What is the greatest sin with Allâh?" He said, "That you set up a rival unto Allâh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said "To commit illegal sexual intercourse with the wife of your neighbour." [6:4-0.B]

CHAPTER 3. The Statement of Allâh : "And We caused the clouds to overshadow you and sent down on you Al-Manna and the quails, ..... " (V.2:57)

[Mujâhid said, Al-Manna is a kind of sweet gum].

1714. Narrated Sa‘id bin Zaid : Allâh’s Messenger said: “The Kam’a (i.e. a kind of edible fungus) is like the Al-Manna (in that it is obtained without effort) and its water is a (medicinal) cure for eye troubles.” [6:5-0.B]

CHAPTER 4. The Statement of Allâh : "And (remember) when We said: Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish." (V.2:58)

1715. Narrated Abû Huraira : The Prophet said, “It was said to the Children of Israel, ‘Enter the gate (of the town). prostrate (bowing
with humility) and say: “Hiṭṭatun” (i.e. repentance) i.e. O Allâh! Forgive our sins.' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, “Hiṭṭatun, a grain in a spike.”[1]

CHAPTER 5. The Statement of Allâh: “Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it.” (V.2:106)

1716. Narrated Ibn ‘Abbâs: “Our best Qur’ân reciter is Ubaî and our best judge is ‘Ali; and in spite of this, we leave some of the statements of Ubaî because Ubaî says, ’I do not leave anything that I have heard from Allâh’s Messenger while Allâh said:’ ‘Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar, to it.’” (V.2:106) [6:8-O.B]

CHAPTER 6. The Statement of Allâh: “And they (Jews, Christians, and pagans) say: Allâh has begotten a son (children or offspring). Glory be to Him .... ” (V.2:116)

1717. Narrated Ibn ‘Abbâs: The Prophet said, ‘The son of Ādam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I

[1] They said so just to ridicule Allâh’s Order as they were disobedient to Him. So Allâh punished them severely by sending on them punishment most probably in the form of an epidemic of plague (disease). (See Tafsîr At-Tabari, Vol. 1, Page 305). Also see Hadith No. 1451).
cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have a son (children or offspring etc.). No! Glorified be Me! I am far from taking a wife or a son (children or offspring etc.).’”

[6:9-O.B]

CHAPTER 7. The Statement of Allah: “And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) (or the stone on which Ibrâhîm (Abraham) stood while he was building the Ka‘ba] as a place of Ṣalât (prayer) [for some of your Ṣalât (prayers), e.g. two Rak‘at after the Ṭawâf of Ka‘ba].” (V.2:125)

1718. Narrated Anas: “Umar said, “I agreed with Allâh in three things,” or said; “My Lord agreed with me (accepted my invocation) in three things”. I said, “O Allâh’s Messenger! Would that you took the Maqâm (place) of Ibrâhîm (Abraham) as a place of Ṣalât (prayer).” I also said, “O Allâh’s Messenger! Good and bad persons visit you! Would that you ordered the mothers of the believers to cover themselves with veils.” So the Divine Verse of Al-I–I/âb (i.e. veiling of the women) were revealed. I came to know that the Prophet had blamed some of his wives so I entered upon them and said, “You should either stop (troubling the Prophet) or else Allâh will give His Messenger better wives than you.” When I came to one of his wives, she said to me, “O ‘Umar! Does Allâh’s Messenger haven’t what he could advise his wives with, that you try to advise them?” Thereupon Allâh revealed:— “It may be, if he divorced you (all) that his Lord will give him instead of you, wives better than you...”
Muslims (who submit to Allâh)........” (V.66:5) [6:10-O.B]

CHAPTER 8. The Statement of Allâh: “Say (O Muslims): We believe in Allâh and that which has been sent down to us.....” (V.2:136)

1719. Narrated Abu Huraira: The people of the Scripture (Jews) used to recite the Taurât (Torah) in ‘Ibrâni (Hebrew) and they used to explain it in Arabic to the Muslims. On that Allâh’s Messenger صلى الله عليه وسلم said. “Do not believe the people of the Scripture or disbelieve them, but say: ‘We believe in Allâh and that which has been sent down to us.’ ” (V.2:136) [6:12-O.B]

CHAPTER 9. The Statement of Allâh: “Thus We have made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muḥammad صلى الله عليه وسلم and his Sunna (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad صلى الله عليه وسلم) be a witness over you.” (V.2:143)

1720. Narrated Abu Sa‘īd Al-Khudrî: Allâh’s Messenger صلى الله عليه وسلم said, “Nûḥ (Noah) will be called on the Day of Resurrection and he will say, ‘Labbaik and Sa’daik, O my Lord!’ Allâh will say ‘Did you convey Our Message (of Islâmic Monotheism)?’ Nûḥ (Noah) will say, ‘Yes’. His nation will then be asked, ‘Did he convey Our Message (of Islâmic Monotheism) to you?’ They will say, ‘No warner came to us.’ Then Allâh will say [to Nûḥ (Noah)], ‘Who will bear witness in your favour?’ He will say, ‘Muḥammad صلى الله عليه وسلم and his followers’. So they (i.e.
Muslims) will testify that he conveyed the Message. And the Messenger (Muhammad ﷺ) will be a witness over yourselves, and that is what is meant by the Statement of Allah ﷻ: ‘Thus We have made you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunna (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you.’” (V.2:143) [6:14–O.B]

CHAPTER 10. The Statement of Allah ﷻ: “Then depart from the place whence all the people depart (and ask Allah for His Forgiveness .....)” (V.2:199)

1721. Narrated ‘Āisha رضي الله عنها: The Quraish people and those embraced their religion, used to stay at Muzdalifa and used to call themselves Al-Hums, while the rest of the Arabs used to stay at ‘Arafāt. When Islām came, Allāh ordered His Prophet ﷺ to go to ‘Arafāt and stay at it, and then pass on from there. (and that is what is meant by the Statement of Allāh ﷻ: “Then depart from the place whence all the people depart”). (V.2:199) [6:45–O.B]

CHAPTER 11. The Statement of Allāh ﷻ: “And of them is he who says: Our Lord! Give us in this world that which is good”. (V.2: 201)

1722. Narrated Anas رضي الله عنه: The Prophet ﷺ used to say, “O Allāh! Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire.” (V.2:201) [6:47–O.B]
CHAPTER 12. The Statement of Allâh: 
“They do not beg of people at all.” (V.2:273)

1723. Narrated Abû Huraira: The Prophet ﷺ said, “The poor person is not the one for whom a date or two or a morsel or two (of food) is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his poverty at all.

Recite if you wish, (Allâh’s Statement):- ‘They do not beg of people at all.’” (V.2:273) [6:63-O.B]

SÛRAT ÚL-IMRÁN (3) 
(The Family of ‘Imrân)

CHAPTER 13. The Statement of Allâh: 
“In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear.” (V.3: 7)

1724. Narrated ‘Aisha: Allâh’s Messenger ﷺ recited the Verse:- “It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur’ân). In it are Verses that are entirely clear, they are the foundations of the Book, [and those are the Verses of Al-Ahkâm (commandments etc.), Al-Farâ’îd (obligatory duties) and Al-Hudûd (legal laws for the punishment of thieves, adulterers etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials etc.) and seeking for its hidden meanings; but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: ‘We believe in it; the whole of it (clear and unclear Verses)
are from our Lord.’ And none receive admonition except men of understanding.’ (V.3:7) ‘Aisha added: ‘Then Allâh’s Messenger صلى الله عليه وسلم said, ‘If you see those who follow thereof that is not entirely clear then they are those whom Allâh has named [as having deviation (from the Truth)]. So beware of them.’’ [6:70-O.B]

CHAPTER 14. The Statement of Allâh ﷺ:

“Verily, those who purchase a small gain at the cost of Allâh’s Covenant and their oaths, [they shall have no portion in the Hereafter..... and they shall have a painful torment].” (V.3: 77)

1725. Narrated Ibn ‘Abbâs رضي الله عنهما:

Two women who were stitching shoes in a house fought each other. One of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn ‘Abbâs. Ibn Abbâs said, “Allâh’s Messenger صلى الله عليه وسلم said, ‘If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.’ Will you remind her (i.e. the defendant), of Allâh and recite before her:- ‘Verily, those who purchase a small gain at the cost of Allâh’s Covenant and their oaths....’” (V.3:77). So they reminded her and she confessed. Ibn ‘Abbâs then said, “The Prophet صلى الله عليه وسلم said, ‘The oath is to be taken by the defendant (in the absence of any proof against him).’” [6:74-O.B]

CHAPTER 15. The Statement of Allâh ﷺ:

“These (i.e. believers) unto whom the people (hypocrites) said: ‘Verily, the people (pagans) have gathered against you (a great
army), (therefore, fear them).’” (V.3:173)

1726. Narrated Ibn ‘Abbâs: “Allâh (Alone) is sufficient for us, and He is the Best Disposer of affairs,” was said by Ibrâhim (Abraham) when he was thrown into the fire; and it was said by Muhammad (i.e. hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army) therefore, fear them.” But it (only) increased them in faith and they said: “Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” [6:86-O.B]

CHAPTER 16. The Statement of Allâh : “And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah ......” (V.3:186)

1727. Narrated Usâma bin Zaid: Allâh’s Messenger rode a donkey, equipped with a thick cloth-covering made in Fadak and I was riding behind him. He was going to pay a visit to Sa’d bin ‘Ubâda in Banû Al-Hârith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet passed by a gathering in which ‘Abdullâh bin Ubaî bin Salûl was present, and that was before ‘Abdullâh bin Ubaî embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering ‘Abdullâh bin Rawâba was also present. When a cloud of dust raised by the donkey reached that gathering, ‘Abdullâh bin Ubaî covered his nose with his garment and then said,
“Do not cover us with dust.” Then Allah’s Messengerصلى الله عليه وسلم greeted them and stopped and dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Noble Qur’an. On that, ‘Abdullah bin UbaI bin Sulûl said, “O man! There is nothing better than that you say, if it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, recite (your tales) to him.” On that ‘Abdullah bin Rawâha said, “Yes, O Allah’s Messenger! Bring it (i.e. what you want to say) to us in our gathering, for we love that.” So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophetصلى الله عليه وسلم kept on quietening them till they became quiet, whereupon the Prophetصلى الله عليه وسلم rode his animal (mount) and proceeded till he entered upon Sa’d bin ‘Ubâda. The Prophetصلى الله عليه وسلم said to Sa’d, “Did you not hear what Abû Hubâb said?” He meant ‘Abdullah bin UbaI. “He said so-and-so”. On that Sa’d bin ‘Ubâda said, “O Allah’s Messenger! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e. Al-Madîna) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (i.e. ‘Abdullah bin UbaI) was grieved with jealousy, and that caused him to do what you have seen.” So Allah’s Messengerصلى الله عليه وسلم excused him, for Allah’s Messengerصلى الله عليه وسلم and his companions used to forgive the pagans and the people of Scripture as Allah.
had ordered them, and they used to put up with their mischief with patience. So the Prophet used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them. So, when Allah’s Messenger fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, Ibn Ubai bin Salûl and the pagans and idolaters who were with him, said, “This matter (i.e. Islâm) has appeared (i.e. became victorious).” So they gave the Bai’a (pledge) (for embracing Islâm) to Allah’s Messenger and became Muslims.

CHAPTER 17. The Statement of Allah:

"Think not that those who rejoice in what they have done (or brought about), .....” (V.3: 188)

1728. Narrated Abu Sa’îd Al-Khudrî: During the lifetime of Allah’s Messenger some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a Ghazwa and they would be pleased to stay at home behind Allah’s Messenger. When Allah’s Messenger returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:- “Think not that those who rejoice in what they have done, and love to be praised for what they have not done......” (V.3:188) [6:90-O.B]

1729. Narrated Ibn ‘Abbâs: that it was said to him, “If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us...
will be punished.” Ibn ‘Abbâs said, “What connection have you with this case? It was only that the Prophet called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed.” [6:91-O.B]

[SURAT AN-NISÂ‘(4)
(The Women)]

CHAPTER 18. The Statement of Allâh : “And if you fear that you shall not be able to deal justly with the orphan girls.....” (V.4:3)

1730. Narrated ‘Äisha رضي الله عنها that she was asked by ‘Urwa, regarding the Statement of Allâh جل وسمه أن لا تفسطوا في البنتائي: “And if you fear that you shall not be able to deal justly with the orphan girls.....” (V.4:3)

She said, “O son of my sister! An orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just Mahr, i.e. the same Mahr as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest Mahr their peers might get. They were ordered (by Allâh) to marry women of their choice other than those orphan girls.” ‘Äisha added, “The people asked Allâh’s Messenger’s instructions after the revelation of this Divine Verse

[1] According to the knowledge of understanding the meaning of the Qur’ân and Hadîth, we must consider the general meaning of the Verse and not only the cause for which the Verse was revealed.
whereupon Allah revealed: ‘They ask your legal instruction concerning women.’ (V.4:127) ‘Aisha further said, “And the Statement of Allah: ‘And yet whom you desire to marry’ (V.4:127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty.” ‘Aisha added, “So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty.” [6:98-O.B]

CHAPTER 19. The Statement of Allah: “Allah commands you as regards your children’s (inheritance).” (V.4: 11)

1731. Narrated Jâbir: “During my illness, the Prophet and Abû Bakr came on foot to pay me a visit at Banû Salima’s (dwellings). The Prophet found me unconscious, so he asked for water and performed the ablution from it and sprinkled some water over me. I came to my senses and said ‘O Allah’s Messenger! What do you order me to do as regards my wealth?” So there was revealed: “Allah commands you as regards your children’s (inheritance)” (V.4:11) [6:101-O.B]

CHAPTER 20. The Statement of Allah: “Surely! Allah wrongs not even of the weight of an atom (or a small ant).” (V.4:40)

1732. Narrated Abû Sa‘îd Al-Khudrî: Some people came to the Prophet and said, “O Allah’s Messenger! Shall we see our Lord on the Day of Resurrection?” The Hadith of seeing Allah has been
narrated at length. (See Hadith No. 463). The (Prophet) then said, “On the Day of Resurrection, a call-maker will announce, ‘Let every nation follow that which they used to worship.’ Then none of those who used to worship anything other than Allâh like idols and other deities but will fall in Hell (Fire), till there will remain none but those who used to worship Allâh, both those who were righteous pious ones and the mischievous evil ones and some of the people of the Scripture. Then the Jews will be called upon and it will be said to them, ‘What did you use to worship?’ They will reply, ‘We used to worship ‘Uzair (‘Ezra), the son of Allâh.’ It will be said to them, ‘You are liars, for Allâh has never taken anyone as a wife or a son. What do you want now?’ They will say, ‘O our Lord! We are thirsty, so give us something to drink.’ They will be directed and addressed thus, ‘Will you drink,’ whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, ‘What did you use to worshipped?’ They will reply, ‘We used to worship ‘Iesa (Jesus), the son of Allâh.’ It will be said to them, ‘You are liars, for Allâh has never taken anyone as a wife or a son,’ Then it will be said to them, ‘What do you want?’ They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allâh [Alone, the real Lord of the ‘Alamin (mankind, jinns and all that exists)], whether they were righteous pious ones or mischievous evil ones. Then (Allâh) the Lord of the ‘Alamin
(mankind, jinns and all that exists), will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, ‘What are you waiting for?’ Every nation has followed what it used to worship’. They will reply, ‘We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.’ Allāh will say, ‘I am your Lord.’ They will say twice or thrice, ‘We do not worship anything besides Allāh.’” [6:105-O.B]

CHAPTER 21. The Statement of Allāh ٌ: "How (will it be) then, when We bring from each nation a witness [and We bring you (O Muḥammad صلى الله عليه وسلم) as a witness against these people]” (V.4:41)

1733. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه: The Prophet ﷺ said to me, “Recite (of the Qur‘ān) for me,” I said, “Shall I recite it to you although it had been revealed to you?” He said, “I like to hear (the Qur‘ān) from others.” So I recited Sūrat An-Nisā’ till I reached: ‘How (will it be) then, when We bring from each nation a witness, and We bring you (O Muḥammad صلى الله عليه وسلم) as a witness against these people?’ Then he said, “Stop!” And behold, his eyes were overflowing with tears. [6:106-O.B]

CHAPTER 22. The Statement of Allāh ٌ: “Verily! As for those whom the angels take (in death) while they are wrongdoing themselves.......” (V.4:97)

1734. Narrated Ibn ‘Abbās رضي الله عنه that some Muslim people were with the pagans, increasing the number of the pagans against Allāh’s Messenger صلى الله عليه وسلم.
An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword). Then Allâh revealed (above mentioned Verse of the Noble Qur’ân). [6:120-O.B]

CHAPTER 23. The Statement of Allâh

Verily, We have inspired you, (O Muḥammad ﷺ) as We inspired Nûh (Noah),... and Yûnûs (Jonah), Hârûn (Aaron) and Sulaimân (Solomon).” (V.4:163)

1735. Narrated Abû Huraira ﷺ: The Prophet ﷺ said, “Whoever says that I am better than Yûnûs (Jonah) bin Matta, is a liar.” [6:128-O.B]

SûRAT AL-MÁʾĪDÂH (5)
(The Table spread with Food)

CHAPTER 24. The Statement of Allâh

O Messenger (Muḥammad ﷺ! Proclaim (the Message) which has been sent down to you from your Lord.” (V.5:67)

1736. Narrated ‘Aisha ﷺ: Whoever tells that Muḥammad ﷺ concealed part of what was revealed to him, is a liar, for Allâh says:- “O Messenger (Muḥammad ﷺ! Proclaim (the Message) which has been sent down to you from your Lord.” (V.5:67) [6:136-O.B]

CHAPTER 25. The Statement of Allâh

O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allâh has made lawful to you.” (V.5:87)

1737. Narrated ‘Abdullâh ﷺ: We used to participate in the holy wars
carried on by the Prophet and we had no women (wives) with us. So we said (to the Prophet, "Shall we castrate ourselves?" But the Prophet forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Make not unlawful the Tayyibát (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allah has made lawful to you."[1] [6:139-O.B]

CHAPTER 26: The Statement of Allah: “Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansâb[2] (i.e. erected posts for worship) and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Satan’s handiwork.” (V.5:90)

1738. Narrated Anas bin Mâlik: We had no alcoholic drinks except that which was produced from dates and which you call Fâdîkh. While I was standing offering drinks to Abû Ťalîha and so-and-so and so-and-so, a man came and said, “Has the news reached you?” They said, “What is that?” He said, “Alcoholic drinks have been prohibited.” They said, “Spill (the contents of) these pots, 0 Anas!” Then they neither asked about it (alcoholic drinks) nor returned to it after the news from that man. [6:141-O.B]

CHAPTER 27. The Statement of Allah: “Ask not about things [1] Temporary marriage (Mut‘a) was allowed in the early days of Islâm, but later, at the tim of the Khaibar Battle, it was prohibited.

[2] An-Nusub (pl. Anşâb) were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc. during fixed periods of occasions and seasons in the names of idols, jinns, angels, pious men, saints etc., in order to honour them, or to expect some benefit from them.
which, if made plain to you, may cause you trouble.” (V.5:101)

1739: Narrated Anas: The Prophet delivered a *Khuṭba* (religious talk) the like of which I had never heard before. He said, “If you but knew what I know then you would have laughed little and wept much.” On hearing that, the companions of the Prophet covered their faces and the sound of their weeping was heard. A man said, “Who is my father?” The Prophet said, “So-and-so.” So this Verse was revealed: “Ask not about things which, if made plain to you, may cause you trouble.” (V.5:101) [6:145-O.B]

1740. Narrated Ibn ‘Abbâs: Some people were asking Allâh’s Messenger questions mockingly. A man would say, “Who is my father?” Another man whose she-camel had been lost would say, “Where is my she-camel?” So Allâh revealed this Verse in this connection:- “O you who believe! Ask not about things which, if made plain to you, may cause you trouble” (V.5:101), and he recited the whole Verse.

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*SÛRAT AL-AN‘ÂM (6)*
(The Cattle)

CHAPTER 28. The Statement of Allâh: “Say: He has power to send torment on you from above.....” (V.6:65)

1741. Narrated Jâbir: When this Verse was revealed: “Say: He has power to send torment on you from above.” (V.6:65) Allâh’s Messenger said, “O Allâh! I seek...
refuge with Your Face (from this punishment).” And when the Verse: “Or (send torment) from under your feet”, (was revealed), Allah’s Messenger صلى الله عليه وسلم said, “(O Allah!) I seek refuge with Your Face (from this punishment).” (But when there was revealed): “Or to cover you with confusion in party strife and make you to taste the violence of one another” (V.6: 65). Allah’s Messenger صلى الله عليه وسلم said: “This is lighter or this is easier.” [6:152-O.B]

CHAPTER 29. The Statement of Allah

They are those whom Allah had guided. So follow their guidance.” (V.6:90)

1742. Narrated Ibn ‘Abbâs that he was asked, “Is there a prostration in Sūrat Șâd?” (V.38:24). Ibn ‘Abbâs said, “Yes,” and then recited: “And We bestowed... So follow their guidance”. (V.6:84-90) Then he said, “Your Prophet (Muḥammad صلى الله عليه وسلم) was one of those who were ordered to follow them.” [6:156-O.B]

CHAPTER 30. The Statement of Allah

... come not near to shameful sins (illegal sexual

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[1] All that has been revealed in Allah’s Book [the Qur’ān] as regards the [Shifāt (صفات)] Qualities of Allah (وَضْرُوجِه) , The Most High, — like His Face, Eyes, Hands, Shins, (Legs), His Coming, His Istawa (rising over) His Throne and others; His Qualities or all that Allah’s Messenger صلى الله عليه وسلم qualified Him in the true authentic Prophet’s Ahādīth (narrations) as regards His Qualities like [Nuzūl (نزول)] His Descent or His laughing and others etc. The religious scholars of the Qur’ān and the Sunna believe in these Qualities of Allah and they confirm that these are really His Qualities, without Ta ’wil (i.e. completely ignoring or denying them i.e. there is no Face, or Eyes or Hands, or Shins etc. for Allah). These Qualities befit or suit only Allah Alone, and He does not resemble any of (His) creatures. As Allah’s Statements (in the Qur’ān): (1) “There is nothing like unto Him, and He is the All-Hearer, the All-Seer” (V.42: 11). (2) There is none comparable unto Him (V.112: 4).
1743. Narrated 'Abdullah ibn 'Umar: (The Prophet said that) "None has more sense of Ghīra[1] than Allāh, therefore - He has prohibited shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this reason He praises Himself." [6:158-0.B]

1744: Narrated 'Abdullah bin Az-Zubair: (The Verse 7:199): Allāh ordered His Prophet to forgive the people their misbehaviour (towards him). [6:167-0.B]

1745. Ibn 'Umar, was asked, "What do you think about Qītāl Al-Fītnah (fighting caused by Al-Fītnah)." Ibn 'Umar said (to him),

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[1] Ghīra: This Arabic word covers a wide meaning — self-respect, jealousy (as regards women) and it is a feeling of fury with great anger when one's honour and prestige is challenged or injured.
“And do you understand what Al-Fitnah is? Muhammad ﷺ used to fight against Al-Mushrikân (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ), and his fighting with them was Fitnah, (and his fighting was) not like your fighting which is carried on for the sake of ruling.” [6:174-O.B]

[SÛRAT BARA’Â (or AT-TAUBA) (9)
(The Repentance)]

CHAPTER 33. The Statement of Allâh ﷻ: “And (there are) others who have acknowledged their sins ...” (V.9: 102)

1746. Narrated Samura bin Jundab صلی الله عليه وسلم: Allâh’s Messenger ﷺ said, “Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, (by) half of their bodies, looked like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, ‘Go and dip yourselves in that river.’ So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most-handsome shape. The visitors said, ‘The first is the ‘Adn Paradise and that is your dwelling place.’ Then they added, ‘As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil, but Allâh forgave them.”” [6:196-O.B]
CHAPTER 34. The Statement of Allâh

“And His Throne was on the water.” (V.11:7)

1747. Narrated Abû Huraira: Allâh’s Messenger said, “Allâh said, ‘Spend (O man), and I shall spend on you.’” He also said, “Allâh’s Hand is full, and (its fullness) is not affected by the continuous spending night and day.” He also said, “Do you see what He has spent since He created the heaven and the earth? Nevertheless, what is in His Hand is not decreased, and His Throne was on the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people).” [6:206-O.B]

CHAPTER 35. The Statement of Allâh

“Such is the Seizure of your Lord when He seizes the (population of) towns .....” (V.11:102)

1748. Narrated Abû Mûsa: Allâh’s Messenger said, “Allâh gives respite to a Zâlim (polytheist, wrongdoer, oppressor etc.), but when He Seizes (catches), him, He never releases him.” Then he recited:- “Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily His Seizure is painful, and severe.” (V.11:102) [6:208-O.B]

CHAPTER 36. The Statement of Allâh

“Except him (devil) that gains hearing by stealing, (he is pursued by a clear flaming fire)....” (V.15: 18)

Allâh has ordained some affair in the heaven, the angels beat with their wings in obedience to His Statement, which sounds like a chain dragged over a rock. Until when fear is banished from their (angels’) hearts, they (angels) say, ‘What is it that your Lord has said?’ They say, ‘The truth; and He is the Most High, the Most Great.’ (V.34:23). Then those who gain a hearing by stealing (i.e. devils) will hear Allâh’s Statement, stand one over the other like this. (Sufyân, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.) A clear flaming fire may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyân said, “Till the news reaches the earth.”) Then the news is inspired to a sorcerer (or a foreteller) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say, ‘Didn’t he tell us that on such and such a day, such and such a thing will happen? We have found that that is true because of the true news heard from heaven.” [6:223-O.B]

SURAT AN-NAHL (16)  
(The Bee)  

CHAPTER 37. The Statement of Allâh  
سَأِلَّكُمْ عَنِ الْخَلْقِ ۖ فَأَلْقُواْ لِي ۛ وَاللَّهُ عَلِيُّ الْقَبْلَىِىَ ۖ}
from laziness; from old geriatric age, from the punishment in the grave; from the Fitnah (trial and affliction etc.) of Ad-Dajjál; and from the Fitnah (afflictions etc.) of life and death.”

[6:230-O.B]

58. The Book of Commentary

from laziness; from old geriatric age, from the punishment in the grave; from the Fitnah (trial and affliction etc.) of Ad-Dajjál; and from the Fitnah (afflictions etc.) of life and death.”

[SURAT AL-ISRÁ’ (17)
(The Journey by Night)
[or BANI-ISRAEL
(Children of Israel)]

CHAPTER 38. The Statement of Allâh 

1751. Narrated Abû Huraira 

Some (cooked) meat was brought to Allâh Messenger , and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, “I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allâh will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it. Then the people will say, ‘Don’t you see, to what state you have reached? Won’t you look for someone who can intercede for you with your Lord?’ Some people will say to some others, ‘Go to Ádam.’ So they will go to Ádam and say to him, ‘You are the father of mankind; Allâh created you with His Own Hand, and breathed into you of His Soul (meaning the Soul which He created for you); and ordered the angels to prostrate before you; and they did, so (please) intercede for us with your Lord. Don’t
you see in what state we are? Don’t you see what condition we have reached?” Adam will say, ‘Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Nūh (Noah).’ So they will go to Nūh (Noah) and say (to him), ‘O Nūh (Noah)! You are the first (of Allāh’s Messengers) to the people of the earth, and Allāh has named you a thankful slave; please intercede for us with your Lord. Don’t you see in what state we are?’ He will say, ‘Today my Lord has become angry as He has never become before nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibrāhim (Abraham).’ They will go to Ibrāhim (Abraham) and say, ‘O Ibrāhim (Abraham)! You are Allāh’s Messenger and His Khalil[1] from among the people of the earth; so please intercede for us with your Lord. Don’t you see in what state we are?’ He will say to them, ‘My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies Myself! Myself! Myself! Go to some one else; go to Mūsā (Moses).’ The people will then go to Mūsā (Moses) and say, ‘O Mūsā (Moses)! You are Allāh’s Messenger and Allāh gave you superiority above the others with His Message and with His direct Talk to you; (please) intercede for us with your Lord: Don’t you see in what state we are?’ Mūsā (Moses) will say, ‘My Lord has today become angry as He has never become

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before, nor will become hereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to ‘Iesa (Jesus).’ So they will go to ‘Iesa (Jesus) and say, ‘O ‘Iesa (Jesus)! You are Allâh’s Messenger and His Word (“Bel!” — and he was) which He sent to Maryam (Mary), and a Rûh from Him (a soul created by Him),[1] and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don’t you see in what state we are?” ‘Iesa (Jesus) will say. ‘My Lord has today become angry as He has never become before nor will ever become thereafter. ‘Iesa (Jesus) will not mention any sin, but will say, ‘Myself! Myself! Myself! Go to someone else; go to Muhammad صلى الله عليه وسلم!’. So they will come to me and say, ‘O Muḥammad صلى الله عليه وسلم! You are Allâh’s Messenger and the last of the Prophets, and Allâh forgave your all the past, present and future sins. (Please) intercede for us with your Lord. Don’t you see in what state we are?” The Prophet صلى الله عليه وسلم added, “Then I will go beneath Allâh’s Throne and fall in prostration before my Lord. And then Allâh العرِش will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, ‘O Muḥammad! Raise your head. Ask, and it will be granted. Intercede! it (your intercession) will be accepted.’ So I will raise my head and say, ‘My followers, O my Lord! My followers, O my Lord! My followers, O my Lord’. It will be said, ‘O Muḥammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other"
gates with the people.” The Prophet further said, “By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Makka and Ḫimyar or between Makka and Buṣra (in Shām).” [6:236-O.B]

CHAPTER 39. The Statement of Allah: “It may be that your Lord will raise you to Maqāman Maḥmūda (a station of praise and glory i.e. the highest degree in Paradise).” (V.17:79).

1752. Narrated Ibn ‘Umar رضي الله عنهما: On the Day of Resurrection the people will fall on their knees and every nation will follow its Prophet and they will say, “O so-and-so! Intercede (for us with Allāh),” till (the right) intercession is given to the Prophet (Muḥammad صلى الله عليه وسلم) and that will be the day when Allāh will raise him to Al-Maqām-al-Maḥmūd (a station of praise and glory). [6:242-O.B]

CHAPTER 40. The Statement of Allāh: “And offer your Salāt (prayer) neither aloud, nor in a low voice.” (V.17:110)

1753. Narrated Ibn ‘Abbās رضي الله عنهما: The Verse was revealed while Allāh’s Messenger صلى الله عليه وسلم was hiding himself in Makka. When he prayed with his companions, he used to raise his voice with the recitation of Qur’ān, and if the pagans happened to hear him, they would abuse the Qur’ān, the One...
who revealed it and the one who brought it. Therefore Allâh said to His Prophet صلى الله عليه وسلم: “And offer your Salah (prayer) neither aloud.” (V.17:110) i.e. do not recite aloud lest the pagans should hear you and abuse the Qur’ân, nor in a low voice so that your companion could not hear it, but follow a way between. [6:246-O.B]

1754. Narrated Abû Huraira ﷺ: Allah’s Messenger ﷺ said, “On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allâh.” And then the Prophet صلى الله عليه وسلم added, “If you wish you recite (the Verse): ‘And on the Day of Resurrection, We shall not give them any weight.’”... (V.18:105) [6:253-O.B]

1755. Narrated Abû Sa‘îd Al-Khudrî ﷺ: Allah’s Messenger صلى الله عليه وسلم said, “On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a callmaker will call, ‘O people of
Paradise!’ Thereupon they will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is Death.’ By then all of them would have seen it. Then it will be announced again, ‘O people of Hell!’ They will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is Death.’ And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, ‘O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.’ Then the Prophet recited:- “And warn them (O Muhammad) of the Day of grief and regrets when the case has been decided, while (now) they are in a state of carelessness,” (V.19:39) and the people of the world are in a state of carelessness “and they believe not.” [6:254-O.B]

SŪRAT AN-NŪR (24)
(The Light)

CHAPTER 43. The Statement of Allāh : “As for those who accuse their wives but have no witnesses except themselves..... ” (V.24:6)

1756. Narrated Sahl bin Sa‘d: ‘Uwaimir came to ‘Āṣim bin ‘Adī who was the chief of Banī ‘Ajlān and said, “What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e. the husband), or what should he do? Please ask Allāh’s Messenger about this matter on my behalf.” ‘Āṣim then went to the Prophet and said, “O Allāh’s Messenger!” (And asked him that question) but Allāh’s Messenger disliked the question and disliked the question and
considered it shameful. When ‘Uwaimir asked ‘Aśim (about the Prophet’s answer), he replied that Allāh’s Messenger disliked such questions and considered it shameful. ‘Uwaimir then said, “By Allāh, I will not give up asking unless I ask Allāh’s Messenger about it.” ‘Uwaimir came (to the Prophet) and said, “O Allāh’s Messenger! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in Al-Qiyās)? or what should he do?” Allāh’s Messenger said, “Allāh has revealed regarding you and your wife’s case in the Qur’ān”. So Allāh’s Messenger ordered them to perform the measures of Mulā ‘ana according to what Allāh had mentioned in His Book. So ‘Uwaimir did Mulā ‘ana with her and said, “O Allāh’s Messenger! If I kept her I would oppress her.” So ‘Uwaimir divorced her and so divorce became a tradition after them for those who happened to be involved in a case of Mulā ‘ana. Allāh’s Messenger then said, “Look! If she (‘Uwaimir’s wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that ‘Uwaimir has spoken the truth; but if she delivers a red child looking like a Wahara[3] then we will consider that ‘Uwaimir has told a lie against her.” Later on she delivered a child carrying the qualities which Allāh’s Messenger had mentioned as a proof for ‘Uwaimir’s claim; therefore the

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child was ascribed to its mother henceforth. [6:269-O.B]

CHAPTER 44. The Statement of Allah: "But it shall avert the punishment (of stoning to death) from her (the wife), if she bears witness four times by Allah that he (her husband) is telling a lie." (V.24: 8).

1757. Narrated Ibn ‘Abbâs : Hilâl bin Umaiya accused his wife of committing illegal sexual intercourse with Sharîk bin Sahmâ’ and filed the case before the Prophet and said (to Hilâl), “Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back.” Hilâl said, “O Allah’s Messenger! If anyone of us saw a man over his wife, would he go to seek after witnesses?” The Prophet kept on saying, “Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back.” Hilâl then said, “By Him Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment.” Jibrâel (Gabriel) came down and revealed to him:- “As for those who accuse their wives...” (V.24:6-9). The Prophet recited it till he reached “... (her accuser) speaks the truth.” Then the Prophet left and sent for the woman, and Hilâl went (and brought) her and then took the oaths (confirming the claim). The Prophet was saying, “Allah knows that one of you is a liar, so will any of you repent?” Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, “It (the fifth oath) will definitely bring Allah’s curse on you (if you are
guilty).” So she hesitated and recoiled (from taking the oath) so much that we thought that she would withdraw her denial. But then she said, “I will not dishonour my family all through these days,” and carried on (the process of taking oaths). The Prophetعلیه السلام then said, “Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharîk bin Sahmâ’s child.” Later she delivered a child of that description. So the Prophetعلیه السلام said, “If the case was not settled by Allâh’s Law, I would punish her severely.” [6:271-O.B]

**SÛRAT AL-FURQÂN (25)**

(The Criterion)

CHAPTER 45. The Statement of Allâh صلی الله علیه وسلام: “Those who will be gathered to Hell (prone) on their faces......” (V.25:34)

1758. Narrated Anas bin Mâlik: A man said, “O Allâh’s Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?” He said, “Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?” [6:283-O.B]

**SÛRAT AR-RÛM (30)**

(The Romans)

CHAPTER 46. The Statement of Allâh صلی الله علیه وسلام: “Alif-Lâm-Mîm. The Romans have been defeated.” (V.30:1, 2)

1759. Narrated Ibn Mas‘ûd: (It was said to him that) a man was delivering a speech in the tribe of Kinda, he said, “Smoke will prevail on the Day of Resurrection and will
deprive the hypocrites of their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof.” Ibn Mas’ūd was reclining whereupon he became angry, sat up and said, “He who knows a thing can say it, but if he does not know, he should say, ‘Allāh knows best,’ for it is an aspect of knowledge to say, ‘I do not know,’ if you do not know a certain thing. Allāh said to His Prophet صلى الله عليه وسلم: ‘Say: (O Muhammad صلى الله عليه وسلم): No wage do I ask of you for this (the Qur’ān), nor am I one of the Mutakallifūn (those who pretend and fabricate things which do not exist).’ (V.38:86). The Quraish delayed in embracing Islām for a period, so the Prophet صلى الله عليه وسلم invoked evil on them, saying, ‘O Allāh! Help me against them by sending seven years (of famine) like those seven of Yūsuf (Joseph).’ So they were afflicted with such a severe year of drought (famine) that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abū Sufyān then came (to the Prophet صلى الله عليه وسلم) and said, ‘O Muhammad! You came to order us to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allāh (to relieve them).’ Then Ibn Mas’ūd recited:- “Then wait you for the Day when the sky will bring forth a visible smoke ...... Verily! You will revert!” (V.44:10-15) Ibn Mas’ūd added, “Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allāh صلی الله عليه وسلم (threatened them thus):- ‘On the Day when We shall seize you with the greatest grasp.’ (V.44:16) And that was the day of the battle of Badr. Allāh’s saying:-
“Lizâma (the punishment)” refers to the day of Badr.” [6:297-O.B]

**Sūrat As-Sajdah (32)**
(The Prostration)

CHAPTER 47. The Statement of Allâh : “No person knows what is kept hidden for them of joy.....” (V.32: 17).

1760. Narrated Abû Huraira  : Allah’s Messenger  said, “Allâh said, ‘I have prepared for my pious worshippers such things as no eye had ever seen, no ear has ever heard of, and nobody has ever even imagined of, all that is reserved, besides which all that you have seen, is nothing’.” Abû Huraira added: If you wish you can read: “No person knows what is kept hidden for them of joy as a reward for what they used to do.” (V.32:17) [6:302-O.B]

**Sūrat Al-Ahzâb (33)**
(The Confederates)

CHAPTER 48. The Statement of Allâh : “You (O Muḥammad ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will ....” (V.33: 51).

1761. Narrated ‘Aisha  : I used to look down upon those ladies who had given themselves to Allâh’s Messenger  and I used to say, “Can a lady give herself (to a man)?” But when Allâh revealed:- “You (O Muḥammad ) can postpone (the turn of) whom you will....” (V.33:51). I said (to the Prophet ) , “I feel that your Lord hastens in fulfilling your wishes and desires.” [6:311-O.B]
1762. Narrated ('Aisha) Allah's Messenger used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:— "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will...... (V.33:51). She added, "I used to say to him, "If I could deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person than I."

[6:312-O.B]

CHAPTER 49. The Statement of Allah: "O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal..." (V.33:53)

1763. Narrated 'Aisha: Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslim ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So 'Umar bin Al-Khattâb saw her and said, "O Sauda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out. Sauda returned while Allah's Messenger was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Allah's Messenger! I went out to answer the call of nature and 'Umar said to me so-and-so." Then Allah inspired him (the Prophet) and when the state of inspiration was over and the bone was still in his hand as he had not put it down, he said (to Sauda), "You
(women) have been allowed to go out for your needs." [6:318-O.B]

CHAPTER 50. The Statement of Allâh: “Whether you reveal anything, or conceal it ...” (V.33: 54, 55)

1764. Narrated 'Āisha : Aflâh, the brother of Abî Al-Qu'ais, asked permission to visit me after the order of Al-Hijâb was revealed. I said, “I will not permit him unless I take permission of the Prophet about him for it was not the brother of Abî Al-Qu'ais, but the wife of Abî Al-Qu'ais that nursed me.” The Prophet entered upon me and I said to him, “O Allâh’s Messenger! Aflâh, the brother of Abî Al-Qu'ais asked permission to visit me but I refused to permit him unless I took your permission.” The Prophet said, “What stopped you from permitting him? He is your uncle.” I said, “O Allâh’s Messenger! The man was not the person who had nursed me, but the woman, the wife of Abî Al-Qu'ais had nursed me.” He said, “Admit him, for he is your uncle. Tan bat Yammnuki (may your right hand be in dust)”. [6:319-O.B]

CHAPTER 51. The Statement of Allâh : “Allâh sends His Șalât (Graces, Honours, Blessings and Mercy etc.) on the Prophet (Muḥâammad صلى الله عليه وسلم) and also His angels too (ask Allâh to bless and forgive him).” (V.33:56)

1765. Narrated Ka'b bin 'Ujra : It was said, “O Allâh’s Messenger! We know how to greet you, but how to send Șalât on you?” The Prophet صلى الله عليه وسلم said, “Say: Allâhumma șalli ‘ala
58. The Book of Commentary

Muhammadin wa 'ala 'ali Muhammedin,
kamâ sallaita 'ala 'ali Ibrâhim, innaka
Hamîdun Majîd. Allâhumma bârik 'ala
Muhammedin wa 'ala 'ali
Muhammedin, kamâ barraka 'ala 'ali
Ibrâhim, innaka Hamîdun Majîd[1].”
[6:320-O.B]

1766. Narrated Abû Sa‘îd Al-Khudrî
: We said, “O Allah’s Messenger! (We know) this greeting
(to you) but how shall we send Salât on you?” He said, “Say! Allâhumma salli
‘ala Muhammedin ‘abdika wa rasilika
kamâ sallaita ‘ala Ibrâhim, wa
bârik ‘ala Muhammedin wa ‘ala ‘ali
Muhammedin kamâ barraka ‘ala ‘ali
Ibrâhim.”[2] [Al-Laith said: ‘Ala
Muhammedin wa ‘ala ‘ali Muhammedin
kamâ barraka ‘ala ‘ali Ibrâhim.]
[6:321-O.B]

CHAPTER 52. The Statement of
Allâh: “Be (you) not like those
who annoyed Müsa (Moses); but
Allâh cleared him.” (V.33: 69)

1767. Narrated Abû Huraira
: Allâh’s Messenger said,
“Mûsa (Moses) was a shy man and
that is what the Statement of Allâh
means:- ‘O you who believe! Be not
like those who annoyed Mûsa (Moses),
but Allâh cleared him of that which

[1] O Allâh! Send Your Salât (Blessings, Graces, Honours and Mercy) on Muhammad and his family as You sent Your Salât to Abraham’s family. O Allâh! Send Your Blessings on Muhammad and his family as you sent Your Blessings on Abraham’s family. You are Praiseworthy, Most Gracious. (See Hadith No. 368 and 369 in the 8th Volume for details).

[2] O Allâh! Send Your Salât upon Muhammad, Your slave and Your Messenger as You sent Your Salât on Abraham’s family, and send Your Blessings upon Muhammad and his family as You sent Your Blessings upon Abraham.
they alleged and he was honourable before Allâh.’” (V.33:69) [6:323-O.B]

CHAPTER 53. The Statement of Allâh 

They alleged and he was honourable before Allâh. (V.33:69)

CH 53: 1768. Narrated Ibn ‘Abbâs رضي الله عنهما: One day the Prophet صلی الله عليه وسلم ascended As-Safa mountain and said, O Sabâhâh! All the Quraish gathered round him and said, What is the matter? He said, Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me? They said, Yes, we will believe you. He said, I am a warner to you in face of a terrible punishment. On that Abu Lahab said, May you perish! Is it for this thing that you have gathered us? So Allâh revealed: Perish the two hands of Abu Lahab! (V.111:1) [6:325-O.B]

CHAPTER 54. The Statement of Allâh

O My slaves who have transgressed against themselves (by committing evil deeds and sins)! (Despair not of the Mercy of Allâh.) (V.39:53)

CH 54: 1769. Narrated Ibn ‘Abbâs رضي الله عنهما: Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad صلی الله عليه وسلم and said, O Muhammad! Whatever you say and
invite people to, is good: but we wish if you could inform us whether we can make an expiation for our (past evil) deeds.” So the following Divine Verses were revealed: “And those who invoke not any other ilâh (god) along with Allâh”. (V.25:68) And there was also revealed: “Say: O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh.” (V.39:53) [6:334-O.B]

CHAPTER 55. The Statement of Allâh : “They made not a just estimate of Allâh such as is due to Him.” (V.39:67) [6:335-O.B]

1770.Narrated ‘Abdullâh : A (Jewish) rabbi came to Allâh’s Messenger صلى الله عليه وسلم and he said, “O Muhammad! We learn that Allâh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, ‘I am the King.’ ” Thereupon the Prophet صلى الله عليه وسلم smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then Allâh’s Messenger صلى الله عليه وسلم recited:- “They made not a just estimate of Allâh such as is due to Him.” (V.39:67) [6:335-O.B]

CHAPTER 56. The Statement of Allâh : “And on the Day of Resurrection, the whole of the earth will be grasped by His Hand (and the
heavens will be rolled up in His Right Hand)” (V.39:67)

1771. Narrated Abû Huraira: I heard Allâh’s Messenger saying, “Allâh will grasp the whole (planet of) earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, ‘I am the King; where are the kings of the earth?’” [6:336-O.B]

CHAPTER 57. The Statement of Allâh: “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 Allâh will’...” (V.39:68)

1772. Narrated Abû Huraira: The Prophet said, “Between the two blowings of the Trumpet there will be forty.” The people said “O Abû Huraira! Forty days?” I refused to reply. They said, “Forty years?” I refused to reply. They said, “Forty months?” I refused to reply and added: “Everything of a human body will waste away or perish or decay except the last coccyx bone (of the tail) and from that bone Allâh will reconstruct the whole body.” [6:338-O.B]

SûRAT ASH-SHûRA (42) (The Consultation)

CHAPTER 58. The Statement of Allâh: “Except to be kind to me for my kinship with you.” (V.42:23)

1773. Narrated Ibn ‘Abbâs: The Prophet that for the Prophet there was no branch of the tribe of Quraish but he had relatives therein. The (Prophet) said, “I do not want anything from (you) except to be kind to me for my kinship with you.” [6:343-O.B]
58. The Book of Commentary

Sūrat Ad-Dukhān (44)
(The Smoke)

CHAPTER 59. The Statement of Allāh: “(They will say) Our Lord! Remove the torment from us, really we shall become believers.” (V.44:12)

1774. The Hadīth (No. 1759) of Ibn Mas'ūd has already been mentioned.

1775. In this quotation it is added: They said, “Our Lord! Remove the torment from us.” And then it was said to the (Prophet, صلى الله عليه وسلم) by Allāh, “If We remove it from them they will revert.” So the Prophet invoked his Lord, Who removed the punishment from them, but later they reverted (to heathenism), whereupon Allāh punished them on the day of the battle of Badr. [6:347-O.B]

Sūrat Al-Jāthiya (45)
(The Kneeling)

CHAPTER 60. The Statement of Allāh: “And nothing destroys us except Ad-Dahr (the Time)” (V.45:24)

1776. Narrated Abī Hurairah: Allāh’s Messenger, صلى الله عليه وسلم, said, “Allāh said, ‘The son of Ādam hurts me for he abuses Ad-Dahr (the Time); though I am Ad-Dahr (the Time), in My Hands are all things, and I cause the revolution of day and night.’” [6:351-O.B]

[1] ‘I am Ad-Dahr’ means ‘I am the Creator of Time, and I manage the affairs of all creation including Time’. One should not attribute anything, whether cheerful or disastrous, to Time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.
CHAPTER 61. The Statement of Allah:

"Then, when they saw it as a dense cloud coming towards their valleys...." (V.46:24)

1777. Narrated 'Aisha, the wife of the Prophet: I never saw Allah's Messenger laughing loudly enough to enable me to see his uvula, but he used to smile only. The rest of this Hadith is mentioned in the Book of the Beginning of the Creation. (See Hadith No. 1355). [6:353-O.B]

CHAPTER 62. The Statement of Allah:

"And sever your ties of kinship". (V.47:22).

1778. Narrated Abü Hurair: The Prophet said, "Allah created His creation, and when He had finished it, the womb got up and caught hold of Allah whereupon Allah said, 'What is the matter?' On that, it said, 'I seek refuge with you from Al-Qa'ah (those who sever the ties of kith and kin).' On that Allah said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.'" (Abü Huraira added): If you wish, you can recite: "Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship." (V.47:22) [6:354-O.B]

1779. Narrated (Abû Huraira) in an other quotation (Then Allah's Messenger) said, "Recite if you wish: 'Would you then...'" (V.47:22) [6:355-O.B]
CHAPTER 63. The Statement of Allah: “It (Hell) will say: Are there any more (to come)?” (V.50:30)

1780. Narrated Anas: The Prophet said, “The people will be thrown into the (Hell) Fire and it will say: ‘Are there any more (to come)?’ (V.50:30) till Allah will put His Foot over it and it will say, ‘Qat! Qat! (Enough! Enough!)’” [6:371-O.B]

1781. Narrated Abu Huraira: The Prophet said, “Paradise and the Fire (Hell) argued, and the Fire said, ‘I have been given the privilege of receiving the arrogant and the tyrants.’ Paradise said, ‘What is the matter with me? Why do only the weak and the humble among the people enter me?’ On that, Allah said to Paradise, ‘You are My Mercy which I bestow on whoever I wish of my slaves.’ Then Allah said to the (Hell) Fire, ‘You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.’ As for the Fire (Hell), it will not be filled till Allah will put His Foot over it whereupon it will say, ‘Qat! Qat! Qat! (Enough! Enough! Enough!)’ at that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with.” [6:373-O.B]
CHAPTER 64. The Statement of Allah: “By the Mount. And by the Book inscribed.” (V.52: 1, 2)

1782. Narrated Jubair bin Mu'tim: I heard the Prophet saying: I recited Surat At-Tur in the Maghrib prayer, and when he reached the Verse: “They created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the Treasures of Your Lord? Or are they the tyrants with the authority to do as they like.” (V.52: 19-37). My heart was about to fly (when I realised this firm argument). [6:377-OB]

CHAPTER 65. The Statement of Allah: “Have you then considered the Lât and the ‘Uzza” (V.53:19)

1783. Narrated Abu Huraira: Allah’s Messenger said, “Whoever takes an oath in which he mentions Al-Lât and Al-’Uzza should say: ‘La ilâha ill-Allâh’ (none has the right to be worshipped but Allah). And whoever says to his companion, ‘Come along, let us gamble, must give alms (as an expiation for his sin).’” [6:383-OB]
CHAPTER 66. The Statement of Allah ﷺ: “Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.” (V.54:46)

1784. Narrated ‘Aisha رضي الله عنها: That this revelation was revealed to Muhammad ﷺ at Makka while I was a playful little girl: “Nay but the Hour is their ….” (V.54: 46) [6:399-O.B]

CHAPTER 67. The Statement of Allah ﷺ: “And besides these two, there are two other gardens (i.e. in Paradise)” (V.55:62)

1785. Narrated ‘Abdullah bin Qais رضي الله عنه: Allah’s Messenger ﷺ said, “Two gardens of silver, their utensils and whatever is in them, and two other gardens of gold, their utensils and whatever is in them. And nothing will prevent the people who will be in the ‘Adn Paradise from seeing their Lord except the curtain of Majesty over His Face.” (6:401-O.B)

CHAPTER 68. The Statement of Allah ﷺ: “Houris (beautiful fair females) restrained in pavilions”. (V.55:72)

1786. Narrated ‘Abdullah bin Qais رضي الله عنه: Allah’s Messenger ﷺ said, “In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers
will visit and enjoy them. (The rest of the Hadith, please see Ahadith Nos. 1785, 1374 and 1375). [6:402-O.B]

SURA TAL-MUMTAHINAH (60)
(The Woman to be examined)

CHAPTER 69. The Statement of Allah: “(O you who believe!) Take not My enemies and your enemies (disbelievers and polytheists etc.) as friends.” (V.60:1) [6:412-O.B]

1787. Narrated ‘Ali: Allah’s Messenger sent me along with Az-Zubair and Al-Miqdadh, and then narrated the Hadith of Hafiz bin Abû Balta’a, and in the end the (following) Verse was revealed: “O you who believe! Take not My enemies and your enemies (disbelievers and polytheists etc.) as friends ....” (V.60:1) [6:412-O.B]

CHAPTER 70. The Statement of Allah: “O Prophet! When believing women come to you to give you the Bai‘a (pledge).” (V.60:12)

1788. Narrated Umm ‘Atiya: We gave the Bai‘a (pledge) to Allah’s Messenger and he recited to us:- “They will not associate anything in worship with Allah......” (V.60: 12), and forbade us to bewail the dead. Thereupon a lady withdrew her hand [refrained from giving the Bai‘a (pledge)], and said, “But such and such lady lamented over one of my relatives, so I must recompense her (by doing the same over the dead relatives of hers).” The Prophet did not object to that, so she went (there) and returned to the Prophet so he accepted her Bai‘a (pledge). [6:415-O.B]
CHAPTER 71. The Statement of Allah:

"And He has sent him (Prophet Muhammad) also to others among them (Muslims) who have not yet joined them ...."

(V.62:3)

1789. Narrated Abü Huraira: While we were sitting with the Prophet, Sūrat Al-Jumu‘ah was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to others among them (Muslims)...." (V.62:3) was recited by the Prophet, I said, “Who are they O Allah’s Messenger?” The Prophet did not reply till I repeated my question thrice. At that time, Salman Al-Fārisī was with us. So Allah’s Messenger put his hand on Salman, saying, “If Faith were at (the place of) Ath-Thuraij’a (pleiades, the highest stars), even then (some men or man from) these people (i.e. Salman’s folk) would have taken it.” [6:420-O.B]

CHAPTER 72. The Statement of Allah:

"When the hypocrites come to you (O Muḥammad) they say: We bear witness that you are indeed the Messenger of Allah...." (V.63:1)

1790. Narrated Zaid bin Arqam: While I was taking part in a Ghazwa. I heard ‘Abdullâh bin UbaI bin Salûl saying, “Don’t spend on those who are with Allah’s Messenger so that they may disperse and go away from him. If we return (to Al-Madîna), surely, the more
honourable will expel the meaner amongst them." I reported that (saying) to my uncle or to 'Umar who, in his turn, informed the Prophet of it. The Prophet called me and I narrated to him the whole story. Then Allâh’s Messenger sent for ‘Abdullâh bin Ubaî and his companions, and they took an oath that they did not say that. So Allâh’s Messenger disbelieved my saying and believed his. I was struck with such distress as I had never been struck the like of it before. I stayed at home and my uncle said to me, “You just wanted Allâh’s Messenger to disbelieve your statement and hate you.” So Allâh revealed (the Sûrah beginning with “When the hypocrites come to you.” (V.63:1) The Prophet then sent for me and recited it and said, “O Zaid! Allâh confirmed your statement.”

1791. (Narrated Zaid bin Arqam: in another quotation: “So the Prophet called them that they might ask Allah to forgive them, but they turned their heads aside.” [6:426-O.B]

ban (for yourself) that which Allah has made lawful to you?” (V.66:1)

1793. Narrated ‘Āisha : Allah’s Messenger used to drink honey in the house of Zainab, the daughter of Jaḥsh, and would stay there with her. So Hafṣa and I agreed secretly that, if he comes to either of us, she would say to him, “It seems you have eaten Maghāfīr (a kind of bad-smelling resin), for I smell in you the smell of Maghāfīr.” (We did so) and he replied, “No, but I was drinking honey in the house of Zainab, the daughter of Jaḥsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it.” [6:434-O.B]

1794. Narrated Hāritha bin Wahb Al-Khuzā’ī: I heard the Prophet saying, “May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but if he takes an oath to do something, his oath is fulfilled by Allah. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people.” [6:440-O.B]

1795. Narrated Abū Sa‘īd : I heard the Prophet saying, “The Day when the Shin shall be laid bare (i.e. on the Day of Resurrection), and they shall be called to prostrate (to Allah) .....” (V.68:42).
"Our Lord (Allâh) will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such one will try to prostrate (on the Day of Judgement) but his back bones will become a single vertebra bone (so he will not be able to prostrate)."

[6:441-0.B]

Sûrat an-Nâzi'ât (79) (Those Who pull out)

1796. Narrated Sahl bin Sa'd: I saw Allâh’s Messenger pointing with his index and middle fingers, saying “The time of my Advent and the Hour are like these two fingers.” [6:458-0.B]

Sûrat ‘Abasa (80) (He frowned)

1797. Narrated ‘Aisha: The Prophet said, “Such a person as recites the Qur’ân and masters it by heart, will be with the (angels) honourable and obedient scribes (in heaven). And such a person as exerts himself to learn the Qur’ân by heart, and recites it with great difficulty, will have a double reward.” [6:459-0.B]

Sûrat al-Muttaffîfîn (83) (Those who deal in Fraud)

CHAPTER 76. The Statement of Allâh: “The Day when (all) mankind will stand before the Lord of the ‘Alamîn (mankind, jinns and all that exists).” (V.83:6)

stand before the Lord of the 'Alamīn (mankind, jinns and all that exists), some of them will be hidden in their sweat up to the middle of their ears.” [6:460-O.B]

SŪRAT AL-INSHIQAQ (84)
(The Splitting asunder)

CHAPTER 77. The Statement of Allāh ﷻ: “He surely will receive an easy reckoning.” (V.84:8)

1799. Narrated ‘Āisha ﷺ: Allāh’s Messenger ﷺ said, “None will be called to account [about his deeds (on the Day of Resurrection)] but will be ruined (i.e. go to Hell)”. The rest of Hadīth is mentioned in the Book of Knowledge. (See Hadīth No. 88) [6:463-O.B]

CHAPTER 78. The Statement of Allāh ﷻ: “You shall certainly travel from stage to stage (in this life and in the Hereafter).....” (V.84:19)

1800. Narrated Ibn ‘Abbâs (as regards the Verse):- “You shall certainly travel from stage to stage (in this life and in the Hereafter).” (It means) from one state to another. That concerns your Prophet ﷺ ﷺ. [6:464-O.B]

SŪRAT ASH-SHAMS (91)
(The Sun)

CHAPTER 79.

1801. Narrated ‘Abdullāh bin Zam’ā that he heard the Prophet ﷺ delivering a Khutba (religious talk), and he mentioned the she-camel and the one who killed it. Allāh’s Messenger ﷺ recited: “When the most wicked man among them went forth (to kill the she-camel).” (V.91:12). Then he said, “A tough man
whose equal was rare and who enjoyed the protection of his people, like Abī Zam‘ā, went forth to (kill) it.” The Prophet then mentioned about women and said, “It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening.” Then he advised them not to laugh when somebody breaks wind, and said, “Why should anybody laugh at what he himself does?” In another quotation it is mentioned: “Like Abī Zam‘ā the uncle of Az-Zubair bin Al-Awwām.”

[6:466-O.B]

**Sūrat Al-’Alaq (96)**
(The Clot)

**CHAPTER 80. The Statement of Allāh**

1802. Narrated Ibn ‘Abbās: “If I see Muhammad offering ‘alóf (prayer) at the Ka‘ba, I will tread on his neck.” When the Prophet heard of that, he said, “If he does so, the angels will snatch him away.” [6:482-O.B]

**Sūrat Al-Kauthar (108)**
(A River in Paradise)

**CHAPTER 81.**

1803. Narrated Anas: “When the Prophet was made to ascend to the heavens, he said (after his return), “I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrael (Gabriel), ‘What is this (river)?’ He replied, ‘This is Al-Kauthar.’” [6:488-O.B]

1804. Narrated (Abū ‘Ubaida: I asked) ‘Āisha regarding the
Verse:- “Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar.” She replied, “Al-Kauthar is a river which has been given to your Prophet صلى الله عليه وسلم on the banks of which there are (tents of) hollow pearls and its utensils are as numberless as the stars.” [6:489-O.B]

**SURAT AL-FALAQ (113) (The Daybreak)**

1805. Narrated Ubai bin Ka‘b رضي الله عنه: I asked Allah’s Messenger صلى الله عليه وسلم about the two *Mu’awwidhatain*. He said that these were recited to him, and he (also) recited them and we (also) say as Allah’s Messenger صلى الله عليه وسلم said (i.e. they are part of the Qur’ân). [6:500-O.B]
59. THE BOOK OF THE VIRTUES OF THE QUR’ÂN

CHAPTER 1. How the Divine Inspirations used to be revealed and what was the first thing revealed (to the Messenger صلى الله عليه وسلم).

1806. Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, “There was no Prophet among the Prophets but was given miracles because of which people had security or had Belief, but what I have been given, is the Divine Inspiration which Allâh has revealed to me. So I hope that my followers will be more than those of any Prophets on the Day of Resurrection.” [6:504-O.B]

1807. Narrated Anas bin Mâlik رضي الله عنه: Allâh sent down His Divine Inspiration to His Messenger صلى الله عليه وسلم continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allâh’s Messenger صلى الله عليه وسلم died after that. [6:505-O.B]

CHAPTER 2. The Qur’ân was revealed to be recited in seven different ways.

1808. Narrated ‘Umar bin Al-Khattâb رضي الله عنه: I heard Hishâm bin Hakîm reciting سûrat Al-Furqân during the lifetime of Allâh’s Messenger صلى الله عليه وسلم and I listened to his recitation and noticed that he recited in several different ways which Allâh’s Messenger صلى الله عليه وسلم had not taught me. I was about to jump over him during his Salah (prayer), but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, “Who taught you
59. The Book of the Virtues of the Qur'an

59. The Boo-
k of the
Virtues of the Qur'an

this Sūrah which I heard you reciting?" He replied, “Alläh’s Messenger taught it to me.” I said, “You have told a lie. Allah’s Messenger has taught it to me in a different way from yours.” So I dragged him to Allah’s Messenger and said (to Allah’s Messenger), “I heard this person reciting Sūrat Al-Furqān in a way which you haven’t taught me!” On that Allah’s Messenger said, “Release him, (O ‘Umar!) Recite, O Hishâm!” Then he recited in the same way as I heard him reciting, then Allah’s Messenger said, “It was revealed in this way,” and added, “Recite, O ‘Umar!” I recited it as he had taught me. Allah’s Messenger then said, “It was revealed in this way. This Qur’ān has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).” [6:514-O.B]

CHAPTER 3. Jibrael (Gabriel) used to present (recite) the Qur’ān to the Prophet .

1809. Narrated Fāţima : The Prophet told me secretly, “Jibrael (Gabriel) used to recite to me and I to him (the whole) Qu’rān once in a year, but this year he recited (the whole Qu’rān) twice. I do not think but that my death is approaching”. [6:519(A)-O.B]

1810. (Narrated Shaqīq bin Salama): Once ‘Abdullāh bin Mas‘ūd delivered a Khutba (religious talk) before us and said, “By Allah, I learnt over seventy Sūrah direct from the mouth of Alläh’s Messenger.” [6:522-O.B]
59. The Book of the Virtues of the Qur'ān

1811. Narrated Ibn Mas'ūd: While we were in the city of Ḥimṣ (in Syria), I recited Sūrat Yūsuf. A man said to me, “It was not revealed in this way.” Then (Ibn Mas'ūd) said, “I recited it in this way before Allāh’s Messenger and he confirmed my recitation by saying, ‘Well done!’” (Ibn Mas'ūd) detected the smell of wine from the man's mouth, so he said to him: “Aren't you ashamed of telling a lie about Allāh’s Book and (along with this) you drink alcoholic liquors too?” Then he lashed him according to the Islāmic law.

[6:523-O.B]

CHAPTER 4. The superiority of:

“Say (O Muḥammad): He is Allāh, (the) One.” (i.e. Sūrat Al-Ikhlāṣ) (No 112).

1812. Narrated Abū Sa'īd Al-Khudrī: A man heard another man reciting: (Sūrat Al-Ikhlāṣ) “Say (O Muḥammad): He is Allāh, (the) One.” (V.112:1) repeatedly. The next morning he came to Allāh’s Messenger and informed him about it as if he thought that it was not enough to recite. On that Allāh’s Messenger said, “By Him in Whose Hand my life is, this Sūrah is equal to one-third of the Qur'ān!”

[6:533-O.B]

1813. Narrated (Abū Sa'īd Al-Khudrī): The Prophet said to his companions, “Is it difficult for any of you to recite one-third of the Qur'ān in one night?” This suggestion was difficult for them so they said, “Who among us has the power to do so, O Allāh’s Messenger?” Allāh Messenger replied, “...... ‘Allāh (the) One, the Self-Sufficient Master, Whom all
59. The Book of the Virtues of the Qur’an

creatures need.’ (Sūrat Al-Ikhlās V.112:1-to the end) is equal to one-third of the Qur’an.” [6:534-O.B]

CHAPTER 5. The superiority of Al-Mu’awwidhât (Sūrat Al-Falaq and Sūrat An-Nās).

1814. Narrated ‘Āisha: Whenever the Prophet went to bed every night, he used to cup his hands together and blow over it after reciting Sūrat Al-Ikhlās (112), Sūrat Al-Falaq (113), and Sūrat An-Nās (114), 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. [6:536(A)-O.B]

CHAPTER 6. The descent of As-Sakīna (peace, reassurance and tranquillity) and angels at the time of the recitation of the Qur’an.

1815. Narrated Usaid bin Ḥudair that while he was reciting Sūrat Al-Baqarah (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet.
who said, "Recite, O Ibn Hudair! Recite, O Ibn Hudair!" Ibn Hudair replied, "O Allah’s Messenger! My son Yahya was near the horse and I was afraid that it might trample on him, so I raised my head, and went to him. When I raised my head, and looked towards the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it.” The Prophet صلى الله عليه وسلم said, “Do you know what that was?” Ibn Hudair صلى الله عليه وسلم replied, “No”. The Prophet صلى الله عليه وسلم said, “Those were angels who came near to you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared.” [6:536(B)-O.B]

CHAPTER 7. Wish to be the like of the one who recites the Qur’an.

1816. Narrated AbûHuraira رضي الله عنه: Allah’s Messenger صلى الله عليه وسلم said, “Not to wish to be the like of (or there is no envy) except in two: A person whom Allah has taught the Qur’an and he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says, ‘I wish I had been given what has been given to so-and-so, so that I might do what he does; and a person whom Allah has given wealth and he spends it on what is just and right, whereupon another person may say, ‘I wish I had been given what so-and-so has been given, for then I would do what he does.’” [6:544-O.B]

CHAPTER 8. ‘The best among you (Muslims) are those who learn the Qur’an and teach it (to others).’

1817. Narrated ‘Uthmân رضي الله عنه: The Prophet صلى الله عليه وسلم said, “The best among you (Muslims) are those who
learn the Qur’ân and teach it (to others).” [6:545-O.B]

1818. Narrated (‘Uthmân bin ‘Affân) صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, “The most superior among you (Muslims) are those who learn the Qur’ân and teach it (to others).” [6:546-O.B]

CHAPTER 9. The learning of the Qur’ân by heart and the reciting of it repeatedly.

1819. Narrated Ibn ‘Umar صلى الله عليه وسلم : Allâh’s Messenger صلى الله عليه وسلم said, “The example of the person who knows the Qur’ân by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away.” [6:549-O.B]

1820. Narrated ‘Abdullâh صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, “It is a bad thing that some of you say, ‘I have forgotten such and such Verse of the Qur’ân,’ for indeed, he has been caused (by Allâh) to forget it. So you must keep on reciting the Qur’ân because it escapes from the hearts of men faster than camels do (when they are released from their tying ropes).” [6:550-O.B]

1821. Narrated Abû Müsa : The Prophet صلى الله عليه وسلم said, “Keep on reciting the Qur’ân, for by Him in Whose Hand my life is, the Qur’ân runs away (is forgotten) faster than camels that are released from their tying ropes.” [6:552-O.B]

CHAPTER 10. Prolonging certain sounds while reciting the Qur’ân.

1822. (Narrated Qatâda) : Anas bin Mâlik صلى الله عليه وسلم was asked about the

[1] Because of neglecting the Qur’ân and not reciting it frequently.
recitation of the Prophet ﷺ. He replied, “He used to prolong certain sounds very much.” He then recited: “In the Name of Allâh, the Most Beneficent, the Most Merciful” prolonging the pronunciation of ‘In the Name of Allâh, ‘the Most Beneficent.’ and ‘the Most Merciful.’ [6:566-O.B]

CHAPTER 11. To recite the Qur'ân in a charming voice.

1823. Narrated Abû Mûsa that the Prophet ﷺ said to him, “O Abû Mûsa! You have been given one of the musical wind-instruments of the family of Dâ'ûd (David).” [6:568-O.B]

CHAPTER 12. What is the proper period for reciting the whole Qur'ân.

1824. Narrated ‘Abdullâh bin ‘Amr ﷺ: My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, “What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me.” When this state continued for a long period, my father told the story to the Prophet ﷺ who said to my father, “Let me meet him.” Then I met him and he asked me, “How do you observe Saum (fast)?” I replied, “I observe Saum (fast) daily,” He asked, “How long does it take you to finish the recitation of the whole Qur'ân?” I replied, “I finish it every night.” On that he said, “Observe Saum (fast) for three days every month and recite the Qur'ân (and finish it) in one month.” I said, “But I have the power to do more than that.” He said, “Then observe Saum (fast) for three days per week.” I

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[1] The musical instruments stands here for the nice voice.
said, “I have the power to do more than that.” He said, “Then observe *Saum* (fast) for one day and leave for two days.” I said, “I have the power to do more than that.” He said, “Then fast the most superior type of fasting, (that is the) fasting of (Prophet) Dā’ūd (David), who used to observe *Saum* (fast) every alternate day and finish the recitation of the whole Qur’ān in seven days.” I wish I had accepted the permission of Allāh’s Messenger صلى الله عليه وسلم as I have become a weak old man. It is said that ‘Abdullāh used to recite one-seventh of the Qur’ān during the daytime to some of his family members for he used to check his memorization of what he would recite at night, so that it would be easier for him to read at night. And whenever he wanted to gain some strength, he used to give up *Saum* (fasting) for some days and count those days to observe *Saum* (fast) for a similar period, for he disliked to leave the things which he used to do during the lifetime of the Prophet صلى الله عليه وسلم. [6:572-O.B]

CHAPTER 13. The sin of the person who recites the Qur’ān to show off or to gain some worldly benefit (or to feel proud).

1825. Narrated Abū Sa‘īd Al-Khudrī صلى الله عليه وسلم: I heard Allāh’s Messenger صلى الله عليه وسلم saying, “There will appear some people among you whose *Ṣalāt* (prayer) will make you look down upon yours, and whose *Saum* (fasting) will make you look down upon yours, and whose (good) deeds will make you look down upon yours, but they will recite the Qur’ān which will not exceed their throats (they will not act on it) and they will go out of Islām as an arrow goes out through the game whereupon the
archer would examine the arrowhead but see nothing, and look at the unfeathered part of arrow but see nothing, and look at the arrowfeathers but see nothing, and finally he suspects to find something in the lower part of the arrow.” [6:578-O.B]

1826. Narrated Abû Mûsa: The Prophet said, “The example of a believer who recites the Qur’ân and acts on it, is like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur’ân but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur’ân is like a Raihâna (sweet basil) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur’ân is like a colocynth which tastes bitter and has a bad smell.” [6:579-O.B]

1827. Narrated Jundab bin ’Abdullâh: The Prophet said, “Recite (and study) the Qur’ân as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being).” [6:581-O.B]
CHAPTER 1. Awakening the desire for marriage [which is recommended in the Statement of Allâh Ṭabâbat: “Marry (other) women of your choice.” (V.4:3)]

1828. Narrated Anas bin Mâlik : A group of three men came to the houses of the wives of the Prophet صلى الله عليه وسلم asking how the Prophet صلى الله عليه وسلم worshipped (Allâh), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet صلى الله عليه وسلم as his past and future sins have been forgiven.” Then one of them said, “I will offer the Salât (prayer) throughout the night forever.” The other said, “I will observe Saum (fast) throughout the year and will not break my Saum (fast).” The third said, “I will keep away from the women and will not marry forever.” Allâh’s Messenger صلى الله عليه وسلم came to them and said, “Are you the same people who said so-and-so? By Allâh, I am more submissive to Allâh and more afraid of Him than you; yet I observe Saum (fast) and also do not observe Saum (fast), I do offer Salât (prayer) and also do sleep and I also marry women. So he who does not follow my As-Sunna (legal ways) in religion, is not from me (not one of my followers).” [7:1-O.B]

CHAPTER 2. What is disliked of not marrying and of getting castrated.

1829. Narrated Sa’d bin Abî Waqqâs : Allah’s Messenger صلى الله عليه وسلم did not allow ‘Uthmân bin Mâzûn to keep away from marrying, and if he
had allowed him, we would have gotten ourselves castrated.[1] [7:11-O.B]

1830. Narrated Abü Huraira: I said, “O Allah’s Messenger! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry.” He kept silent, and then I repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then I repeated my question (for the fourth time), and only then the Prophet \( 	ext{ صلى الله عليه وسلم } \) said, “O Abü Huraira! The pen has dried after writing what you are going to confront.[2] So (it does not matter whether you) get yourself castrated or not.”[3] [7:13(B)-O.B]

CHAPTER 3. To marry virgins.

1831. Narrated ‘Aisha: I said, “O Allah’s Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (the subnarrator added: ‘Aisha meant that Allah’s Messenger \( 	ext{ صلى الله عليه وسلم } \) had not married a virgin besides herself.) [7:14-O.B]

CHAPTER 4. The marrying of a young lady to an elderly man.

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[1] Sa’d, by saying, “We would have ourselves castrated,” did not mean the actual castration, but he meant excessive abstention from all kinds of pleasures, for castration is forbidden in Islām.

[2] Your fate has been destined for you.

[3] (This means:) You cannot change your destined fate by getting castrated, so there is no benefit in doing so.
60. The Book of Nikâh (Wedlock)

1832. Narrated (‘Āisha) Ṭabari: The Prophet Ṭabari asked Abū Bakr for (‘Āisha’s) hand in marriage. Abū Bakr Ṭabari said, “But I am your brother.” The Prophet Ṭabari said, “You are my brother in Allāh’s Religion and His Book, but she (‘Āisha) is lawful for me to marry.” [7:18-O.B]

CHAPTER 5. (Both husband and wife) should have the same religion, (and the Statement of Allāh Ṭabari):

“And it is He Who has created man from water; and has appointed for him kinred by blood and kindred by marriage.” (V.25:54)

1833. Narrated (‘Āisha) Ṭabari: Abū Hudhaifa bin ‘Utba bin Rabî’a bin ‘Abdi-Shams who had witnessed the battle of Badr along with the Prophet Ṭabari had adopted Sâlim as his son, to whom he married his niece Hind bint Al-Walîd bin ‘Utba bin Rabî’a; and Sâlim was the freed slave of an Anṣârī woman, just as the Prophet Ṭabari had adopted Zaid as his son. It was the custom in the Period of Ignorance that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter’s heir. But when Allāh Ṭabari revealed the Divine Verse:- “Call them (adopted sons) by the names of their fathers...your freed-slaves’ (V.33:5). The adopted persons were called by their fathers’ names. The one whose father was not known, would be regarded as a Maula and your brother in religion. Later on Sahla bint Suhail bin ‘Amr Al-Qurashî Al-‘Aamrî — and she was the wife of Abū Hudhaifa bin ‘Utba — came to the Prophet Ṭabari and said, “O Allāh’s Messenger! We used to consider Sâlim as our (adopted) son, and now Allāh Ṭabari has revealed what you know (regarding
adopted sons).” (The subnarrator) then mentioned the rest of the narration. [7:25-O.B]

1834. Narrated (‘Aishah): Allâh’s Messenger entered upon Dub’a bint Az-Zubair and said to her, “Do you have a desire to perform the Hajj?” She replied, “By Allâh, I feel sick.” He said to her, “Intend to perform Hajj and stipulate something by saying, ‘O Allâh, I will finish my Ithâm at any place where You stop me (i.e. I am unable to go further’.”[1] She was the wife of Al-Miqdâd bin Al-Aswad. [7:26-O.B]

1835. Narrated Abû Huraira: The Prophet said, “A woman is married for four (things), i.e., her wealth, her family status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser.” [7:27-O.B]

1836. Narrated Sahl: A wealthy man passed by Allâh’s Messenger and Allâh’s Messenger asked (his companions), “What do you say about this (man)?” They replied, “If he asks for a lady’s hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercession will be accepted; and if he speaks, he will be listened to.” Allâh’s Messenger kept silent, and then a man from among the poor Muslims passed by, and Allâh’s Messenger asked (them,) “What do you say about this man?” They replied, “If he asks for a lady’s hand in marriage, no one will accept him, and if he intercedes (for someone), his intercession will not be

[1] If the illness gets aggravated, she would abandon her Ithâm.
accepted; and if he speaks, he will not be listened to.” Allah’s Messenger صلى الله عليه وسلم said, “This poor man is better than so many of the first as to fill the earth.” [7:28-O.B]

CHAPTER 6. What evil omen of a lady[1] is to be warded off. And the Statement of Allah تعالى :-
“Verily, among your wives and your children, there are enemies for you. (i.e., may stop you from the obedience of Allah) (V.64:14)

1837. Narrated Usâma bin Zaid رضي الله عنه : The Prophet ﷺ said, “After me I have not left any Fitnah (trial and affliction etc.) more harmful to men than women.” [7:33-O.B]

CHAPTER 7. (The Verse:)
“Forbidden to you (for marriage) are: ..... your foster-mothers (who gave you suck).” (V.4:23) And foster suckling relation renders marriage unlawful, just as the corresponding birth (blood) relations.

1838. Narrated Ibn ‘Abbâs ﷺ : It was said to the Prophet صلى الله عليه وسلم, “Won’t you marry the daughter of Ḥamza?” He said, “She is my foster suckling niece (suckling brother’s daughter).” [7:37-O.B]

1839. Narrated ‘Aisha ﷺ, the wife of the Prophet صلى الله عليه وسلم that while Allâh’s Messenger صلى الله عليه وسلم was with her, she heard a voice of a man asking permission to enter the house of Ḥafṣa. ‘Aisha added: I said,

[1] The evil omen of a woman is her bad character, of a house is the bad neighbours, and is far away from a mosque, and of a horse is that one does not use it for Jihād in Allâh’s Cause.
"O Allâh’s Messenger! This man is asking permission to enter your house," The Prophet صل الله عليه وسلم said, "I think he is so-and-so," naming the foster suckling uncle of Haïfa. Aïsha said, "I’ so-and-so," naming her foster suckling uncle, "were living, could he enter upon me?" The Prophet صل الله عليه وسلم said, "Yes, for foster suckling relations render all those things unlawful which are unlawful through corresponding birth (blood) relations."

7:36-OB

1840. Narrated Umm Haïba, daughter of Abû Sufyân ﷺ. I said, "O Allâh’s Messenger! Marry my sister, the daughter of Abû Sufyân ﷺ."

The Prophet صل الله عليه وسلم said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet صل الله عليه وسلم said, "But that is not lawful for me." I said, "We have heard that you want to marry the daughter of Abû Salama ﷺ."

He said, "(You mean) the daughter of Umr Salaina?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster suckling niece. I and Abû Salama were suckled by Thwaïiba. So you should not present to me your daughters or your sisters (in marriage)."

7:38-OB

CHAPTER 8. Whoever said: ‘No suckling is to be carried on after the baby is two years old,’ as the Statement of Allâh ﷺ says: "... for two whole years.... for those (parents) who desire to complete the term of suckling (breast feeding)" (V.2:233). And
what amount of suckling renders marriage unlawful.

1841. Narrated ‘Aisha that the Prophet entered upon her while a man was sitting with her. Signs of anger seemed to appear on his face as if he disliked that. She said, “Here is my (foster suckling) brother.” He said, “Be sure as to who is your foster suckling brother, for foster suckling relationship is established only when milk is the only food of the child.”[1] [7:39-O.B]

1842. Narrated Jābir that Allâh’s Messenger has forbidden to marry wife’s niece (i.e., her brother’s or sister’s daughters) (i.e. that a woman should be married to a man along with her father’s sister or her mother’s sister). [7:44-O.B]

CHAPTER 9. Ash-Shighâr (a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying Mahr).

1843. Narrated Ibn ‘Umar that Allâh’s Messenger forbade Ash-Shighâr (which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying Mahr.) [7:47-O.B]


1844. Narrated Jâbir bin ‘Abdullâh and Salama bin Al-Akwa that: 

[1] Suckling which brings about foster relations is that which is done when the baby is under two years of age and the baby should at least have taken a good suck for five times.

[2] Nikdh-al-Mut’a means temporary marriage for a limited period of time. This type of marriage was allowed in the early days of Islam in cases of necessity, but the Prophet finally prohibited it forever.
While we were in an army, Allah’s Messenger came to us and said, “You have been allowed to do the *Mut’a* (marriage), so do it.” [7:52-O.B]

CHAPTER 11. A woman can present herself to a righteous man (for marriage).

1845.Narrated Sahîl bin Sa’d : A woman presented herself to the Prophet (for marriage). A man said to him, “O Allah’s Messenger! (If you are not in need of her) marry her to me.” The Prophet said, “What have you got?” The man said, “I have nothing.” The Prophet said (to him), “Go and search (for something) even if it were an iron ring.” The man went and returned saying, “No, I have not found anything, not even an iron ring; but this is my (Izâr) waist-sheet, and half of it is for her.” He had no *Ridd* (upper garment), the Prophet said, “What will she do with your waist-sheet? if you wear it, she will have nothing over her; and if she wears it, you will have nothing over you.” So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet saw him (leaving), he called him back, or the man was called (for him), and he said to the man, “How much of the Qur’ân do you know (by heart)?” The man replied I know such Sarah and such Sarah (by heart).” naming the Sûrah. The Prophet said, “I have married her to you for what you know of the Qur’ân.” [7:54-O.B]

CHAPTER 12. (It is permissible) to look at a woman before marrying her.

1846. Narrated (Sahîl bin Sa’d) : A woman came to Allah’s
Messenger صلى الله عليه وسلم and said, “O Allâh’s Messenger! I have come to you to present myself to you (for marriage).” Allâh’s Messenger صلى الله عليه وسلم glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. This Hadîth is mentioned above (see Hadîth No. 1845) and in the end the (Prophet) said, “Can you recite it (the Qur’ân) by heart?” He said, “Yes.” The Prophet صلى الله عليه وسلم said, “Go, I let you marry her for what you know of the Qur’ân (as her Mahr).” [7:58-O.B]

CHAPTER 13. Whoever said, “A marriage is not valid except through the Wâli (guardian, i.e. her father, her brother, her relatives etc.) of a woman.”

1847. Narrated Ma’qûl bin Yasnar رضي الله عنه: “I married my sister to a man and he divorced her, and when her days of Iddah (prescribed period) were over, the man came again and asked for her hand, but I said to him, ‘I married her to you and made her your bed (your wife) and favoured you with her, but you divorced her. Now you come to ask for her hand again? No. by Allâh, she will never go back to you (again)!’ That man was not a bad man and his wife wanted to go back to him. So Allâh revealed this Verse: ‘Do not prevent them.’ (V.2:232) So I said, ‘Now I will do it (let her go back to him). O Allâh’s Messenger.” So he married her to him again. [7:61-O.B]

CHAPTER 14. The father or the guardian cannot give a virgin or matron in marriage without her consent.

1848. Narrated Abû Hurairra رضي الله عنه: The Prophet صلى الله عليه وسلم said, “A matron should not be given in marriage
except after consulting her; and a virgin should not be given in marriage except after her permission.” The people asked, “O Allâh’s Messenger! How can we know her permission?” He said, “Her silence (indicates her permission).” [7:67-O.B]


CHAPTER 15. If a man gives his daughter in marriage while she is averse to it then, such marriage is invalid.

1850. Narrated Khansâ’ bint Khidhâm Al-AnârIya: that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allâh’s Messenger and he declared that marriage invalid. [7:69-O.B]

CHAPTER 16. None should ask for the hand of a lady who is already engaged to his brother (Muslim), but one should wait till the first suitor marries her or leaves her.

1851. Narrated Ibn ‘Umar: The Prophet decreed that one should not try to cancel a bargain already agreed upon between some persons (by offering a bigger price). And a man should not ask for the hand of a lady who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand. [7:73-O.B]

CHAPTER 17. The conditions that are not lawful in the marriage contract.

1852. Narrated Abû Huraira: The Prophet said, “It is not...
lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e., the other wife of her would-be husband) in order to have everything for herself, for she will take only what (Allâh) has foreordained for her.” [7:82-O.B]

CHAPTER 18. The woman who present the lady to her husband and their invocations for Allâh’s Blessings upon them.

1853. Narrated ‘Àisha رضي الله عنه that she prepared a lady for a man from the Anşâr as his bride and the Prophet صلى الله عليه وسلم said, “O ‘Àisha! Haven’t you got any amusement (during the marriage ceremony) as the Anşâr like amusement?” [7:92(A)-O.B]

CHAPTER 19. What a man should say on having a sexual intercourse with his wife.

1854. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, “If anyone of you, when having sexual intercourse with his wife, says: Bismillâh, Allâhumma jannibni-sh-Shaitân, wa jannib-ish-Shaitân ma razaqtana,[1] and if it is destined that they should have a child, then Satan will never be able to harm him.” [7:94-O.B]

CHAPTER 20. Al-Walîma (the wedding banquet) is recommended to

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[1] This invocation means, ‘In the Name of Allâh! O Allâh! Protect me from Satan and protect what You bestow upon us (i.e. an offspring) from Satin.’
be given even if one sheep is presented therein.

1855. Narrated Anas: The Prophet did not give a better Walima (wedding banquet) on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and he gave that Walima (wedding banquet) with one sheep. [7:97-O.B]

CHAPTER 21. Whoever gave a Walima (wedding banquet) of less than one sheep.


CHAPTER 22. It is obligatory to accept the invitation to a Walima (wedding banquet) and other invitations. And whoever gave a Walima (wedding banquet) for seven days or thereabout. (The Prophet did not decree that the Walima should be given for one or two days.)

1857. Narrated ‘Abdullâh bin ‘Umar: Allâh’s Messenger said, “If anyone of you is invited to a Walima (wedding banquet) he must go for it (accept the invitation).” [7:102-O.B]

CHAPTER 23. The exhortation of taking care of the women.

1858. Narrated Abû Huraira: Allâh’s Messenger said, “Whoever believes in Allâh and the Last Day should not harm his neighbour. And I command you to take care of the women, for they are created...
from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it and if you leave it, it will remain crooked, so I command you to take care of the women.” [7:114-O.B]

CHAPTER 24. To treat one’s family in a polite and kind manner.

1859. Narrated ‘Āisha رضي الله عنها: Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, “My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it.”[1] The second one said, “I shall not relate my husband’s news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits.” The third one said, “My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife.” The fourth one said, “My husband is a moderate person like the night of Tihama which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him.” The fifth one said, “My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house.”[2] The sixth one said, “If

[1] Her husband was badly behaved, worthless, arrogant and miserly.

[2] She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticise any fault he may notice.
my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)." The ninth one said, "My husband is Mâlik, and what is Mâlik? Mâlik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is Abû Zar’a and what is Abû Zar’a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat).

[1] He is noble and brave.

[2] He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.

[3] He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.
And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain\[1\]. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning and when I drink water (or milk), I drink my fill. The mother of Abu Zar'a, and what may one say in praise of the mother of Abu Zar'a? Her saddle bags were always full of provision and her house was spacious\[2\]. As for the son of Abu Zar'a, what may one say of the son of Abu Zar'a? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger.\[3\] As for the daughter of Abu Zar'a, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband’s other wife. As for the (maid) slave-girl of Abu Zar'a, what may one say of the (maid) slave-girl of Abu Zar'a? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house.”\[4\] The eleventh lady added, “One day it so happened that Abu Zar’a went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he

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[1] They were rich formers, her husband took her out of poverty into prosperity.

[2] She was well-off and generous.

[3] He was a slender man who ate little.

[4] She was trustworthy, careful and clean.
divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, ‘Eat (of this), O Umm Zar’a, and give provision to your relatives.’ ” She added, “Yet, all those things which my second husband gave me could not fill the smallest utensil of Abū Zar’a.” ‘Āisha then said: Allâh’s Messenger ﷺ said to me, “I am to you as Abū Zar’a was to his wife Umm Zar’a”. [7:117-O.B]

CHAPTER 25. A woman should not observe Ṣaum (fast) (optional ones) except with the permission of her husband.

1860. Narrated Abû Huraira: The Prophet ﷺ said, “A woman should not observe Ṣaum (fast) (optional ones) except with her husband’s permission if he is at home (staying with her).” And a woman should not allow anyone to enter her husband’s house except with his consent. And whatever she spends of his wealth as charitable gifts in Allah’s Cause without being ordered by him, he will get half of the reward”. [7:123-O.B]

CHAPTER 26.

1861. Narrated Usâma : The Prophet ﷺ said, “I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts etc.). But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women.” [7:124-O.B]
CHAPTER 27. To draw lots among one’s wives when one intends to go on a journey (in order to take one of them with).

1862. Narrated (Al-Qāsim): ‘Āisha said that whenever the Prophet intending to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on ‘Āisha and Ḥafṣa. When night fell the Prophet would ride beside ‘Āisha and talk with her. One night Ḥafṣa said to ‘Āisha, “Won’t you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?” ‘Āisha said, “Yes, (I agree.)” So ‘Āisha rode, and then the Prophet came towards ‘Āisha’s camel on which Hafṣa was riding. He greeted Ḥafṣa and then proceeded (beside her) till they dismounted (on the way). ‘Āisha missed him, and so, when they dismounted, she put her legs in the Ḭidkhir and said, “0 Lord (Allāh)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet).” [7:138-0.B]

CHAPTER 28. If somebody marries a virgin and he has already a matron wife (with him).

1863. Narrated Anas: As-Sunna (legal way of the Prophet) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days; and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days. [7:140-0.B]

CHAPTER 29. (It is not recommended for) one to claim that
one has more things or better qualities than one really has. And what is forbidden as regards the pride of lady over the other wives of her husband.

1864. Narrated Asmâ’ bint Abü Bakr: A lady said, “O Allah’s Messenger! My husband has another wife, so is it sinful of me to claim that he has given me what he has not given me (in order to tease her)?” Allah’s Messenger ﷺ said, “The one who pretends that he has been given what he has not been given, is just like the (false) one who wears two garments of falsehood.”[1] [7:146-O.B]

CHAPTER 30. The Ghîra (i.e., honour, prestige or self-respect)

[Sa’d bin ‘Ubâda said: “If I saw a man with my wife, I would strike him with the sharp edge of the sword.” The Prophet ﷺ said (to his companions), “Are you astonished by Sa’d’s (Ghîra) sense of honour? (By Allah) I have a greater sense of Ghîral than he has, and Allah has still more greater sense of Ghîra than I have.”]

1865. Narrated Abü Huraira: The Prophet ﷺ said, “Allah has a sense of Ghîra, and Allah’s Sense of Ghîra is provoked when a believer does something which Allah has prohibited.” [7:150-O.B]

1866. Narrated Asmâ’ bint Abû Bakr: When Az-Zubair married me, he had not real property or any slave or anything else except a camel

[1] This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.

[2] Ghîra: This Arabic word covers a wide meaning — self-respect, jealousy (as regards women) and it is a feeling of fury with great anger when one’s honour and prestige is challenged or injured.
which drew water from the well, and his horse. I used to feed his horse with fodder and draw water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our Ansâri neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date-stones on my head from Zubair’s land given to him by Allâh’s Messenger صلى الله عليه وسلم and this land was two-third Farsakh (about two miles) from my house. One day, while I was coming with the date-stones on my head, I met Allâh’s Messenger صلى الله عليه وسلم along with some Ansâri people. He called me and then, (directing his camel to kneel down) said, “Ikh! Ikh! so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghûra, as he was one of those people who had the greatest sense of Ghûra. Allâh’s Messenger صلى الله عليه وسلم noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, “I met Allâh’s Messenger صلى الله عليه وسلم while I was carrying a load of date-stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of Ghûra (see the glossary). On that Az-Zubair said, “By Allâh, your carrying the date-stones (and you being seen by the Prophet صلى الله عليه وسلم in such a state) is more shameful to me than your riding with him.” (I continued serving in this way) till Abû Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me). [7:151-0.B]

CHAPTER 31. The jealousy of women and their anger.
1867. Narrated ‘Aisha ṭasli Allah ʿubder that Allāh’s Messenger صلی الله علیه وسلم said to her, “I know when you are pleased with me or angry with me.” I said, “Whence do you know that?” He said, “When you are pleased with me, you say, ‘No, by the Lord of Muhammad,’ but when you are angry with me, then you say, ‘No, by the Lord of Ibrāhim (Abraham).’” Thereupon I said, “Yes (you are right), but by Allāh, O Allāh’s Messenger, I leave nothing but your name.”[1] [7:155-O.B]

CHAPTER 32. A man should not stay with a woman in seclusion unless he is a Dhu-Mahram (a person who is legally not allowed to marry that woman, e.g. her father or brother, etc. (And it is unlawful for one) to enter upon a woman whose husband is absent.

1868. Narrated ‘Uqba bin ‘Aamir ṭasli Allah ʿubder that Allāh’s Messenger صلی الله علیه وسلم said, “Beware of entering upon the ladies.” A man from the Anṣār said, “O Allāh’s Messenger! What about Al-Hamu[2] (the in-laws of the wife) (the brothers of her husband or his nephews, etc.)?” The Prophet صلی الله علیه وسلم replied: The in-laws (Al-Hamu) of the wife are death itself.[3] [7:159-O.B]

[1] She does not feel less affectionate at the time of her anger. The only consequence of her anger is not to mention his name.

[2] It is mainly the brothers of the husband or the in-laws of the wife who are meant here, are only those who could have married that woman if she had not been married.

[3] The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore =
CHAPTER 33. A woman should not look at or touch the body of another woman to describe her to her husband.

1869. Narrated 'Abdullâh bin Mas'ûd: The Prophet said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her." [7:167-O.B]

CHAPTER 34. If a man is away or absent from his family for a long time, then on returning home, he should not enter his house at night (lest he should find something which might arouse his suspicion as regards his family, or lest he should discover their defects).

1870. Narrated Jâbir bin 'Abdullâh: Allah's Messenger said, "When anyone of you is away from his house for a long time, he should not return to his family at night." [7:171-O.B]

1871. Narrated (Jâbir bin 'Abdullâh): The Prophet said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair." [7:173-O.B]

= the Prophet compared the brother-in-law of a wife to death if he stays in seclusion with her.
61. THE BOOK OF DIVORCE

[The Statement of Allah: “O Prophet! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (prescribed periods).” (V.65:1)]

1872. Narrated ‘Abdullah bin ‘Umar that he had divorced his wife while she was menstruating during the lifetime of Allah’s Messenger صلى الله عليه وسلم. ‘Umar bin Al-Khaṭṭāb asked Allah’s Messenger صلى الله عليه وسلم about that. Allah’s Messenger صلى الله عليه وسلم said, “Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced.” [7:178-0.B]

CHAPTER 1. If a woman is divorced during her menses, then that divorce is counted as one legal divorce.

1873. Narrated (Ibn ‘Umar): (Divorcing my wife during her menses) was counted as one legal divorce i.e. one of the three divorces. [7:180-O.B]

CHAPTER 2. Whoever divorced (his wife), and should a man tell his wife face to face that she is divorced.

1874. Narrated ‘Aisha رضي الله عنها: When the daughter of Al-Jaun was brought to Allah’s Messenger صلى الله عليه وسلم (as his bride) and he went near her, she said, “I seek refuge with Allah from you.” He said, “You have sought
refuge with The Most Great; return to your family.”[1] [7:181-O.B]

1875. Narrated Abû Usaid in a similar Hadith (as above Hadith No. 1874) and said, “The (Jauniya, a lady from Banû Jaun) was brought along with her wet nurse (as a bride for the Prophet صلى الله عليه وسلم). When the Prophet صلى الله عليه وسلم entered upon her, he said to her, “Give me yourself (in marriage) as a gift.” She said, “Can a princess give herself in marriage to an ordinary man?” The Prophet صلى الله عليه وسلم raised his hand to pat her so that she might become tranquil (as she did not know that he was Allah’s Messenger). She said, “I seek refuge with Allah from you.” He said, “You have sought refuge with One Who gives refuge.” Then the Prophet صلى الله عليه وسلم came out to us and said, “O Abû Usaid! Give her two white linen dresses to wear and let her go back to her family (i.e. she is divorced).” [7:182-O.B]

CHAPTER 3. Whoever thinks it permissible to divorce one’s wife thrice [(at a time), depending on the Statement of Allah جل جل: “The divorce is (only permissible) twice; after that either you retain her on reasonable terms or release her with kindness.”] (V.2:229)


[1] “Return to your family” is an indirect way of saying, “You are divorced.”
61. The Book of Divorce

(Rifā’a) until you enjoy the sexual relationship (consecrate your marriage) with him (‘Abdur-Rahmān) and he with you.” [7:186-O.B]

CHAPTER 4. Statement of Allāh, ﷺ

“O Prophet! Why do you ban (for yourself) that which Allāh has made lawful to you?” (V.66:1)

1877. Narrated ‘Āisha رضي الله عنها: Allāh’s Messenger ﷺ was fond of honey and sweet edible things and (it was his habit) that after finishing the ‘Asr prayer he would visit his wives and stay with one of them at that time. Once he went to Ḥafṣa, the daughter of ‘Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet ﷺ to drink (and that was the reason for the delay). I said, “By Allāh, we will play a trick on him (to prevent him from doing so).” So I said to Sauda bint Zam‘a, The Prophet ﷺ will approach you, and when he comes near you, say: ‘Have you taken Maghāfīr (a bad-smelling gum)?’ He will say, ‘No.’ Then say to him: ‘Then what is this bad smell which I smell from you?’ He will say to you, ‘Ḥafṣa made me drink honey syrup.’ Then say: ‘Perhaps the bees of that honey had sucked the juice of the tree of Al-‘Urfūt.’ I shall also say the same. O you, Ṣafīyya, say the same.” Later Sauda said, “By Allāh, as soon as he (the Prophet ﷺ) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you.” So when the Prophet ﷺ came near Sauda, she said to him, “O Allāh’s Messenger!
Have you taken *Maghāfir*?” He said, “No.” She said, “Then what is this bad smell which I detect on you?” He said, “Hafsa made me drink honey syrup.” She said, “Perhaps its bees had sucked the juice of *Al-‘Urfut* tree.” When he came to me, I also said the same, and when he went to Safiya, she also said the same. And when the Prophet صل الله عليه وسلم again went to Hafsa, she said, “O Allāh’s Messenger! Shall I give you more of that drink?” He said, “I am not in need of it.” Sauda said, “By Allāh, we deprived him (of it).” I said to her, “Keep quiet.” [7:193-O.B]

CHAPTER 5. *Al-Khul*[^1] and how a divorce is given according to it. And the Statement of Allāh: “And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh.” (V.2:229)

1878. Narrated Ibn ‘Abbās رضي الله عنه: The wife of Thābit bin Qais came to the Prophet صلى الله عليه وسلم and said, “O Allāh’s Messenger! I do not blame Thābit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islāmic manner (if I remain with him).” On that Allāh’s Messenger صلى الله عليه وسلم said (to her), “Will you give back the garden which your husband has given you (as *Mahr*)?” She said, “Yes.” Then the Prophet صلى الله عليه وسلم said to Thābit, “O Thābit! Accept your garden, and divorce her once.” [7:197-O.B]

[^1]: *Al-Khul* means the parting of a wife from her husband by giving him a certain compensation.
CHAPTER 6. The intercession of the Prophet ﷺ for Barîra’s husband.

1879. Narrated (Ibn ‘Abbâs): Barîra’s husband was a slave called Mughîth — as if I am seeing him now, going behind Barîra and weeping with his tears flowing down his beard. The Prophet ﷺ said to ‘Abbâs, “O ‘Abbâs! Are you not astonished at the love of Mughîth for Barîra and the hatred of Barîra for Mughîth?” The Prophet then said to Barîra, “Why don’t you return to him?” She said, “O Allah’s Messenger! Do you order me to do so?” He said, “No, I only intercede for him.” She said, “I am not in need of him.” [7:206-O.B]

CHAPTER 7. The Li’ân [The Statement of Allâh ﷻ]: “And for those who accuse their wives….if he (her husband) speaks the truth.” (V.24:6-9)

1880. Narrated Sahl bin Sa’d: Allâh’s Messenger ﷺ said, “I and the one who looks after an orphan will be like this in Paradise,” showing his middle and index fingers and separating them. [7:224-O.B]

CHAPTER 8. If a husband hints that he suspects his paternity to a child (that is known to be his).

1881. Narrated Abû Huraira: A man came to the Prophet ﷺ and said, “O Allâh’s Messenger! A black child has been born for me.” The Prophet ﷺ asked him, “Have

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[1] Li’ân: See the glossary.
you got camels?” The man said, “Yes.” The Prophet asked him, “What colour are they?” The man replied, “Red.” The Prophet said, “Is there a grey one among them?” The man replied, “Yes.” The Prophet said, “Whence comes that?” He said, “May be it is because of heredity.” The Prophet said, “May be your latest son has this colour because of heredity.”

CHAPTER 9. (The saying of the Imam) (ruler) to those who are involved in a case of Li’ân: “Surely one of you two is a liar; so will one of you repent (to Allah)?”

1882. Narrated Ibn ‘Umar about those who were involved in a case of Li’ân. He said, “The Prophet said to those who were involved in a case of Li’ân, ‘Your accounts are with Allah. One of you two is a liar, and you (the husband) have no right over her (she is divorced).’ The man said, ‘What about my property (Mahr)?’ The Prophet said, ‘You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your property back.’ ” [7:232- O.B]

CHAPTER 10. Can a mourning lady use kohl?

1883. Narrated Umm Salama: A woman was bereaved of her husband and her relatives worried about her eyes (which were diseased). They came to Allâh’s Messenger and asked him to allow them to treat her eyes with kohl, but he said, “She should not apply kohl to her eyes.”
62. The Book of Provision

the Period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) till four months and ten days have passed.” [7:252-O.B]

62. THE BOOK OF PROVISION
(OUTLAY)
AND THE SUPERIORITY OF
PROVIDING FOR ONE’S FAMILY

1884. Narrated Abû Mas’ûd Al-Anşârî: The Prophet ૐ صلى الله عليه وسلم said, “When a Muslim spends something on his family intending to receive Allâh’s Reward, it is regarded as Ṣadaqa (act of charity) for him.” [7:263-O.B]

1885. Narrated Abû Huraira: The Prophet ૐ صلى الله عليه وسلم said, “The one who looks after a widow or a poor person is like a Mujâhid (warrior) who fights for Allâh’s Cause, or like him who offers Ṣalât (prayers) all the night and observes Ṣaum (fast) all the day.” [7:265-O.B]

CHAPTER 1. To provide one’s family with food sufficient for one year in advance. And how one should spend on his dependants.

1886. Narrated ‘Umar bin Al-Khaṭṭâb: The Prophet ૐ صلى الله عليه وسلم used to sell the dates of the garden of Banî An-Naḍîr and store food for his family that would cover their needs for a whole year. [7:270-O.B]
1887. Narrated Abû Huraira رضي الله عنه:
Once while I was in a state of fatigue (because of severe hunger), I met ‘Umar bin Al-Khaṭṭāb, and I asked him to recite a Verse from Allâh’s Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allâh’s Messenger standing by my head. He said, “O Abu Huraira!” I replied, “Labbaik, O Allâh’s Messenger, and Sa’daik!” Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, “Drink more, O Abu Huraira!” So I drank again, whereupon he again said, “Drink more.” So I drank more till my belly became full and looked like a bowl. Afterwards I met ‘Umar and mentioned to him what had happened to me, and said to him, “Somebody, who had more right than you, O ‘Umar, took over the case. By Allâh, I asked you to recite a Verse to me while I knew it better than you.” On that ‘Umar said to me, “By Allâh, if I admitted and entertained you, it would have been dearer to me than having nice red camels”. [7:287(B)-O.B]

CHAPTER 1. One should mention the Name of Allâh on starting to eat, and one should eat with his right hand.

1888. Narrated ‘Umar bin Abî Salama رضي الله عنه:
I was a boy under the care of Allâh’s Messenger صلى الله عليه وسلم, and my hand used to go around the dish while
eating. So Allah’s Messenger صلى الله عليه وسلم said to me, “O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.” Since then I have applied those instructions while eating. [7:288-O.B]

CHAPTER 2. Whoever ate till he was satisfied.

1889. Narrated ‘Āisha رضي الله عنها : The Prophet صلى الله عليه وسلم died when we had satisfied our hunger with the two black things, i.e., dates and water. [7:295-O.B]

CHAPTER 3. Thin bread and eating at an eating table, (or a dining table)

1890. Narrated Anas رضي الله عنه : “The Prophet صلى الله عليه وسلم did not eat thin bread, or a roasted sheep till he met Allâh (died)” [7:297-O.B]

1891. Narrated (Anas) رضي الله عنه : To the best of my knowledge, the Prophet صلى الله عليه وسلم did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table. [7:298-O.B]

CHAPTER 4. The food of one person is sufficient for two persons.

1892. Narrated Abü Huraira رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons.” [7:304-O.B]

CHAPTER 5. A believer eats in one intestine (i.e., he is satisfied with a little food).

1893. Narrated (Nâfi‘) Ibn ‘Umar رضي الله عنه who never used to take his meal unless a poor man was called to eat with him.
One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said to his servant, “Don’t let this man enter my house, for I heard the Prophet ﷺ saying, “A believer eats in one intestine (is satisfied with a little food), and a Kafir (disbeliever) eats in seven intestines (eats much food).” [7:305-O.B]

CHAPTER 6. To eat while leaning (against something).

1894. Narrated Abū Juhaifa ﷺ: While I was with the Prophet ﷺ he said to a man who was with him, “I do not take my meals while leaning.” [7:311-O.B]

CHAPTER 7. The Prophet ﷺ never criticized any food (that was offered to him).

1895. Narrated Abū Huraira ﷺ: The Prophet ﷺ never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it. [7:320-O.B]

CHAPTER 8. To blow (on the grind powdered) barley (to remove the husk).

1896. Narrated Sahl ﷺ, he was asked, “Did you use white flour during the lifetime of the Prophet ﷺ?” Sahl replied, “No. “Did you use to sift barley flour?” He said, “No, but we used to blow off the husk (of the barley).” [7:321-O.B]

CHAPTER 9. What the Prophet ﷺ and his companions used to eat.

1897. Narrated Abū Huraira ﷺ: Once the Prophet ﷺ distributed dates among his companions, they ate them and said, “This is a Prophet’s food! [7:322-O.B]
companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it. [7:322-O.B]

1898. Narrated Abû Huraira that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, “Allâh’s Messenger left this world without satisfying his hunger even with barley bread.” [7:325-O.B]

1899. Narrated ‘Aîsha that the family of Muhammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Al-Madîna till he died. [7:327-O.B]

CHAPTER 10. The Talbîna (a kind of dish prepared from flour or bran, and sometimes honey is added).

1900. Narrated (‘Aîsha) that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of Talbîna be cooked. Then Tharîd (a dish prepared from meat and bread) would be prepared and the Talbîna would be poured on it. ‘Aîsha would say (to the women) “Eat of it, for I have heard Allâh’s Messenger saying, ‘The Talbîna soothes the heart of the patient and relieves him from some of his sadness (by giving rest and comfort).’ ” [7:328-O.B]
CHAPTER 11. Eating in a dish decorated with silver.

1901. Narrated Hudhaifa bin 'Ommat: I heard the Prophet saying, “Do not wear silk or Deebaj, and do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for the disbelievers in this worldly life and for us in the Hereafter.” [7:337-O.B]

CHAPTER 12. A man may take the trouble to prepare a meal for his (Muslim) brethren.

1902. Narrated Abū Mas'ūd Al-Anṣārī: There was a man called Abū Shu'aib, and he had a slave who was a butcher. He said (to his slave), “Prepare a meal to which I may invite Allah’s Messenger along with four other men.” So he invited Allah’s Messenger and four other men, but another man followed them whereupon the Prophet said, “You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him.” On that the host said, “Nay I allow him to come in.” [7:345-O.B]

CHAPTER 13. The eating of snake-cucumber with fresh dates.

1903. Narrated 'Abdullāh bin Ja’far bin Abī Tālib: I saw Allāh’s Messenger eating fresh dates with snake-cucumber. [7:351-O.B]

CHAPTER 14. Fresh dates and dry dates.

1904. Narrated Jābir bin ‘Abdullāh: There was a Jew in
Al-Madīna who used to lend me money up to the season of plucking dates. (Jābir had a piece of land which was on the way to Ruma). That year the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet and whereupon he said to his companions, “Let us go and ask the Jew for respite for Jābir.” All of them came to me in my garden, and the Prophet started speaking to the Jew, but the Jew said, “O Abul Qāsim! I will not grant him respite.” When the Prophet saw the Jew’s attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet. He ate and then said to me, “Where is your hut, O Jābir?” I informed him, and he said, “Spread out a bed for me in it.” I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet got up for the second time amidst the palm trees loaded with fresh dates, and said, “O Jābir! Pluck dates to repay your debt.” The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet and informed him of the good news, whereupon he said, “I testify that I am Allāh’s Messenger.” [7:354-O.B]
CHAPTER 15. Al-'Ajwa (a special kind of dates).

1905. Narrated Sa’d bin Abü Waqqâs  رضى الله عنه said, “He who eats seven ‘Ajwa dates every morning, will not be affected by poison or magic on the day he eats them.” [7:356-O.B]

CHAPTER 16. To lick and suck the fingers before cleaning them with a handkerchief.

1906. Narrated Ibn ‘Abbâs رضى الله عنهما said, “When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else.” [7:366-O.B]

1907. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما: During the lifetime of the Prophet صلى الله عليه وسلم we did not have any handkerchiefs (to wipe our hands) except the palms of our hands our forearms and our feet. [7:367-O.B]

CHAPTER 17. What one should say after finishing one’s meal.

1908. Narrated Abü Umâma رضى الله عنه: Whenever the dining sheet of the Prophet صلى الله عليه وسلم was taken away (i.e., whenever he finished his meal), he used to say: “Al-hamdu lillâh hamdan kathîran tayyiban mubârakan fihi, ghaira makfî wala mawadda’ wala mustaghna ‘anhu Rabbana.”[1] [7:368-O.B]

1909. Narrated (Abü Umâma) in a similar Hadith: Whenever the Prophet صلى الله عليه وسلم was taking away the dining sheet (i.e., whenever he finished his meal), he used to say: “Al-hamdu lillâh hamdan kathîran tayyiban mubârakan fihi, ghaira makfî wala mawadda’ wala mustaghna ‘anhu Rabbana.”[1]

[1] All the praise and thanks be to Allâh! Much good and blessed praise! O our Lord. We cannot compensate Your favour, nor can leave it, nor can dispense with it.
63. The Book of Foods (Meals)

finished his meals (or when his dining sheet was taken away), he used to say, “All the praises and thanks be to Allâh Who has satisfied our needs and quenched our thirst. Your favour cannot by compensated or denied.” [7:369-O.B]

CHAPTER 18. The Statement of Allâh صل الله عليه وسلم - “And when you have taken your meal, disperse.” (V.33:53)

1910. Narrated Anas رضي الله عنه: I know (about) the Hijâb (the order of veiling of women) more than anybody else. Ubaî bin Ka‘b used to ask me about it. Allâh’s Messenger صلى الله عليه وسلم became the bridegroom of Zainab bint Jahsh whom he married at Al-Madîna. After the sun had risen high in the sky, the Prophet صلى الله عليه وسلم invited the people to a meal. Allâh’s Messenger صلى الله عليه وسلم remained sitting and some people remained sitting with him after the other guests had left. Then Allâh’s Messenger صلى الله عليه وسلم got up and went away, and I too, followed him till he reached the door of ‘Aisha’s room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of ‘Aisha’s room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet صلى الله عليه وسلم hung a curtain between me and him, and the Verse regarding the order for (veiling of women) Hijâb was revealed. [7:375-O.B]
CHAPTER 1. The naming of a newly born child the day it is born.

1911. Narrated Abū Mūsa: A son was born to me and I took him to the Prophet, who named him Ibrāhim, did Taḥnīk[2] for him with a date, invoked Allāh to bless him and returned him to me. (The narrator added: That was Abū Mūsa’s eldest son.). [7:376-O.B]

1912. Narrated Asmā’ bint Abū Bakr that she gave birth to Abūl’llâh bin Zubair [see Hadīth No. 1594]. She added: “They (Muslims) were very happy with his birth, for it had been said to them that the Jews had bewitched them, and so they would not bring any offspring”. [7:378-O.B]

CHAPTER 2. To remove what harms the boy, when ‘Aqīqa is offered for him.

1913. Narrated Salīman bin ‘Aamir Ad-Dabbī: I heard Allāh’s Messenger saying, “Aqīqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering.” [Note: It has been quoted in Fath Al-Bārī that the majority of the religious scholars agrees to the Hadīth narrated in Ṣaḥīḥ At-Tirmidhī that the Prophet was asked about ‘Aqīqa and he ordered two sheep for a boy and one sheep for a

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[1] ‘Aqīqa is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh, two for a male child and one for a female child.

[2] Taḥnīk is the process of chewing some sweet food (e.g., dates or honey) and inserting it into the baby’s mouth and rubbing its chin to train it to eat and pronouncing Adhān in baby’s ear and giving name to the baby.
CHAPTER 3. Al-Fara'.

1914.Narrated Abû Huraira  ﷺ:
The Prophet  ﷺ said, “Neither Fara’[1] nor ’Atira[2] (is permissible).”

Al-Fara’ was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. And Al-’Atira was (a sheep which was to be slaughtered) during the month of Rajab. [7:382-O.B]

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[1] Al’Atira was a sacrifice which the pagans used to offer to their idols during the month of Rajab.

[2] Al-Fara’ may mean one of the three things: (a) The first offspring of camels or sheep which the people of the pre-Islamic era used to offer to their idols. (b) A sacrifice which they used to offer when one’s camels became of the number, one wished them to be. (c) A meal given on the occasion on the birth of camels.
CHAPTER 1. The mentioning of Allâh’s Name while hunting.

1915. Narrated ‘Adi bin Ḥātim: I asked the Prophet about the game killed by a Mi’rād (i.e., a sharp-edged piece of wood or piece of wood provided with a sharp piece of iron used for hunting). He said, “If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death.” I asked him about the game killed by a trained hound. He said, “If the hound catches the game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allâh’s Name on (sending) your hound only, but you have not mentioned it on some other hound. [7:384-O.B]

CHAPTER 2. About hunting with a bow....

1916. Narrated Abû Tha‘labah Al-Khushanî: I said, “O Allâh’s Prophet! We are living in a land ruled by the people of the Scripture. Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?” He said, “As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not
eat out of theirs but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allâh’s Name, eat of it, and if you hunt something with your trained hound after mentioning Allâh’s Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it.” [7:387-O.B]

CHAPTER 3. Al-Khadhf (throwing stones with the middle finger and the thumb) and Al-Bunduqa (a ball of clay thrown through a hollow stick or the like).

1917. Narrated ‘Abdullâh bin Mughaffal that he saw a man throwing stones with two fingers (at something) and said to him, “Do not throw stones, for Allâh’s Messenger has forbidden throwing stones, or he used to dislike it.” ‘Abdullâh added: Throwing stones will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye.” Afterwards ‘Abdullâh once again saw the man throwing stones. He said to him, “I tell you that Allâh’s Messenger has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period.” [7:388-O.B]

CHAPTER 4. Whoever keeps a (pet) dog neither for hunting, nor for guarding livestock.

1918. Narrated Ibn ‘Umar The Prophet said, “Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirât from his good deeds.” [7:389-O.B]
CHAPTER 5. If the hunter hits a game but does not catch it till two or three days have passed.

1919. Narrated ‘Adî bin Hâtim that a similar quotation like Hadîth No. 1915 and it is added (in this Hadîth): “And if you have thrown an arrow at a game and then find it (dead) one or two days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it.” [7:393-O.B]

CHAPTER 6. The eating of locusts.

1920. Narrated Ibn Abî Aufa: We participated with the Prophet in six or seven Ghazawât, and we used to eat locusts with him. [7:403-O.B]

CHAPTER 7. The Nahr (literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel’s neck) and the Dhabh (means slaughtering of animals other than camels e.g. sheep, cow, etc.)

1921. Narrated Asmâ’ bint Abû Bakr: We slaughtered a horse (by Nahr) during the lifetime of the Prophet and ate it, while we were in Al-Madîna. [7:418-O.B]

CHAPTER 8. What is disliked of Al-Muthla, Al-Mâšbûra, and Al-Mujaththama.[1]

1922. Narrated Ibn ‘Umar: That he passed by a group of young

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[1] Al-Muthla is the amputation of all or part of the limbs of an animal while it is still alive.  
Al-Mâšbûra is the animal that is shot by an arrow or by something else after it has been caged or tied.  
Al-Mujaththama is the animal that is tied and used as a target.
men who had tied a hen and started shooting at it. When they saw Ibn 'Umar, they dispersed, leaving it. On that Ibn 'Umar said, “Who has done this? The Prophet cursed the one who did so.” [7:423-O.B]

1923. Narrated (Ibn 'Umar) in a similar Hadith: The Prophet cursed the one who did Muthla to an animal (i.e., cut its limbs or some other part of its body while it is still alive). [7:424-O.B]

CHAPTER 9. The meat of chickens.

1924. Narrated Abû Mûsa Al-Ash'arî: I saw the Prophet eating chicken. [7:426-O.B]

CHAPTER 10. (It is unlawful) to eat the meat of beasts having fangs.

1925. Narrated Abû Tha’laba Allâh’s Messenger forbade the eating of the meat of beasts having fangs. [7:438-O.B]

CHAPTER 11. The musk (a kind of perfume).

1926. Narrated Abû Mûsa: The Prophet said, “The example of a good righteous companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.” [7:442-O.B]
CHAPTER 12. Branding the faces.


CHAPTER 1. What may be eaten of the meat of sacrificed animals.

1928. Narrated Salama bin Al-‘Akwa: “Whoever has slaughtered a sacrifice should not keep anything of its meat after three days.” When it was the next year the people said, “O Allâh’s Messenger! Shall we do as we did last year?” He said, “Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I wanted you to help (the needy).” [7:476-O.B]

1929. Narrated ‘Umar bin Al-Khaṭṭâb: that he offered the ‘Eid prayer before the Khutba (religious talk) and then delivered the Khutba (religious talk) before the people, saying, “O people! Allâh’s Messenger has forbidden you to observe Saum (fast) (on the first day of) each of these two ‘Eids, for one of them is the day of breaking your Saum (fast), and the other is the one, on which you eat the meat of your sacrifices.” [7:478-O.B]
1930. Narrated Ibn ‘Umar رضي الله عنه: Allâh’s Messenger ﷺ said, “Whoever drinks alcoholic drinks in the world and does not repent from it (i.e., stops drinking alcoholic drinks, and begs Allâh to forgive him before his death), will be deprived of it in the Hereafter.” [7:481-O.B]

1931. Narrated Abû Huraira رضي الله عنه: The Prophet ﷺ said, “An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer.” [7:484-O.B]

1932. Narrated (Abû Huraira) in another quotation: “And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it).” [7:484-O.B]

CHAPTER 1. The alcoholic drinks prepared from honey and it is called Al-Bit’.

1933. Narrated ‘Āisha رضي الله عنها: Allâh’s Messenger ﷺ was asked about Al-Bit’; a liquor prepared from honey which the Yemenites used to drink. Allâh’s Messenger ﷺ said, “All drinks that intoxicate are unlawful (to drink).” [7:492(A)-O.B]

1934. Narrated Abû ‘Aamir Al-Ash’ari رضي الله عنه that he heard the Prophet ﷺ saying, “From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And
(from them) there will be some who
will stay near the side of a mountain
and in the evening their shepherd will
come to them with their sheep and ask
them for something, but they will say to
him, 'Return to us tomorrow; Allâh
will destroy them during the night and
will let the mountain fall on them, and
He will transform the rest of them into
monkeys and pigs and they will remain
so till the Day of Resurrection.'
[7:494(B)-O.B]

CHAPTER 2. To prepare
non-alcoholic drinks in bowls or
Taur (a bowl made of stone, copper
or wood).

1935. Narrated (Sahl) : Abû Usaid
As-Sâ‘îdî : Abû Usaid As-Sâ‘îdî invited Allâh’s
Messenger on the occasion of his wedding. His wife who was the
bride, was serving them. Do you know
what drink she prepared for Allâh’s
Messenger ? She had soaked some dates in water in a Taur
overnight. [7:495-O.B]

CHAPTER 3. The Prophet
re-allowed the use of (certain
kinds of) bowls and containers after
he had forbidden their use.

1936. Narrated ‘Abdullâh bin ‘Amr
عَلَيْهِ الصَّلَاةُ وَسَلَّمَ : When the Prophet forbade the use of certain containers
(ch that were used for preparing alcoholic
drinks), somebody said to him
عَلَيْهِ الصَّلَاةُ وَسَلَّمَ , “But not all the people can find
skins.” So he allowed them to use clay
jars not covered with pitch.
[7:497-O.B]

CHAPTER 4. Whoever considers
that the unripe date-drink and the
ripe date-drink should not be mixed
with each other if it is an intoxicant,
and that two kinds of cooked food should not be put in one dish.

1937. Narrated Abû Qatâda
The Prophet forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may have such drinks as long as it is fresh.) [7:507-0.B]

CHAPTER 5. The drink of milk, and the Statement of Allâh

"(We give you to drink of that which is in their bellies), from between excretions and blood, (pure milk palatable to the drinkers.)...." (V.16:66)

1938. Narrated Jâbir bin ‘Abdullâh
Allâh’s Messenger said to him, “Will you not cover it, even by placing a stick across it?” [7:510-0.B]

1939. Narrated Abû Huraira
Allâh’s Messenger said, “The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk, and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening.” [7:513-0.B]

CHAPTER 6. The drinking of milk (mixed) with water.

1940. Narrated Jâbir bin ‘Abdullâh and one of his companions entered upon an Ansârî man and the Prophet said to him, “If you have water kept overnight in a waterskin, (give us), otherwise we will sip water..."
by putting our mouth in it (a basin).” The man was watering his garden then. He said, “O Allah’s Messenger! I have water kept overnight; let us go to the shade.” So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allah’s Messenger صلى الله عليه وسلم drank, and then the man who had come along with him, drank. [7:517-O.B]

CHAPTER 7. To drink while standing.

1941. Narrated ‘Alf رضي الله عنه that he came to the gate of the courtyard (of the mosque) and drank (water) while he was standing and said, “Some people dislike to drink while standing, but I saw the Prophet ﷺ doing (drinking water) as you have seen me doing now.” [7:519-O.B]


CHAPTER 8. The bending of the mouths of the waterskins for the sake of drinking from them.

1943. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه: Allah’s Messenger صلى الله عليه وسلم forbade the bending of the mouths of waterskins for the sake of drinking from them. [7:529-O.B]

1944. Narrated Abû Huraira رضي الله عنه: Allah’s Messenger صلى الله عليه وسلم forbade drinking (directly) from the mouth of a waterskin or other leather containers, and forbade preventing one’s neighbour
CHAPTER 9. It is forbidden to
breathe in the vessel (while drinking
water).

1945. Narrated (Thumâma bin ‘Abdullâh) : Anas رضي الله عنه used to
[breathe twice or thrice (while
drinking)] in a vessel and used to] claim that the Prophet صلی الله علیه وسلم used to take
three breaths while drinking. (See
Hadith No. 123 for taking the verdict).
[7:535-O.B]

CHAPTER 10. Silver utensils.

1946. Narrated Umm Salama, the wife of the Prophet صلی الله علیه وسلم : Anas
used to breathe twice or thrice (while
drinking) in a vessel and used to] claim
that the Prophet صلی الله علیه وسلم used to take
three breaths while drinking. (See
IjadIth No. 123 for taking the verdict).

1947. Narrated Sahl bin Sa’d
that the Prophet came upon
SaqIfa Banî Sâ’ida and said, “Give us
water, O Sahl!” So we gave them water
in a wooden bowl. The (subnarrator)
added: Sahl took out for us that very
drinking wooden bowl and we all drank
from it. Later on ‘Umar bin ‘Abdul
‘Azîz (requested Sahl) to give it to him
as a present, and he gave it to him as a present. [7:541-O.B]

1948. Narrated Anas bin Mâlik that with him was a bowl in which
Allâh’s Messenger صلی الله علیه وسلم drank on
many occasions. The subnarrator
added, “Around that bowl there was an
iron ring, and Anas wanted to replace it
with a silver or gold ring, but Abû
Talha said to him, ‘Do not change a
thing that Allâh’s Messenger صلی الله علیه وسلم has made.’ So Anas left it as it was.” [7:542-O.B]
CHAPTER 1. The saying that sickness is expiation for sins.

1949. Narrated Abū Sa‘īd Al-Khudrī and Abū Hurairah: The Prophet  said, “No fatigue, no disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allāh expiates some of his sins for that”. [7:545-O.B]

1950. Narrated Abū Hurairah: Allāh’s Messenger said, “The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allāh removes his difficulties.) And Al-Fājir (an impious wicked evil-doer) is like a pine tree which keeps hard and straight till Allāh cuts (breaks) it down when He wishes.” [7:547-O.B]


CHAPTER 2. The severity of disease.


1953. Narrated ‘Abdullāh: I visited the Prophet during his ailments and he was suffering from a high fever. I said, “You have a high fever. Is it because you will have a
double reward for it?” He said, “Yes, for no Muslim is afflicted with any harm but for that Allâh will remove his sins as the leaves of a tree fall down.” [7:550-O.B]

CHAPTER 3. The superiority of a person who is suffering from epilepsy.

1954. Narrated Ibûn ‘Abbâs that he said to some (one) of his companions, “Shall I show you a woman of the people of Paradise?” The companion said, “Yes.” He said, “This black lady came to the Prophet صلى الله عليه وسلم and said, ‘I get attacks of epilepsy and my body becomes uncovered; please invoke Allâh for me.’ The Prophet صلى الله عليه وسلم said (to her), ‘If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allâh to cure you.’ She said, ‘I will remain patient, and added, ‘but I become uncovered, so please invoke Allâh for me that I may not become uncovered.’ So he invoked Allâh for her.” [7:555-O.B]

CHAPTER 4. The superiority of a person who has lost his sight.

1955. Narrated Anas bin Mâlik : I heard Allâh’s Messenger صلى الله عليه وسلم saying, “Allâh said, ‘If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.’” [7:557-O.B]

CHAPTER 5. To visit a patient.

1956. Narrated Jâbir : The Prophet صلى الله عليه وسلم came to visit me (while I was sick) and he was riding neither a mule, nor a horse. [7:568-O.B]
CHAPTER 6. It is permissible for a patient to say: "I am sick," or "Oh, my head!" or "My ailment has been aggravated." And the saying of Ayyüb (Job) عَلَيْهِ السَّلَامَ, "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." (V.21:83)

1957. Narrated Ṭāïṣa رضي الله عنها that she said (while she was suffering from headache), "Oh, my head!" Allah’s Messenger صلى الله عليه وسلم said, "I wish that had happened while I was still living, for then I would ask Allah’s Forgiveness for you and invoke Allah for you."[1] Ṭāïṣa said, "Wā thukliyah![2] By Allah, I think you want me to die: and if this should happen, you would spend the last part of the day sleeping with one of your wives!" The Prophet صلى الله عليه وسلم said, "Nay, I should say, ‘Oh my head!’ I felt like sending for Abū Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), ‘Allah would not allow it to be otherwise, and the Muslims would prevent it to be otherwise.” [7:570-O.B]

CHAPTER 7. The patient’s wish for death.

1958. Narrated Anas bin Mālik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: ‘O Allah! Keep me alive as long as life is better for me, and let me

[1] The Prophet صلى الله عليه وسلم wished that he would survive her so that he might invoke Allah for her.

[2] An exclamation, meaning: “Alas! I have lost son”. The literal meaning is not meant here; it only expresses the distress and discomfort of the speaker.
die if death is better for me.’” [7:575-O.B]

1959. Narrated Khabbāb رضي الله عنه: That he had been branded (cauterized) at seven places in his body. He said, “Our companions who died (during the lifetime of the Prophet صلى الله عليه وسلم) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend it except on the construction of buildings. Had the Prophet صلى الله عليه وسلم not forbidden us to wish for death, I would have wished for it.” [7:576-O.B]

1960. Narrated Abū Huraira رضي الله عنه: I heard Allah’s Messenger صلى الله عليه وسلم saying, “The good deeds of any person will not make him enter Paradise.” (i.e., none can enter Paradise through his good deeds.) They (the Prophet’s companions) said, “Not even you, O Allah’s Messenger?” He said, “Not even I, unless Allah bestows His Favour and Mercy on me. So be moderate in your religious deeds and do the deeds that are within your ability; and none of you should wish for death, for if he is a good-doer, he may increase his good deeds, and if he is an evil-doer, he may repent to Allah.” [7:577-O.B]

CHAPTER 8. The invocation for the patient by the one who pays a visit to him.

1961. Narrated ‘Āisha رضي الله عنها: Whenever Allah’s Messenger صلى الله عليه وسلم paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying, “Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease.” [7:579-O.B]

الحياة خيرًا لي وَتوَفَّقَتِ ما كَانَتِ الْوَقَةُ خِيرًا ليَ. 

1961: عن أبي بُنيا بن أمية رضي الله عنه: 

أَنْ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَمَّى مَرَضًا أو نَفْالٍ فَيَلِدُ، قَالَ: أَذْهَبْ إِلَيْهِ النَّاسُ رَبُّ النَّاسِ أَمْشِ فَوَأَنتِ النَّافِقِيَ، لَا شَفَاءٍ إلَّا شَفَاءً، شَفَاءًا لَا يُقَادِرُ سَقَمًا).
CHAPTER 1. There is no disease that Allâh has sent down except that He also has sent down its treatment.

1962. Narrated Abû Hurairâ : The Prophet said, “There is no disease that Allâh has sent down, except that He also has sent down its treatment.” [7:582-O.B]

CHAPTER 2. There is cure in three things.

1963. Narrated Ibn 'Abbâs : The Prophet said, “Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire).” [7:585-O.B]

CHAPTER 3. Treatment with honey.

And the Statement of Allâh (V.16:69)

1964. Narrated Abû Sa’îd Al-Khudrî : A man came to the Prophet and said, “My brother has some abdominal trouble.” The Prophet said to him “Let him drink honey.” The man came for the second time and the Prophet said to him, “Let him drink honey.” He came for the third time and the Prophet said, “Let him drink honey.” He returned again and said, “I have done that.” The Prophet then said, “Allâh has said the truth, but your brother’s abdomen has told a lie. Let him drink honey.” So he made him drink honey and he was cured. [7:588-O.B]
CHAPTER 4. (To treat with) black cumin (Nigella seeds).

1965. Narrated 'Āisha that she heard the Prophet saying, “This black cumin is healing for all diseases except As-Sâm.” 'Āisha said, “What is As-Sâm?” He said, “Death.” [7:591-O.B]

CHAPTER 5. To sniff the Indian Qust and sea Qust (kind of incense).

1966. Narrated Umm Qais bint Miḥṣan that she heard the Prophet saying, “Treat with the Indian incense, for it has healing for seven diseases: It is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy”. The rest of the Hadith [please see Hadith No. 167]. [7:596-O.B]

CHAPTER 6. To be cupped (as a treatment) for disease.

1967. Narrated Anas: The cupping of Abū Taiba to the Prophet [see Hadith No. 1004] and in the end he said: Allâh’s Messenger said, “The best medicines you may treat yourselves with are cupping and sea incense.” He added, “You should not torture your children by treating tonsillitis by pressing the tonsils (or the palate with the finger) but use incense.” [7:599-O.B]

CHAPTER 7. Whoever does not treat or get treated with a Ruqya.

1968. Narrated Ibn ‘Abbâs: Allâh’s Messenger said, “Nations were displayed before me, one or two Prophets would pass by along with a few followers. A Prophet
would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, ‘Who are they? Are they my followers?’ It was said, ‘No. It is Mûsa (Moses) and his followers.’ It was said to me, ‘Look at the horizon,’ Behold! There was a multitude of people filling the horizon. Then it was said to me, ‘Look there and there about the stretching sky!’ Behold! There was a multitude filling the horizon. It was said to me, ‘This is your nation out of whom seventy thousand shall enter Paradise without reckoning.’” Then the Prophet entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, “It is we who have believed in Allâh and followed His Messenger; therefore those people are either ourselves or our children who are born in the Islâmic era, for we were born in the Period of Ignorance.” When the Prophet heard of that, he came out and said, “Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord.” On that ‘Ukâsha bin Mihsan said, “Am I one of them, O Allâh’s Messenger?” The Prophet said, “Yes”, Then another person got up and said, “Am I one of them?” The Prophet said, “Ukâsha has preceded you.”

CHAPTER 8. Leprosy.

1969. Narrated Abû Huraira: Allâh’s Messenger said, “(There is) no ‘Adwa (no contagious disease is conveyed without Allâh’s Permission), nor is there any bad omen...
(from birds), nor is there any Ḥamah, nor is there (any bad omen in the month of) Safar, and one should run away from the leper as one runs away from a lion.” [7:608-O.B]

CHAPTER 9. There is no Ṣafar (i.e., it is not a contagious disease). (Ṣafar is a disease that affects the abdomen). [See Fath Al-Bâri, Vol. 12, Page 279].

1970. Narrated (Abū Huraira رضي الله عنه): [Allâh’s Messenger صلى الله عليه وسلم said, “There is no ‘Adwa (no disease is conveyed from the sick to the healthy without Allâh’s Permission), nor Ṣafar, nor Ḥamah.”] A bedouin stood up and said, “Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange.” The Prophet صلى الله عليه وسلم said, “Then who conveyed the (mange) disease to the first one?” [7:615-O.B]


1971. Narrated Anas bin Mâlik رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم allowed one of the Ansâr families to treat persons who have taken poison and also who are suffering from ear ailment with Ruqya. Anas added: I got myself branded (cauterized) for pleurisy, when Allâh’s Messenger صلى الله عليه وسلم was still alive, Abû Ṭalḥa, Anas bin An-Nâḍr and Zaid bin Thâbit witnessed that, and it was Abû Ṭalḥa who branded (cauterized) me. [7:617-O.B]

CHAPTER 11. Fever is from the heat of Hell.

1972. (Narrated Fâṭîma) Whenever a lady suffering from fever was brought to Asmâ’ bint Abû Bakr رضي الله عنها, she used to invoke Allâh for her and then...
sprinkle some water on her body at the chest and say, “Allâh’s Messenger صلی الله عليه وسلم used to order us to abate fever with water.” [7:620-O.B]

CHAPTER 12. What has been mentioned about the plague.

1973. Narrated Anas bin Mâlik رضي الله عنه : Allâh’s Messenger صلی الله عليه وسلم said, “(Death from) plague is martyrdom for every Muslim.” [7:628-O.B]

CHAPTER 13. Ruqya for an evil eye.

1974. Narrated ‘Áisha رضي الله عنها : The Prophet صلی الله عليه وسلم ordered me or somebody else to do Ruqya (if there was danger) from an evil eye. [7:634-O.B]

1975. Narrated Umm Salama that the Prophet صلی الله عليه وسلم saw in her house a girl whose face had a black spot. He said, “She is under the effect of an evil eye, so treat her with a Ruqya.” [7:635-O.B]

CHAPTER 14. To treat a snakebite or a scorpion sting with a Ruqya.


CHAPTER 15. The Ruqya of the Prophet صلی الله عليه وسلم (i.e., what he used to recite while doing a Ruqya).

1977. Narrated (‘Áisha رضي الله عنها) : Allâh’s Messenger صلی الله عليه وسلم used to read in his Ruqya, “In the Name of Allâh. The earth of our land and the saliva of some of us cure our patients
1978. Narrated Abû Huraira: I heard the Prophet saying, “There is no Tiyara and the best omen is the Fa’l.” Somebody said, “What is the Fa’l, O Allâh’s Messenger?” He said, “A good word that one of you hears (and takes as a good omen).”

1979. Narrated Abû Huraira: Allah’s Messenger gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, “O Allâh’s Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor has cried? A case like that should be nullified.” On that the Prophet said, “This is one of the brothers of foretellers.”

[1] The Prophet while reciting the Ruqya, put some of his saliva on the index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

[2] The Prophet called him so because he had used rhymed speech like foretellers.
CHAPTER 18. Some eloquent speech is as effective as magic.

1980. Narrated Ibn 'Umar: Two men came from the east and addressed the people who wondered at their eloquent speeches. On that Allah’s Messenger said, “Some eloquent speech is as effective as magic.” [7:662-O.B]

CHAPTER 19. No ‘Adwa (no contagious disease is conveyed without Allah’s Permission)

1981. Narrated Abü Huraira: Allah’s Messenger said, “The (cattle) suffering from a disease should not be mixed up with healthy (cattle)” (or said: Do not put a patient with a healthy person as a precaution). [7:667-O.B]

CHAPTER 20. The taking of poison and treating with it, or with what may be dangerous, or with an impure or polluted thing (medicine, etc.).

1982. Narrated Abü Huraira: The Prophet said, “Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever, and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever.” [7:670-O.B]
CHAPTER 21. If a housefly falls in a utensil.

1983. Narrated Abū Huraira رضي الله عنه: Allah's Messenger ﷺ said, “If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing[1] (antidote for it), i.e., the treatment for that disease.”

[7:673-O.B]

[1] Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ ((before 1400 years approx. when the humans knew very little of modern medicine.) Similarly Allāh ﷻ created organisms and other mechanisms which kill these pathogens e.g. Pencillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counterbalance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muhammad M. El-Samahy, chief of Hadith Dept. in Al-Azhar University, Cairo (Egypt); he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life cycle protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.
CHAPTER 1. The part of the garment that hangs below the ankles is in the Fire.

1984. Narrated Abû Huraira رضي الله عنه: The Prophet ﷺ said, "The part of an Izâr which hangs below the ankles is in the Fire." [i.e., the one who wears the Izâr (lower-half body cover) that hangs below the ankles (with conceit) will be in the fire of Hell]. (See Fath Al-Bâri, Vol. 12, Page 370) [7:678-O.B]

CHAPTER 2. The Burûd (black decorated square garments that are worn by bedouins) and the Hibar (a green garment made in Yemen) and the Shamla (a garment that is wrapped around the body).

1985. Narrated Anas bin Mâlik رضي الله عنه, the most beloved garment to the Prophet ﷺ to wear was the Hibar (a kind of Yemenese cloth). [7:704-O.B]


CHAPTER 3. White clothes.

1987. Narrated Abû Dhar رضي الله عنه: I came to the Prophet ﷺ while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh), and then later on he dies while believing in that, except that he will enter Paradise." I asked, "Even if he had committed illegal sexual intercourse and theft" and
repeated my words thrice. He also said thrice, “Even if he had committed illegal sexual intercourse and theft” and added, “In spite of Abü Dhar’s dislikeness.” [7:717-O.B]

CHAPTER 4. The wearing of silk clothes (by men) and bedding thereof.

1988. Narrated ‘Umar ﷺ that Allah’s Messenger ﷺ had forbidden the use of silk (clothes by men) except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery. [7:718-O.B]

CHAPTER 5. (Bedding) of silk sheets.

1989. Narrated (Umar) : The Prophet ﷺ said, “There is none who wears silk in this world except that he will wear nothing of it in the Hereafter.” [7:720-O.B]

1990. Narrated Hudhaifa ﷺ : The Prophet ﷺ forbade us to drink out of gold and silver vessels, or eat in it, and also forbade the wearing of silk and Dibâj or sitting on it. [7:728-O.B]

CHAPTER 6. Men are forbidden to use saffron.

CHAPTER 7. The *Sibtiya* (shoes made of tanned leather) and other shoes.

1992. Narrated (Anas): He was asked, “Did the Prophet use to offer the *Salât* (prayers) with his shoes on?” He said, “Yes”.

[7:741-O.B]

1993. Narrated Abü Huraira: Allâh’s Messenger said, “None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes whatsoever.” [7:746-O.B]

CHAPTER 8. One should take off the left shoe first.

1994. Narrated (Abû Huraira): Allâh’s Messenger said, “If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take the left one first. Let the right shoe be the first to be put on and the last to be taken off.” [7:747-O.B]

CHAPTER 9. The statement of the Prophet: None should have the same engraving made on his ring as the engraving on my ring.

1995. Narrated Anas bin Mâlik: Allâh’s Messenger took a silver ring and had ‘Muhammad, the Messenger of Allâh,’ engraved on it. The Prophet then said (to us), “I have a silver ring with ‘Muhammad, the Messenger of Allâh,’ engraved on it, so none of you should have the same engraving on his ring.” [7:766-O.B]

CHAPTER 10. The dismissal of such men as are in the similitude (assume
CHAPTER 11. To leave the beard (i.e., not to cut it).

1996. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet ﷺ cursed effeminate men [those men who are in the similitude (assume the manners) of women and those women who assume the manners of men] and he said, “Turn them out of your houses.” The Prophet ﷺ turned out such and such man, and ‘Umar turned out such and such woman. [7:774-O.B]

CHAPTER 12. Al-Khidâb (the hair dye).

1997. Narrated Ibn ‘Umar رضي الله عنه: Allah’s Messenger ﷺ said, “Do the opposite of what the pagans do; cut the moustaches short and leave the beard (as it is).” [7:781-O.B]

CHAPTER 13. The curly hair.

1998. Narrated Abü Huraira رضي الله عنه: The Prophet ﷺ said, “Jews and Christians do not dye their hair so you should do the opposite what they do.” [7:786-O.B]

2000. Narrated (Anas) رضي الله عنه: The Prophet ﷺ had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft. [7:793-O.B]
CHAPTER 14. Al-Qaza’ (leaving a tuft of hair here and there after shaving one’s head).


CHAPTER 15. The application of perfume by the wife on her husband with her own hands.

2002. Narrated ‘Āisha : I used to perfume Allāh’s Messenger with the best scent available till I saw the shine of scent on his head and beard. [7:812-O.B].

CHAPTER 16. Whoever did not refuse the scent.

2003. Narrated Anas : The Prophet never used to refuse (a gift of) scent. [7:813-O.B]

CHAPTER 17. Adh-Dhāri‘a (a kind of scent).

2004. Narrated ‘Āisha : During Hajjat-al-Wadā‘ I perfumed Allāh’s Messenger with Dhāri‘a with my own hands, both on his assuming Ḥiṭrām and on finishing it. [7:814-O.B]

CHAPTER 18. The punishment for picture-makers on the Day of Resurrection.

2005. Narrated Ibn ‘Umar : Allāh’s Messenger said, “Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them, ‘Make alive what you have created.’ ” [7:835-O.B]
CHAPTER 19. The obliteration of pictures.

2006. Narrated Abû Huraira رضي الله عنه : “I heard Allâh’s Messenger صلى الله عليه وسلم saying that Allâh said, ‘Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.’ ” In another quotation it is added: ‘Let them create a barley’.

[7:837-O.B]
CHAPTER 1. Who is more entitled to be treated with the best companionship?


CHAPTER 2. A man should not abuse his parents.

2008. Narrated “Abdullâh bin ‘Amr رضي الله عنه : Allah’s Messenger صلی الله عليه وسلم said, “It is one of the greatest sins that a man should curse his parents.” It was asked (by the people), “O Allah’s Messenger! How does a man curse his parents?” The Prophet صلی الله عليه وسلم said, “The man abuses the father of another man and the latter abuses the father of the former, and abuses his mother then the latter abuses his mother.” [8:4-O.B]

CHAPTER 3. The sin of Al-Qâti’ (القطع) (the person who severs the bond of kinship).

2009. Narrated Jubair bin Mut‘îm رضي الله عنه that he heard the Prophet صلی الله عليه وسلم saying, “Al-Qâti’ (القطع) (the person who severs the bond of kinship) will not enter Paradise.” [8:13-O.B]
CHAPTER 4. Allâh will keep good relations with the one who will keep good relations with his kith and kin.

2010. Narrated Abû Huraira: The Prophet صلی الله علیه و صلّی الله علیه و وسلم said, “The word ‘Ar-Rahm’ (womb) derives its name from Ar-Rahmân (i.e., one of the names of Allâh) and Allâh said: ‘I will keep good relation with the one who will keep good relation with you, (womb i.e., kith and kin) and sever the relation with him who will sever the relation with you, (womb, i.e., kith and kin).’” [8:17-O.B]

{CHAPTER 5. The Rahm i.e., womb (bond of kinship) remains fresh and fruitful if one looks after it always.}

2011. Narrated ‘Amr bin Al-‘Aas: I heard the Prophet صلی الله علیه و وسلم saying openly not secretly, “The family of Abû so-and-so (i.e., Ţalîb) are not among my ‘Auliya’ (supporters and helpers). No doubt my Wali (Protector etc.) is Allâh and the righteous believing people. But they (that family) have kinship (Rahm) with me and I will be good and dutiful to them.” [8:19-O.B]

CHAPTER 6. Al-Wâsil (the one who keeps good relations with his kith and kin) is not the one who recompenses the good done to him by his relatives.

2012. Narrated ‘Abdullâh bin ‘Amr صلی الله علیه و وسلم: The Prophet صلی الله علیه و وسلم said, “Al-Wâsil is not the one who recompenses the good done to him by his relatives, but Al-Wâsil is the one who keeps good relations with those

[1] Means (a) to visit them (b) to help them financially (c) to speak good words with (to) them.
relatives who had severed the bond of kinship with him.” [8:20-O.B]

CHAPTER 7. To be merciful to one’s children, kiss them and embrace them. [Anas said: The Prophet صلى الله عليه وسلم kissed and smelled (his son) Ibrâhim].

2013. Narrated ‘Āisha : A bedouin came to the Prophet صلى الله عليه وسلم and said, “You (people) kiss the boys! We don’t kiss them.” The Prophet صلى الله عليه وسلم said, “I cannot put mercy in your heart after Allâh has taken it away from it.” [8:27-O.B]

2014. Narrated ‘Umar bin Al-Khattâb صلى الله عليه وسلم: Some Saby (i.e., war prisoners, children and woman only) were brought before the Prophet صلى الله عليه وسلم and behold, a woman amongst them was milking her chest to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him). The Prophet صلى الله عليه وسلم said to us, “Do you think that this lady can throw her son in the fire?” We replied, “No, if she has the power not to throw it (in the fire).” The Prophet صلى الله عليه وسلم then said, “Allâh is more Merciful to His slaves than this lady to her son.” [8:28-O.B]

CHAPTER 8. Allâh divided mercy into one hundred parts.

2015. Narrated Abû Huraira صلى الله عليه وسلم: I heard Allâh’s Messenger صلى الله عليه وسلم saying, Allâh has divided mercy into one hundred parts and He kept ninety-nine parts with Him and sent down one part on the earth, and because of that, one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof
away from its baby animal, lest it should trample on it.” [8:29-O.B]

CHAPTER 9. Putting the child on the thigh.

2016. Narrated Usâma bin Zaid رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم used to put me on (one of) his thighs and put Al-Hasan bin ‘Ali on his other thigh, and then embrace us and say, “O Allâh! Please be Merciful to them, as I am merciful to them.” [8:32-O.B]

CHAPTER 10. (What is said regarding) being merciful to the people and to the animals.

2017. Narrated Abü Huraira رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم stood up for the prayer and we too stood up along with him. Then a bedouin shouted while offering prayer, “O Allâh! Bestow Your Mercy on me and Muhammad only and do not bestow it on anybody else along with us.” When the Prophet صلى الله عليه وسلم had finished his Salât (prayer) with Taslim, he said to the bedouin, “You have limited (narrowed) a very vast (thing) (meaning Allâh’s Mercy).” [8:39-O.B]

2018. Narrated An-Nu’mân bin Bashîr رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “You see the believers as regards their being merciful among themselves and showing love among themselves and being kind among themselves resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it.” [8:40-O.B]

2019. Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم said, “If any Muslim plants any plant and a
human being or an animal eats of it, he will be rewarded as if he had given that much in charity.” [8:41-O.B]

2020. Narrated Jarir bin Abdullâh Al-Bajallâ: The Prophet ﷺ said, “He who is not merciful to others, will not be treated mercifully.” [8:42-O.B]

CHAPTER 11. To recommend to be kind to the neighbour.

2021. Narrated 'Aisha: The Prophet ﷺ said, “Jibrael (Gabriel) continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs”. [8:43-O.B]

CHAPTER 12. The sin of that person whose neighbour does not feel safe from his evil.

2022. Narrated Abû Shuraih: The Prophet ﷺ said, “By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!” It was said, “Who is that, O Allah’s Messenger?” He said, “That person whose neighbour does not feel safe from his evil.” [8:45-O.B]

CHAPTER 13. Whosoever believes in Allâh and the Last Day, should not harm his neighbour.

2023. Narrated Abû Huraira: Allâh’s Messenger ﷺ said, “Whosoever believes in Allâh and the Last Day should not harm his neighbour, and whosoever believes in Allâh and the Last Day should entertain his guest generously and whosoever believes in Allâh and the Last Day should talk what is good or keep quiet. (i.e., abstain from all kinds of evil and
CHAPTER 14. Enjoining all that is Al-Ma‘rûf (i.e., Islamic Monotheism, and all that Islâm has ordained) is considered as a Ṣadaqa (charitable gift).

2024. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما: The Prophet صلى الله عليه وسلم said, “Enjoining, all that is Al-Ma‘rûf (i.e., Islamic Monotheism and all that Islâm orders one to do) is a Ṣadaqa.” [8:50-O.B]

CHAPTER 15. To be kind and lenient in all matters.

2025. Narrated ‘Āisha رضي الله عنها: “Allāh’s Messenger صلى الله عليه وسلم said, “Be calm, O ‘Āisha! Allāh loves that, one should be kind and lenient in all matters.” [8:53-O.B]

CHAPTER 16. The co-operation between the believers.

2026. Narrated Abû Müsa رضي الله عنه: The Prophet صلى الله عليه وسلم said, “A believer to another believer is like a building whose different parts enforce each other.” The Prophet then clasped his hands with the fingers interlaced. (At that time) the Prophet صلى الله عليه وسلم was sitting and a man came and begged or asked for something. The Prophet صلى الله عليه وسلم faced us and said, “Help and recommend him and you will receive the reward for it, and Allāh will bring about what He wills through His Prophet’s tongue.” [8:55-O.B]

CHAPTER 17. The Prophet صلى الله عليه وسلم was neither a Fâhish (one who speaks bad words) nor a Mutafahhish (one who speaks
obscene evil words to make people laugh).

2027. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم was neither a Sabbâb (one who would abuse others) nor a Fâhish (one who speaks bad words), nor a one who would curse (others), and if he wanted to admonish anyone of us, he used to say: “What is wrong with him, his forehead be dusted!” [8:58-O.B]

CHAPTER 18. (What is said regarding) good character and generosity and what sort of miserliness is disliked.

2028. Narrated Jâbir : Never was the Prophet صلى الله عليه وسلم asked for a thing to be given for which his answer was 'no'. [8:60-O.B]

2029. Narrated Anas رضي الله عنه : I served the Prophet صلى الله عليه وسلم for ten years, and he never said to me, “Uff” (a minor harsh word denoting impatience) and never blamed me by saying, “Why did you do so or why didn’t you do so?” [8:64-O.B]

CHAPTER 19. What is forbidden as regards calling bad names and cursing.

2030. Narrated Abû Dhar رضي الله عنه that he heard the Prophet صلى الله عليه وسلم saying, “If somebody accuses another of Fusûq (by calling him Fâsiq i.e., a wicked person) or accuses him of Kufr (disbelief), such an accusation will revert to him (i.e., the accuser) if his companion (the accused) is innocent.” [8:71-O.B]

2031. Narrated Thâbit bin Ad-Dahhâk رضي الله عنه, who was one of the companions who gave the Bai’a (pledge) to the Prophet صلى الله عليه وسلم :
underneath the tree (*Al-Hudaibiya*): Allâh’s Messenger صلى الله عليه وسلم said, “Whoever swears by a religion other than Islâm (i.e., if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfill a vow about a thing which he does not possess. And whoever commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; and whoever curses a believer, then it (his sin) will be as if he murdered him; and whoever accuses a believer of *Kufr* (disbelief), then it is as if he killed him.” [8:73-O.B]

CHAPTER 20. What is disliked of *Namîma* (calumnies).


CHAPTER 21. What is disliked of praising a person.

2033. Narrated Abû Bakra: A man was mentioned before the Prophet صلى الله عليه وسلم, and another man praised him greatly. The Prophet صلى الله عليه وسلم said, “May Allâh’s Mercy be on you! You have cut the neck of your friend.” The Prophet صلى الله عليه وسلم repeated this sentence many times and said, “If it is indispensable for anyone of you to praise someone, then he should say, ‘I

[1] e.g., if somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfill such a vow because he does not have the right to oblige the master of the slave to sell his slave.

[2] A *Qattât* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.
think that he is so-and-so,’ if he really thinks that he is such. Allāh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allāh.” [8:87-O.B]

CHAPTER 22. Jealousy and mutual estrangement are forbidden.

2034. Narrated Anas bin Mâlik : Allāh’s Messenger said, “Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allāh’s worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days.” [8:91-O.B]

2035. Narrated Abū Huraira : The Prophet said “Beware of suspicion; for suspicion is the worst of false tales; and do not look for the others’ faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah’s worshippers! Be brothers (as Allah has ordered you!)” [8:90-O.B]

CHAPTER 23. What sort of suspicion is allowed.

2036. Narrated ‘Āisha : The Prophet said, “I do not think that so-and-so and so-and-so know anything of our religion.” And in another quotation: “Know anything of our religion which we follow”. [8:93-O.B]

CHAPTER 24. (It is recommended) that a believer should conceal what sins he may commit.

2037. Narrated Abū Huraira : I heard Allāh’s Messenger saying: “Allāh is the One Who takes accounts (of His creation) as He knows their reality and none sanctify anybody before Allāh.” [8:94-O.B]
saying. “All the sins of my followers will be forgiven except those of the Mujâhirîn (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allâh screens it from the public, then he comes in the morning, and says, ‘O so-and-so, I did such and such (evil) deed yesterday,’ though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allâh’s screen from himself.” [8:95-O.B]

CHAPTER 25. *Al-Hijra* (to desert or) cut one’s relation with another Muslim, i.e., not to speak to him on meeting him. The Prophet said, “It is not lawful for a man to desert (not to speak to) his brother (on meeting him) for more than three days.’

2038. Narrated Abû Ayûb Al-Ansâri: Allah’s Messenger said, “It is not lawful for a man to desert his brother (Muslim) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first.” [8:100-O.B]

CHAPTER 26. The Statement of Allâh : “O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).” (V.9:119) and what is forbidden, as regards telling of lies.

2039. Narrated ‘Abdullâh : The Prophet said, “Truthfulness leads to *Al-Birr* (righteousness), and *Al-Birr* leads to Paradise. And a man keeps on telling the truth until he becomes a *Siddîq*
(truthful person). Falsehood leads to Al-Fujūr (i.e. wickedness, evil-doing), and Al-Fujūr (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allāh, a liar.” [8:116-O.B]

CHAPTER 27. To be patient when one is harmed (by others). [And the Statement of Allāh (V.39:10)]

2040. Narrated Abū Mūsa შეხედუ: The Prophet შეხედუ said: “None is more patient than Allāh against the harmful saying, He hears from the people, they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision.” [8:121-O.B]

CHAPTER 28. To be cautious from being angry.

2041. Narrated Abū Huraira შეხედუ: Allāh’s Messenger შეხედუ said, “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.” [8:135-O.B]

2042. Narrated (Abū Huraira) შეხედუ: A man said to the Prophet შეხედუ, “Adviser me!” The Prophet შეხედუ said, “Do not become angry and furious.” The man asked (the same) again and again, and the Prophet შეხედუ said in each case, “Do not become angry and furious.” [8:137-O.B]

CHAPTER 29. Ḥayā'.[1]

2043. Narrated ‘Imrān bin Huṣain შეხედუ: The Prophet შეხედუ said,
“Hayá’ does not bring anything except good.” [8:138-O.B]

CHAPTER 30. If you do not feel ashamed (of doing something), you can do whatever you like.”

2044. Narrated Abū Mas’ūd: The Prophet said: “One of the sayings of the early Prophets which the people have got is: ‘If you don’t feel ashamed, then do whatever you like.’” [8:141-O.B]

CHAPTER 31. To be cheerful with the people. Ibn Mas’ūd said: Mix with the people on the condition that your religion is not injured, and joke with your family.

2045. Narrated Anas bin Mālik: The Prophet used to mix with us to the extent that he would say to a younger brother of mine, “O father of ‘Umair! What did the Nughair (a kind of bird) do?” [8:150-O.B]

CHAPTER 32. A believer is not to be stung twice (by something) out of one and the same hole.

2046. Narrated Abū Hurairā: The Prophet said, “A believer is not stung twice (by something) out of one and the same hole.” [8:154-O.B]
CHAPTER 33. What kinds of poetry, **Rajaz**[1] and **Hidâ**[2] allowed and what kinds thereof are disliked.


CHAPTER 34. It is disliked for one to indulge in poetry to the extent that it diverts him from Allah's remembrance, and from (religious) knowledge and from the (recitation of) the Qur'ân.

2048. Narrated Ibn 'Umar : The Prophet ﷺ said, "It is better for a man to fill the inside of his body with pus than to fill it with poetry." [8:175-O.B]

CHAPTER 35. What is said about one's saying: "Wailaka (Woe to you)."

2049. Narrated Anas (bin Mâlik) : A bedouin came and asked the Prophet ﷺ "When will the Hour be established?". This Hadith has been mentioned before (see Hadith No. 1530), and it is added in this quotation after the saying: "You will be with those whom you love." We said, "Shall we also be like that?" The Prophet ﷺ replied "Yes". [8:188-O.B]

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[1] **Rajaz**: Name of a poetical metre.

[2] **Hidâ**: Chanting of camel-drivers, keeping time to the camels’ paces.
CHAPTER 36. Calling the people by their father’s name (on the Day of Resurrection).

2050. Narrated Ibn ‘Umar : The Prophet صلی اللہ علیہ وسلم said, “For every betrayer (perfidious person), a flag will be fixed on the Day of Resurrection, and it will be announced (publicly), ‘This is the betrayal (perfidy) of so-and-so, the son of so-and-so.’ ” [8:196-O.B]

CHAPTER 37. The statement of the Prophet صلی اللہ علیہ وسلم :

2051. Narrated Abü Huraira : Allâh’s Messenger صلی اللہ علیہ وسلم said, “Do not call the grapes, ‘Al-Karm’ (the generous), and Al-Karm is only the heart of a believer.” [8:202-O.B]

CHAPTER 38. To change a name for another name which is better than the first.

2052. Narrated (Abû Huraira) : Zainab’s original name was “Barrah,” but it was said, “By that she is giving herself the prestige of piety.”[1] So the Prophet صلی اللہ علیہ وسلم changed her name to Zainab. [8:212-O.B]

CHAPTER 39. Whoever, while calling a friend, omits a letter from his name.

2053. Narrated Anas : Once Umm Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjashah, the slave of the Prophet صلی اللہ علیہ وسلم, was driving their camels (very fast). The Prophet صلی اللہ علیہ وسلم said, “O Anjash! Drive

slowly (the camels) with the glass vessels (i.e., ladies)." [8:221-O.B]

CHAPTER 40. The name which is most disliked by Allâh.

2054. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “The most pernicious (awful) name with Allâh on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlâk (the King of kings).” [8:224-O.B]

CHAPTER 41. To say ‘Alhamdu-lillâh’ (praise be to Allâh) on sneezing.

2055. Narrated Anas (bin Mâlik) : Two men sneezed before the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said to one of them, “May Allâh bestow His Mercy on you,” but he did not say that to the other. On being asked (why), the Prophet صلى الله عليه وسلم said, “That one praised Allâh (at the time of sneezing), while the other did not praise Allâh.” [8:240-O.B]

CHAPTER 42. What is liked regarding sneezing, and what is disliked regarding yawning.

2056. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allâh, then it is obligatory on every Muslim who heard him, to say: ‘May Allâh be Merciful to you (Yar-hamukallâh)’. But as regards yawning, it is from Satan, so one must try one’s best to stop it as much as possible. Because if any one of you yawns the Satan laughs at him.” [8:242-O.B]
CHAPTER 1. The small number (of persons) should greet the large number (of persons).

2057. Narrated 'Abū Huraira: The Prophet said, “The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons.” [8:250-O.B]

CHAPTER 2. The walking person should greet the sitting one.

2058. Narrated (Abū Huraira): Allah’s Messenger said, “The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons.” [8:252(A)-O.B]

CHAPTER 3. To greet those whom one knows and those whom one does not know.

2059. Narrated ‘Abdullâh bin ‘Amr: A man asked the Prophet “What sort of deeds or traits of Islam are good?” The Prophet said, “To feed others, and to greet those whom you know and those whom you do not know.” [8:253(B)-O.B]

CHAPTER 4. Asking permission (for entering) is enjoined because of looking (i.e., lest one should look at the occupants of the house who may
be in a state in which they dislike to be seen by others).

2060. Narrated Sahl bin Sa’d:
A man peeped through a round hole into the dwelling place of the Prophet while the Prophet had a Midra (an iron comb) with which he was scratching his head, the Prophet said, “Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb).” Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others). [8:258-O.B]

CHAPTER 5. (What is said regarding) the adultery of the body parts other than the private parts.

2061. Narrated Ibn ‘Abbâs (on the authority of Abû Huraira) that the Prophet said: “Allâh has written for Adam’s son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the inner self wishes and desires and the private parts testify all this or deny it.” [8:260-O.B]

CHAPTER 6. To greet the boys.

2062. Narrated Anas bin Mâlik that he passed by a group of boys and greeted them and said, “The Prophet used to do so.” [8:264-O.B]

CHAPTER 7. If somebody says, “Who is that?” And another replies, “I.”

2063. Narrated Jâbir bin ‘Abdullâh: I came to the Prophet in order to consult him regarding my father’s debt. When I knocked at
the door, he asked, “Who is that?” I replied, “I” He said, “I, I?” He repeated it as if he disliked it. [8:267-O.B]

CHAPTER 8. To make room in the assemblies.

2064. Narrated Ibn ‘Umar: The Prophet said, “A man should not make another man get up from his (the latter’s) seat (in a gathering) in order to sit there, but should make room and spread out.” [8:286, 287-O.B]

CHAPTER 9. The Iḥtiwā’ with the hand, [i.e., Al-Qurūfúsā’ (a sitting posture wherein one sits with one’s legs drawn up and wrapped in one’s garment or surrounded with one’s arms)].

2065. Narrated (Ibn ‘Umar): I saw Allah’s Messenger in the courtyard of the Ka’ba in the Iḥtiwā’ posture putting his hand round his legs like this. [8:289-O.B]

CHAPTER 10. If in a gathering there are more than three persons, then there is no harm if two of them have a secret talk.

2066. Narrated ‘Abdullâh: The Prophet said, “When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him.” [8:305-O.B]

CHAPTER 11. Fire (lanterns, etc.) should not be kept lit in the house at bedtime.

2067. Narrated Abū Mūsa: One night a house in Al-Madīnâ was burnt with its occupants. The Prophet
72. The Book of asking Permission

**CHAPTER 12. What has been mentioned regarding the buildings.**

2068. Narrated Ibn ‘Umar Ṭabar: During the lifetime of the Prophet ﷺ, I built a house with my own hands so that it might protect me from the rain and shade me from the sun and none of Allâh’s creatures assisted me in building it. [8:315-O.B]
CHAPTER 1. For every Prophet there is one (special) invocation which is surely accepted by Allâh.

2069. Narrated Abû Huraira: Allah’s Messenger said, “For every Prophet there is one (special) invocation (that will not be rejected) with which he appeals (to Allâh), and I want to keep such an invocation for interceding for my followers in the Hereafter.” [8:317(A)-O.B]

CHAPTER 2. The best way of asking for forgiveness from Allâh.

2070. Narrated Shaddâd bin ‘Aus: The Prophet said, “The most superior way of asking for forgiveness from Allâh is: Allâhumma Rabbi lâ ilâha illa Anta, khalaqtanî wa ana ‘abduka, wa ana ala ‘ahdika wa wa ‘dika mastata’tu. A ‘âdhu bika min sharri ma sana’tu, abû’u laka bini’matika ‘alatya, wa abû’u bidhanbi faghfîrli fa innahu lâ yaghfîr adh-dhumûba illa Anta.” [1] The Prophet added, “If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.” [8:318-O.B]

[1] O Allâh, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.
CHAPTER 3. The Prophet seeking of Allah’s Forgiveness by daytime and at night.

2071. Narrated Abû Huraira: I heard Allah’s Messenger saying, “By Allah! I seek Allah’s Forgiveness and turn to Him in repentance for more than seventy times a day.” [8:319-O.B]

CHAPTER 4. Tauba (turning to Allah in repentance).

2072. Narrated ‘Abdullâh bin Mas‘ûd: (He related to us two narrations): One from the Prophet and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas a Fâjir (wicked evil-doer) considers his sins as flies passing over his nose and he just drives them away like this.” [Abû Shihâb (the subnarrator) moved his hand over his nose in illustration]. (Ibn Mas‘ûd added:) Allah’s Messenger said, “Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says, ‘I will go back to my place.’ He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him.” [8:320-O.B]
CHAPTER 5. What to say on going to bed.

2073. Narrated Ḥudhaifa bin Al-Yamān: When the Prophet... went to bed at night, he would put his hand below his cheek and would say: “BismiKa amūtu wa ahya.”[1] and when he got up he would say: “Al-ḥamdu lillāhil-ladhī ahyāna ba’dā mā amātana wa ilaihin-nushūr.”[2] [8:324-O.B]

CHAPTER 6. Sleeping on the right side.

2074. Narrated Al-Barā’ bin ‘Āzib: When Allah’s Messenger went to bed, he used to sleep on his right side and then say, “Allāhumma aslamtu nafsī ilaika, wa wajjhattu wajhi ilaika, wa fawwadtu amrī ilaika, wa alja’tu zahrī ilaika, raghbatan wa rahbatan ilaika. Lā maljā’ wa lā manja minka illā ilaika. Amantu bikitābika al-ladhī anzalta wa nabīyika al-ladhī arsalta.”[3] Allah’s Messenger: “Whoever recites these words (before going to bed) and dies the same night, he will die on Al-Fitrah [the Islamic religion (as a Muslim)].” [8:327-O.B]

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[2] All thanks and praises be to Allah, Who has given us life after causing us to die (i.e., sleep); and unto Him is the Resurrection.

[3] O Allah! I have submitted myself to You and have faced my face to You, and I am under Your Command (i.e. depend upon You in all my affairs) and put my trust in You expecting Your reward and fearing Your punishment. There is no fleeing from You and no refuge but with You. I believe in the Book (i.e. Qur’ān) You have revealed and in Your Prophet (Muhammad) You have sent.
73. The Book of Invocations

CHAPTER 7. The invocation which may be said by one who wakes up at night.

2075. Narrated Ibn ‘Abbâs:
One night I slept at the house of Maimuna. He then narrated the Hadîth and added, “The Prophet used to say in his invocation, “Allâhumma ij’al fi qalbî nûran wa fi bâsâri nûran, wa fi sam’î nûran, wa ‘an yamînî nûran, wa ‘an yasârî nûran, wa fawqî nûran, wa tahtî nûran, wa amâmî nûran, wa khalîfî nûran, waj’al li nûran.”[1] [8:328-O.B]

CHAPTER 8.

2076. Narrated Abû Huraira:
The Prophet said, “When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: ‘Bismika Rabbi wada ‘tu janbî, wa bika arfa’uhu, in amsakta nafsi farhamha, wa in arsaltaha fahfazha bima tahfazu bihi ‘ibâdakas-sâlihin.’[2] [8:332-O.B]

[1] O Allâh! Let my heart have light, and my sight have light, and my hearing (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.

[2] O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.
CHAPTER 9. One should appeal to Allâh with determination, for nobody can force Him against His Will.

2077. Narrated (Abû Huraira): Allâh’s Messenger said, “None of you should say: ‘O Allâh, forgive me if You wish; O Allâh, be Merciful to me if You wish,’ but he should always appeal to Allâh with determination, for nobody can force Allâh to do something against His Will.” [8:351-O.B]

CHAPTER 10. One’s invocation is granted (accepted) by Allâh if one does not show impatience.

2078. Narrated (Abû Huraira): Allâh’s Messenger said, “The invocation of anyone of you is granted (by Allâh) if he does not show impatience (by saying, ‘I invoked Allâh but my request has not been granted.’)” [8:352-O.B]

CHAPTER 11. To invoke Allâh at a time of distress.

2079. Narrated Ibn ‘Abbâs: The Prophet used to invoke Allâh at the time of distress, saying, “La ilâha illallâhu al-‘Azîm al-‘Aţîm, La ilâha illallâhu Rabbul-’arsh il-‘Azîm, La ilâha illallâhu Rabbus-samâwâti wa Rabbul-‘arîdî wa Rabbul-‘arshil Karîm”.[1] [8:357-O.B]

None has the right to be worshipped but Allâh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allâh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allâh, the Lord of the heaven and the Lord of the earth and the Lord of the Honourable Throne.
CHAPTER 12. To seek refuge with Allâh from the difficult moments of a calamity.

2080. Narrated Abû Huraira : Allâh’s Messenger used to seek refuge with Allâh from the difficult moments of a calamity and from being overtaken by Ash-Shaqâ’ (wretchedness in the Hereafter or destruction etc.) and from being destined to an evil end, and from the malicious joy of enemies. Sufyân said, “This narration contained three items only, but I added one. I do not know which one that was.”[1] [8:358-O.B]

CHAPTER 13. The statement of the Prophet (O Allah!) If I should hurt somebody, let that be a means of purification and mercy for him.

2081. Narrated (Abû Huraira) that He heard the Prophet saying, “O Allâh! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection.”[2] [8:372-O.B]

CHAPTER 14. To seek refuge with Allâh from being a miser.

2082. Narrated Sa’d bin Abî Waqqâs : Allâh’s Messenger ordered for the following statements: “O Allâh! I seek refuge with You from miserliness; and I seek refuge with You from cowardice; and I seek refuge with You from being sent

[1] From other sources it seems that the expression “the malicious joy of enemies” is the term added by Sufyân.

[2] This does not mean that the Prophet might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour while his intention was honest.
back to geriatric old age; and I seek refuge with You from the Fitnah (trial and affliction etc.) of this world [i.e., the Fitnah (trial and affliction etc.) of Ad-Dajjál etc.]; and I seek refuge with You from the punishment in the grave.” [8:376-O.B]

CHAPTER 15. To seek refuge with Allâh from all kinds of sins and from being in debt.

2083. Narrated ‘Aisha رضي الله عنها: The Prophet صلى الله عليه وسلم used to say, “O Allâh! I seek refuge with You from laziness and from geriatric old age, from all kinds of sins and from being in debt; from the Fitnah (trial and affliction etc.) of the grave and from the punishment in the grave; from the Fitnah (trial and affliction etc.) of the Fire and from the punishment in the Fire and from the evil of the Fitnah (trial and affliction etc.) of wealth; and I seek refuge with You from the Fitnah (trial and affliction etc.) of poverty, and I seek refuge with You from the Fitnah (trial and affliction etc.) of Al-Masih Ad-Dajjál. O Allâh! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let there be a long distance between me and my sins, as You made east and west far from each other.” [8:379-O.B]

CHAPTER 16. The statement of the Prophet ﷺ: “O our Lord! Give us in this world that which is good.”..... (V.2:201)

2084. Narrated Anas رضي الله عنه: The most frequent invocation of the Prophet صلى الله عليه وسلم was: “O Allâh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.” (V.2:201) [8:398-O.B]
CHAPTER 17. The statement of the Prophet – "O Allah! Forgive my past and future sins."

2085. Narrated Abū Mūsa: The Prophet used to invoke Allah (with the following invocation):

“Allāhumma ighfirlī khaṭf’ātī wa jahlī wa isrāfī fī ‘amrī wa mâ anta l’amu bihi minni. Allāhumma ighfirlī hazlī wa jiddī wa khaṭa’ī wa amdī wa kullu-dhālika ‘indī."

CHAPTER 18. The superiority of saying, "Lā ilāha ill-Allāh (none has the right to be worshipped but Allah)."

2086. Narrated Abū Huraira: Allah's Messenger said, "Whoever says: ‘Lā ilāha ill-Allâhu wahdahu lima sharīka lahu, lahul-mulk wa lahul-hamdu wa Huwa ‘ala kulli shai’in QadIr,’ [8:408-O.B] one hundred times a day will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." [8:412-O.B]

2087. Narrated Abū Ayūb Al-Ansârī and Ibn Mas’ūd: Allah has informed me that the Prophet said, "(Whoever..."

[1] O Allah! Forgive my mistakes and my ignorance and my exceeding the limit (i.e. my great sins) and forgive whatever You know better than I. O Allah! Forgive the wrong I have done jokingly or seriously, and forgive my accidental and intentional errors, all that is present in me.

[2] None has the right to be worshipped but Allah (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the Power to do everything.
CHAPTER 19. The superiority of *Tasbîh* (i.e. saying ‘*Subhān Allâh*’).

2088. Narrated Abū Hurairah (may Allâh send His Mercy upon him): Abū Hurairah said, “Whoever says, ‘*Subhān Allâh wa bihamdihī* [*Glorifying the Praises of Allâh*],’ one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.” [8:414-O.B]

CHAPTER 20. The superiority of Dhikr Allâh (remembering Allâh i.e., glorifying and praising Him etc.).

2089. Narrated Abū Müsa (may Allâh send His Mercy upon him): Abū Müsa said, “The example of the one who remembers (glorifies the Praises of) his Lord (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one.” [8:416-O.B]

2090. Narrated Abū Hurairah (may Allâh send His Mercy upon him): Abū Hurairah said, “Allâh has some angels who look for those who remember (glorify the Praises of) Allâh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allâh, they call each other, saying, ‘Come to the object of your pursuit.’” (He added) “Then the angels encircle them with their wings up to the nearest heaven to us (sky of the world).” (He added) “[After those people remembered (glorified the Praises of) Allâh, and the angels go back], their

[1] I deem Allâh free of any resemblance to anything whatever in any respect, and I glorify His Praises. (Also see glossary for *Subhān Allâh*).
Lord asks them (those angels) -- though He knows better than them -- 'What do My slaves say?' The angels reply, 'They say: Subhān Allāh, Allāhu Akbar, Alhamdu-lillāh' and they glorify you, Allāh then says, 'Did they see Me?' The angels reply, 'No! By Allāh, they didn’t see You.' Allāh says, 'How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.' Allāh says (to the angels) ‘What do they ask Me for?’ The angels reply, ‘They ask You for Paradise.’ Allāh says (to the angels), ‘Did they see it?’ The angels say, ‘No! By Allāh, O Lord! They did not see it.’ Allāh says: ‘How it would have been if they saw it?’ The angels say, ‘If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.’ Allāh says, ‘From what do they seek refuge?’ The angels reply, ‘They seek refuge from the (Hell) Fire.’ Allāh says, ‘Did they see it?’ The angels say, ‘No! By Allāh, O Lord! They did not see it.’ Allāh says, ‘How it would have been if they saw it?’ The angels say, ‘If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.’ Then Allāh says, ‘I make you witnesses that I have forgiven them.’” (Allāh’s Messenger added)

“One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allāh would say, ‘These are those people whose companions will not be reduced to misery.’” [8:417-O.B]
74. THE BOOK OF AR-RIQĀQ

[Softening of the Hearts]
(i.e., the Hadith that makes the heart soft and tender by affecting the emotions and feelings of the one who hears it.)

[CHAPTER 1. Health and leisure (free time for doing good deeds). There is no life worth living except the life in the Hereafter.]

2091.Narrated Ibn ʿAbbās رضي الله عنهما : Allāh’s Messenger صلی الله عليه وسلم said, “There are two blessings which many people lose: (They are) health and free time for doing good.”[1] [8:421-O.B]

CHAPTER 2. The statement of the Prophet صلی الله عليه وسلم : ‘Be in this world as if you were a stranger.’

2092. Narrated (Mujāhid): Ibn ’Umar رضي الله عنهما : Allāh’s Messenger صلی الله عليه وسلم took hold of my shoulder and said, ‘Be in this world as if you were a stranger or a traveller.’” (The subnarrator added): Ibn ’Umar used to say, “If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death.”[2] [8:425-O.B]

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[1] This means that many people do not use their health and free time, in gaining more and more of good deeds.

[2] This means, ‘Do good deeds when you are healthy and alive before you become sick and die.’
CHAPTER 3. About hope and hoping too much (for long life and worldly pleasures).

2093. Narrated ʿAbdullâh رضي الله عنه: The Prophet صلی الله عليه وسلم drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, “This is the human being, and this (the square) is his lease of life (his or her day of death) encircles him from all sides (or has encircled him), and this (line) which is outside (the square) is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e., overtake) him, and if the other misses him, a third will snap (i.e., overtake) him.” [8:426-O.B]

2094. Narrated Anas bin Mâlik : The Prophet صلی الله عليه وسلم drew a few lines and said, “This is (man’s) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to him.” [8:427-O.B]

CHAPTER 4. If somebody reaches sixty years of age, he has no right to ask Allâh for a new lease of life.

2095. Narrated Abû Huraira رضی الله عنه: The Prophet صلی الله عليه وسلم said, “Allâh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age.” [1] [8:428-O.B]

2096. Narrated Abû Huraira رضی الله عنه: I heard Allâh’s Messenger صلی الله عليه وسلم saying, “The heart of an old man

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[1] Such a person will not have the right to say, “If Allâh had given me another lease of life, I would have done good deeds,” for he has been given a life long enough for him to do good deeds.
remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope.” [8:429-O.B]

CHAPTER 5. The deed which is done seeking Allâh’s Countenance (i.e. for the sake of Allâh 

2097. Narrated ’Ibân bin Mâlik Al-Anâri (who was one of the men of the tribe of Bâni Sâlim): Allâh’s Messenger صلى الله عليه وسلم came to me and said, “None will come on the Day of Resurrection who has said: Lâ ilâha ill-Allâh, (none has the right to be worshipped but Allâh) sincerely, seeking Allâh’s Countenance (i.e. for Allâh’s sake), but will be saved from the Hell-fire by Allâh.” [8:431-O.B]

2098. Narrated Abû Huraira: Allâh’s Messenger صلى الله عليه وسلم said, “Allâh says, ‘I have nothing to give but Paradise as a reward to my slave, a true believer of Islâmic Monotheism who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allâh’s Reward).’” [8:432-O.B]

CHAPTER 6. The righteous people will depart (die).

2099. Narrated Mîrdâs Al-Aslami صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, “The righteous (pious) people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates, and Allâh will not care the least for them.” [8:442-O.B]
CHAPTER 7. The Fitnah (trial and affliction etc.) of wealth should be warded off.

2100. Narrated Ibn ‘Abbâs : I heard the Prophet saying, “If the son of Ādam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Ādam’s son except dust, and Allâh forgives him who (repents to Him) — begs for His pardon.” [8:444-O.B]

CHAPTER 8. Whatever one spends from his money (on good deeds) will be better for him (in the Hereafter).

2101. Narrated ‘Abdullâh : The Prophet said, “Who among you considers the wealth of his heirs dearer to him than his own wealth?” They replied, “O Allah’s Messenger! There is none among us but loves his own wealth more.” The Prophet said, “So his wealth is whatever he spends (in Allâh’s Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death.” [8:449-O.B]

CHAPTER 9. How the Prophet and his companions used to live, and how they gave up their interest in the world.

2102. Narrated Abû Huraira : By Allâh except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over

[1] This expression is a metonymy meaning, man continues to love wealth till he dies, for then he will no longer think of collecting wealth.

[2] What one spends during one’s life for Allâh’s Sake is what one really owns, because one will get permanent reward for that in the Hereafter.
my belly because of hunger. One day I sat by the way from where they (the Prophet صلى الله عليه وسلم and his companions) used to come out. When Abû Bakr passed by, I asked him about a Verse from Allâh’s Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then ‘Umar passed by me and I asked him about a Verse from Allâh’s Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abul-Qâsim (the Prophet صلى الله عليه وسلم) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, “O Aba Hirr (Abû Huraira)” I replied, “Labbaik, O Allah’s Messenger!” He said to me, “Follow me.” He proceeded and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, “From where is this milk?” They said, “It has been presented to you by such and such man (or by such and such woman).” He said, “O Aba Hirr!” I said, “Labbaik, O Allah’s Messenger!” He said, “Go and call the people of Suffa to me.” These people of Suffa were the guests of Islam who had neither families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet صلى الله عليه وسلم, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet صلى الله عليه وسلم upset me, and I said to myself. “How will this little milk be
thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allâh and His Messenger, so I went to the people of Suffa and called them, and they came and asked the Prophet’s permission to enter. They were admitted and took their seats in the house. The Prophet said, “O Aba-Hirr!” I said, “Labbaik, O Allâh’s Messenger!” He said, “Take it and give it to them.” So I took the bowl of milk and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet who took the bowl and put it on his hand, looked at me and smiled and said, “O Aba Hirr!” I replied, “Labbaik, O Allâh’s Messenger!” He said, “There remain you and I.” I said, “You have said the truth, O Allâh’s Messenger!” He said, “Sit down and drink.” I sat down and drank. He said, “Drink”, and I drank. He kept on telling me repeatedly to drink, till I said, “No, by Him Who sent you with the Truth, I have no space for it (in my stomach).” He said, “Hand it over to

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[1] They were about eighty men or more and it is one miracle* of the Prophet that a small bowl of milk (hardly one kilogram) could be sufficient for over eighty men to drink to their fill.

*See the article Miracles of the Prophet.
me.” When I gave him the bowl, he praised Allah and pronounced Allah’s Name on it and drank the remaining milk. [8:459-O.B]

2103. Narrated Abu Huraira:
Allah’s Messenger صلى الله عليه وسلم said, “O Allah! Give food to the family of Muhammad صلى الله عليه وسلم.” [8:467-O.B]

CHAPTER 10. The adoption of a middle course (not to go to extremes), and the regularity of one’s deeds.

2104. Narrated Abu Huraira:
Allah’s Messenger صلى الله عليه وسلم said, “The deeds of anyone of you will not save you [from the (Hell) Fire].” They said, “Even you (will not be saved by your deeds), O Allah’s Messenger?” He said, “No, even I (will not be saved) unless and until Allah protects me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and Al-Qaṣd (always adopt a middle, moderate, regular course) whereby you will reach your Al-Qaṣd i.e. target (Paradise).” [8:470-O.B]

2105. Narrated ‘Aisha: The Prophet صلى الله عليه وسلم was asked, “What deeds are loved most by Allah?” He said, “The most regular constant deeds even though they may be few.” [8:472-O.B]

CHAPTER 11. Hope (that Allah will forgive one’s sins and will accept

[1] The Prophet صلى الله عليه وسلم compares the Muslim to a traveller who should not exert himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular, constant worshipping of Allah whereby one should reach his destination (i.e. Paradise).
one’s good deeds) with fear (of Allâh).

2106. Narrated Abû Huraira : I heard Allâh’s Messenger saying: Had a disbeliever known of all the Mercy which is in the Hands of Allâh, he would not lose hope of entering Paradise, and had a believer known of all the punishment which is present with Allâh, he would not consider himself safe from the Hell-fire.” [8:476-O.B]

CHAPTER 12. To protect one’s tongue (from illegal talk e.g. abusing, lying, backbiting etc.). (And the Prophet’s statement): ‘He who believes in Allâh and the Last Day should talk what is good (sense) or keep quiet.” [(And the Statement of Allâh): “Not a word does he (or she) utter, but there is a watcher by him ready (to record it).” (V.50:18)]

2107. Narrated Sahl bin Sa’d : Allâh’s Messenger said, “Whoever can guarantee (the chastity of) what is between his two jaw-bones (i.e., his mouth and tongue) and what is between his two legs i.e. his private parts][1], I guarantee Paradise for him.” [8:481-O.B]

2108. Narrated Abû Huraira : The Prophet said, “A slave (of Allâh) may utter a word, which pleases Allâh, without giving it much importance, and because of that Allâh will raise him to degrees (of reward): a slave (of Allâh) may utter a word (carelessly) which displeases Allâh without thinking of its gravity and

[1] i.e. whoever protects his tongue from illegal talk e.g. to tell lies or back-biting and his mouth from eating and drinking of the forbidden illegal things etc. and his private parts from illegal sexual acts.
because of that he will be thrown into the Hell-fire.” [8:485-O.B]

CHAPTER 13. To give up sinful deeds.

2109. Narrated Abû Mûsa : Allah’s Messenger said, “My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said, “I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself! A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them.” [8:489-O.B]

CHAPTER 14. The (Hell) Fire is surrounded by all kinds of desires and passions.

2110. Narrated Abû Huraira : Allah’s Messenger said, “The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things.” [8:494-O.B]

CHAPTER 15. Paradise is nearer to anyone of you than the Shirâk (leather strap) of his shoe, and so is the (Hell) Fire.

2111. Narrated ‘Abdullâh : The Prophet said, “Paradise is nearer to anyone of you than the Shirâk (leather strap) of his shoe, and so is the (Hell) Fire. [8:495-O.B]

[1] Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.
CHAPTER 16. One should always look at the one who is inferior (in worldly rank) to him, and should not look at the one who is superior (in worldly rank) to him.

2112. Narrated Abû Huraira: Allah's Messenger said, "If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him."

[8:497-O.B]

CHAPTER 17. Whoever intended to do a good deed or a bad deed.

2113. Narrated Ibn 'Abbâs: The Prophet narrating about his Lord said: Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account)."

[8:498-O.B]

CHAPTER 18. The disappearance of Al-Amânah.

2114. Narrated Hudhaifa: Allah's Messenger narrated to us two narrations, one of which I have seen (happening) and I am waiting.
for the other. He narrated that *Al-Amânah* was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (*Al-Amânah*) from the Qur’ân, and then they learnt it from the (Prophet’s) *Sunna* (legal ways). He also told us about its disappearance, saying: “A man will go to sleep whereupon *Al-Amânah*[1] will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of *Al-Amânah* will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin, when an ember touches one’s foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such and such a tribe there is such and such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart.” (The narrator added): There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim; his religion would prevent him from cheating, and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so. [8:504-O.B]

2115. Narrated (Abdullâh) bin ‘Umar: I heard Allah’s Messenger * wereld* saying: “People are just like camels, out of one hundred, one can

[1] *Al-Amânah*: The trust or the moral responsibility or honesty, and all the duties which Allah has ordained.
hardly find a single camel suitable to ride.” [8:505-O.B]

CHAPTER 19. (Worshipping Allâh in public just for) showing off: [(and talking or hinting about one's own deeds of worship, or let the people) hear (of his good deeds to win their praise) for the same purpose.]

2116. Narrated Jundab رضي الله عنه : The Prophet ﷺ said, “He who lets the people hear of his good deeds intentionally, to win their praise, Allâh will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allâh will disclose his real intention (and humiliate him).” [8:506-O.B]

CHAPTER 20. The humility or modesty or lowliness (to lower oneself).

2117. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger ﷺ said, “Allâh said, ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawâfil (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e., give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he
hates death, and I hate to disappoint him.” [8:509-O.B]

CHAPTER 21. ‘Whoever loves to meet Allah, Allah (too) loves to meet him.’

2118. Narrated ‘Ubâda bin Aš-Šâmit رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Whoever loves to meet Allâh, Allâh (too) loves to meet him and whoever hates to meet Allâh, Allâh (too) hates to meet him”. ‘Aishah, or some of the wives of the Prophet صلى الله عليه وسلم said, “But we dislike death.” He said, “It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allâh’s Pleasure with him and His Blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allâh, and Allâh (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allâh’s Torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allâh, and Allâh too, hates the meeting with him.” [8:514-O.B]

CHAPTER 22. The stupors of death.

2119. Narrated ‘Aishah رضي الله عنها : Some rough bedouins used to visit the Prophet صلى الله عليه وسلم and ask him, “When will the Hour be?” He would look at the youngest of all of them and say, “If this should live till he is very old, your Hour (the death of the people addressed) will take place.” [Hishâm said that he meant (by the Hour), their death]. [8:518-O.B]
CHAPTER 23. On the Day of Resurrection Allāh will grasp (or hold) the whole (planet of) earth (in His Hand).

2120. Narrated Abū Sa‘īd Al-Khudrī: The Prophet said, “The (planet of) earth will be a bread on the Day of Resurrection, and The Irresistible (Allāh) will topple turn it with His Hand like anyone of you topple turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise.” A man from the Jews came (to the Prophet ) and said, “May The Beneficent (Allāh) bless you, O Abul-Qasim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?” The Prophet looked at us and smiled till his premolar tooth became visible. Then the Jew further said, “Shall I tell you of the Edām (additional food taken with bread) they will have with the bread?” He added, “That will be Bālām and Nūn.”[1] The people asked, “What is that?” He said, “It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e., extra lobe) of their livers.” [8:527-O.B]

2121. Narrated Sahl bin Sa‘d: I heard the Prophet saying, “The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour).” (Sahl added)

[1] Bālām must be a Hebrew word meaning ox; and Nūn is an Arabic word meaning fish.
That land will have no landmarks for anybody (to make use of). [8:528-O.B]

CHAPTER 24. The gathering (on the Day of Resurrection).

2122. Narrated Abū Huraira: The Prophet said, “The people will be gathered in three manners or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment)[1], (the second batch will be those who will gather) riding two on a camel or three on a camel or four on a camel or ten on a camel, (the third batch) the rest of the people will be urged to gather by the Fire[2] which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then.” [8:529-O.B]

2123. Narrated 'Āisha: Allâh’s Messenger said, “The people will be gathered barefooted, naked, and uncircumcised.” I said, “O Allâh’s Messenger! Will the men and the women look at each other?” He said, “The situation will be too hard for them to pay attention to that.” [8:534-O.B]

CHAPTER 25. The Statement of Allâh :- “Think they not that they will be resurrected (for reckoning) on a Great Day, the Day when (all) mankind will stand before the Lord

[1] These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.

[2] Either real fire or the fire of afflictions and riots that will force them to go to the place of the gathering on foot.
of the Ālamīn (mankind, jinns and all that exists)?" (V.83:4-6)

2124. Narrated Abū Huraira: Allāh’s Messenger said, “The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people’s mouths and ears.” [8:539-O.B]


2125. Narrated ‘Abdullāh: The Prophet said, “The cases which will be decided first (on the Day of Resurrection) will be the cases of blood shedding.” [8:540-O.B]

CHAPTER 27. The description of Paradise and the Fire.

2126. Narrated Ibn ‘Umar: Allāh’s Messenger said, “When the people of Paradise have entered Paradise and the people of the Fire (Hell) have entered the Fire (Hell). Death will be brought and will be placed between the Fire (Hell) and the Paradise, and then it will be slaughtered, and a call will be made (that), ‘O people of Paradise, no more death! and ‘O people of the Fire (Hell), no more death!’ So the people of Paradise will have happiness added to their (previous) happiness, and the people of the Fire (Hell) will have sorrow added to their (previous) sorrow.” [8:556-O.B]

2127. Narrated Abū Sa‘īd Al-Khudrī: Allāh’s Messenger said, “Allāh will say to the people of Paradise, ‘O the people of Paradise!’ They will say, ‘Labbaik, O our Lord, and Sa’daik!’ Allāh will say, ‘Are you pleased?’ They will say, ‘Why should
we not be pleased since You have given us what You have not given to anyone of Your creations?’ Allâh will say, ‘I will give you something better than that.’ They will reply, ‘O our Lord! And what is better than that?’ Allâh will say, ‘I will bestow My Pleasure and Contentment upon you so that I will never be angry with you after forever.’ ” [8:557-O.B]

2128. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, “The width between the two shoulders of a Kâfir (disbeliever) will be equal to the distance covered by a fast rider in three days.” [8:559(A)-O.B]

2129. Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ said, “Some people will come out of the Fire after they have received the burning touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them ‘Al-JahannamiyIn’ [the (Hell) Fire people].” [8:564-O.B]

2130. Narrated An-Nu‘mân bin Bashîr رضي الله عنه : I heard the Prophet ﷺ saying, “The least punished person of the (Hell) Fire people, on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water.” [8:567-O.B]

2131. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, “None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected faith, so
that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had faith, so that, that may be a cause of sorrow for him.” [8:573-O.B]

CHAPTER 28. (What is said) regarding Al-Haud (the Tank) (the Prophet’s Tank — Al-Kauthar). [And the Statement of Allâh جل و جلـ.:- “We have granted you (O Muhammad) Al-Kauthar, a river in Paradise.” (V.108:1)]

2132. Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما The Prophet صلی الله علیه و سلم said, “My Haud is (so large that it takes) a month’s journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty.” [8:581-O.B]

2133. Narrated Ibn ‘Umar رضي الله عنه : The Prophet صلی الله علیه و سلم said, “In front of you there will be my Haud (Al-Kauthar) as large as the distance between Jarbâ’ and Adhruh (two towns in Shâm).” [8:579-O.B]

2134. Narrated Anas bin Mâlik رضي الله عنه: The Allâh’s Messenger صلی الله علیه و سلم said, “The width of my Haud (Al-Kauthar) is equal to the distance between ‘Aila (a town in Shâm) and San‘â’ in Yemen and it has as many jugs-cups (on it) as are number of stars in the sky”. [8:582-O.B]

2135. Narrated Abû Huraira رضي الله عنه: The Prophet صلی الله علیه و سلم said, “While I was standing, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) intervened between me and them, he
said (to them). ‘Come along.’ I asked, ‘Where?’ He said, ‘To the (Hell) Fire, by Allâh.’ I asked, ‘What is wrong with them?’ He said ‘They turned apostate as renegades after you left.’ Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) intervened between me and them, he said (to them), ‘Come along.’ I asked, ‘Where?’ He said, ‘To the (Hell) Fire, by Allâh.’ I asked, ‘What is wrong with them?’ He said, ‘They turned apostate as renegades after you left.’ So I did not see anyone of them escaping except a few who were like camels without a shepherd.’ [8:587-O.B]

2136. Narrated ʻAlâritẖa bin Wahba: I heard the Prophet narrating about the Haud (Al-Kauthar). He said, “[The width of the Haud (Al-Kauthar)] is equal to the distance between Al-Madîna and ʻSan‘â’.” [8:591-O.B]
CHAPTER 1. (What is said regarding) The pen has become dry (i.e., after the writing has been completed), with Allâh’s Knowledge.

2137. Narrated ʿImrân bin Ḥuṣain رضي الله عنه : A man said, “O Allâh’s Messenger! Can the people of Paradise be known (differentiated) from the people of the Fire? The Prophet صلى الله عليه وسلم replied, “Yes.” The man said, “Why do people (try to) do (good) deeds?” The Prophet صلى الله عليه وسلم said: “Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do.” (i.e., everybody will find easy to do such deeds as will lead him to his destined place for which he has been created). [8:595-O.B]

CHAPTER 2. “And the Command of Allâh is a decree determined.” (V.33: 38).

2138. Narrated Ḥudhaifa رضي الله عنه : The Prophet صلى الله عليه وسلم once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that in our minds and some forgot it. (After that speech I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him. [8:601-O.B]

CHAPTER 3. Man makes a vow seeking something other than what has been preordained (for him).
2139.Narrated Abû Huraira رضي الله عنه: The Prophet ﷺ said, “Vowing does not bring to the son of Adam anything I have not already written in his Qadar (preordainments), but vowing is imposed on him by way of preordainment. Through vowing I make a miser spend of his wealth.” [8:606-O.B]

CHAPTER 4. Al-Ma’sûm (the sinless or the saved or the protected) is the one whom Allah protects. ['Āsim: (that means) Protector, Guardian, etc.]

2140. Narrated Abû Sa’îd Al-Khûdribi رضي الله عنه: that the Prophet ﷺ said, “No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and Al-Ma’sûm (the sinless or the saved or the protected) is the one whom Allah protects.” [8:608-O.B]

CHAPTER 5. “(Allah) comes in between a person and his heart (i.e., He prevents an evil person to decide anything)” (V. 8:24).

2141. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: When taking an oath, the Prophet ﷺ very often used to say, “No, by Him Who turns the hearts.” [8:614-O.B]
CHAPTER 1. The Book of Oaths and Vows.

2142. Narrated ‘Abdul-Rahmân bin Samura: The Prophet said, “O ‘Abdul-Rahmân bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allâh): and whenever you take an oath to do something and later you find that something else is better than the first; then do the better one and make expiation for your oath.” [8:619-O.B]

2143. Narrated Abû Huraira: The Prophet said, “We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection.” Allâh’s Messenger also said, “By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a sin, with Allâh, greater than that of dissolving his oath and making its expiation with that which Allâh has commanded.” [See the Qu’ran (V.5: 89)]. [8:621-O.B]

CHAPTER 2. How did the oaths of the Prophet use to be?

2144. Narrated ‘Abdullâh bin Hishâm: We were with the Prophet and he was holding the hand of ‘Umar bin Al-Khattâb. ‘Umar said to him, “O Allâh’s Messenger! You are dearer to me than myself.” The Prophet said, “No, by Him in Whose Hand my soul is, (you will not have complete faith)
till I am dearer to you than your ownself.” Then ‘Umar said to him, “However, now, by Allâh, you are dearer to me than my ownself.” The Prophet صلى الله عليه وسلم said, “Now, O ‘Umar, (now you are a believer).” [8:628-O.B]

2145. Narrated Abû Dhar: I reached him (the Prophet صلى الله عليه وسلم) while in the shade of the Ka’ba; he was saying, “They are the losers, by the Lord of the Ka’ba! They are the losers, by the Lord of the Ka’ba!” I said (to myself), “What is wrong with me? Is anything improper detected in me? What is wrong with me?” Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allâh knows in what sorrowful state I was at that time. So I said, “Who are they (the losers)? Let my father and mother be sacrificed for you, O Allah’s Messenger!” He said, “They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allah’s Cause).” [8:633-O.B]

CHAPTER 3. The Statement of Allâh: “They swear by Allâh their strongest oaths that....” (V.24:53)

2146. Narrated Abû Huraira: Allâh’s Messenger صلى الله عليه وسلم said, “Any Muslim who has lost three of his children will not be touched by the Fire except that which will render Allâh’s oath fulfilled.”[1] [8:650-O.B]

CHAPTER 4. If someone does something against his oath due to forgetfulness (should he make

[1] Allâh’s Oath alluded to here is the Qur’anic Verse: “There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished.’ (V.19:71)
CHAPTER 5. To vow in Allâh’s obedience.

2148.Narrated ‘Āisha : The Prophet said, “Whoever vows that he will be obedient to Allâh, should remain obedient to Him; and whoever made a vow that he will disobey Allâh, should not disobey Him.” [8:687-O.B]

CHAPTER 6. If somebody dies without fulfilling a vow (may somebody else fulfill it on his behalf?)

2149. Narrated Sa‘îd bin ‘Ubâda (Al-Ansâri) that he consulted the Prophet about a vow that had been made by his mother who died without fulfilling it. The Prophet gave his verdict that he should fulfill it on her behalf. [The verdict became Sunna (i.e., the Prophet’s As-Sunna—the legal ways)]. [8:689-O.B]

CHAPTER 7. To vow for something which one does not possess, and to vow for something sinful.

2150. Narrated Ibn ‘Abbâs : While the Prophet was delivering a Khutba (religious talk), he saw a man standing, so he asked about that man. They (the people) said, “It is Abû Isrâîl who has vowed that he will
77. The Book of the Expiation of Oaths

stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast.” The Prophet said, “Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast.” [8:695-O.B]

77. THE BOOK OF THE EXPIATION OF (UNFULFILLED) OATHS.

CHAPTER 1. The 𐐂 (a kind of measure) of Al-Madîna, and the 𐐂 of (the time of) the Prophet صلى الله عليه وسلم.

2151. Narrated As-Sa‘ib bin Yazîd رضى الله عنه : “The 𐐂 at the time of the Prophet صلى الله عليه وسلم was equal to one 𐐂 plus one-third of a 𐐂 of your time, (and then it was increased during the caliphate of ‘Umar bin ‘Abdul ‘Azîz).” [8:703-O.B]

2152. Narrated Anas bin Mâlik رضى الله عنه said, “O Allâh! Bestow Your Blessings on their measures, 𐐂 and 𐐂 (i.e., of the people of Al-Madîna)” [8:705-O.B]
CHAPTER 1. The inheritance share of the offspring from the property of their dead fathers and mothers.

2153.Narrated Ibn 'Abbâs رضي الله عنه: The Prophet ﷺ said, “Give the Farâ‘iḍ (the shares of the inheritance that are prescribed in the Qur’ân) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased.” [8:724-O.B]

CHAPTER 2. The share of inheritance of one’s son’s daughter in the presence of one’s own daughter.

2154. Narrated Abû Müsa رضي الله عنه that he was asked regarding (the inheritance of) a daughter, a son’s daughter, and a sister. He said, “The daughter will take one-half and the sister will take one-half. If you go to Ibn Mas‘ûd, he will tell you the same.” Ibn Mas‘ûd was asked and was told of Abû Müsa’s verdict. Ibn Mas‘ûd then said, “If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in this case, will be the same as the Prophet ﷺ did, i.e., one-half is for daughter, and one-sixth for the son’s daughter, i.e., both shares make two thirds of the total property; and the rest is for the sister.” Afterwards we came to Abû Müsa and informed him of Ibn Mas‘ûd’s verdict, whereupon he said, “So, do not ask me for verdicts, as long as this learned man is among you.” [8:728-O.B]

[1] Farâ‘iḍ means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur’ân, and it is: one-half, one-fourth, one-eighth, two-third, one-third, and one-sixth. (See the Qur’ân; Sürah 4, Verses 11, 12 and 176.)
CHAPTER 3. The freed slave belongs to the people who have freed him. And the son of the sister of some people is one of them (belongs to those people).

2155. Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ said, “The freed slave belongs to the people who have freed him,” (or said something similar.) [8:753-O.B]

2156. Narrated (Anas bin Mâlik) رضي الله عنه : The Prophet ﷺ said, “The son of the sister of some people is from them or from their own selves.” [8:754-O.B]

CHAPTER 4. Whoever claims to be the son of a person other than his father.

2157. Narrated Sa’d bin Abî Waqqâṣ صلی الله عليه وسلم : I heard the Prophet ﷺ saying, “Whoever claims to be the son of a person other than his father, and he knows that, that person is not his father, then Paradise is (will be) forbidden for him.” I mentioned that to Abû Bakra, and he said, “My ears heard that, and my heart memorized it from Allah’s Messenger ﷺ.” [8:758-O.B]

2158. Narrated Abû Huraira ﷺ : The Prophet ﷺ said, “Do not deny your fathers (i.e. claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief.” [8:759-O.B]
79. The Book of Al-Ḥudūd

CHAPTER 1. Beating with stalks of date-palm leaves and shoes.

2159. Narrated (Abù Salama:) Abù Huraira said, “A man who drank wine was brought to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said, ‘Beat him!’” Abù Huraira added, “So some of us beat him with their hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, ‘May Allah disgrace you!’ On that the Prophet صلى الله عليه وسلم said, ‘Do not say so, for you are helping Satan to overpower him.’” [8:768-O.B]

2160. Narrated ‘Ali bin Abî Ṭâlib: I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood-money to his family because no fixed punishment has been ordered by Allâh’s Messenger صلى الله عليه وسلم for the drunk. [8:769-O.B]

2161. Narrated ‘Umar bin Al-Khattâb: During the lifetime of the Prophet صلى الله عليه وسلم there was a man called ‘Abdullâh whose nickname was Donkey, and he used to make Allâh’s Messenger صلى الله عليه وسلم laugh. The Prophet صلى الله عليه وسلم lashed him because of drinking (alcohol). And one day he was brought to the Prophet صلى الله عليه وسلم on the same charge and was lashed. On

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[1] ‘Al-Ḥudūd’ is the plural of Al-Ḥadd. Al-Ḥudūd are the limits which Allâh has set, and if somebody violates them, he is to be punished according to certain penalties prescribed by Allâh. These penalties are also called Ḥudūd.
that, a man among the people said, “O Allah, curse him! How frequently he has been brought (to the Prophet) on such a charge!” The Prophet said, “Do not curse him, for by Allah, I know for he loves Allah and His Messenger.” [8:771-O.B]

CHAPTER 2. (It is permissible) to curse thieves.

2162. Narrated Abü Huraira: The Prophet said, “Allâh curses a thief who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off.” [8:774-O.B]

CHAPTER 3. Cutting of hand and what is the (minimum) theft.

2163. Narrated ‘Aisha: The Prophet said, “The hand should be cut off for stealing something that is worth a quarter of a Dinar or more.” [8:780-O.B]

2164. Narrated (‘Aisha): The hand of a thief was not cut off during the lifetime of the Prophet except for stealing something equal to a shield in value.[1] [8:783-O.B]

2165. Narrated Ibn ‘Umar: Allâh’s Messenger cut off the hand of a thief for stealing a shield that was worth three Dirhams. [787-O.B]

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[1] A shield was worth one Dinar at that time.
80. The Book of (the Punishment for) Those Who wage War

80. THE BOOK OF (THE PUNISHMENT FOR) THOSE WHO WAGE WAR (AGAINST ALLÂH AND HIS MESSENGER) FROM THE PEOPLE WHO ARE DISBELIEVERS AND FROM THOSE WHO HAVE TURNED RENEGADES (CONVERTED FROM ISLÂM)

CHAPTER 1. What punishment may be inflicted on the person so that he may not commit the same sin again, or so that he may learn good manners.

2166. Narrated Abû Burda Al-Ansâri: I heard the Prophet ﷺ saying, "Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allâh’s legal punishment." [8:833-O.B]

CHAPTER 2. Slandering the slaves (accusing them for committing adultery)

2167. Narrated Abû Huraira: I heard Abul-Qâsim (the Prophet ﷺ saying, “If somebody slanders his slave (by accusing him for committing adultery) and the slave is free from what he says, he will be flogged on the Day of Resurrection unless the slave is really as he has described him.” [8:841-O.B]

2169. Narrated ‘Abdullâh bin ‘Abbâs: The Prophet said to Al-Miqdâd, “If a faithful believer conceals his faith (Islâm) from the disbelievers, and then when he declares his Islâm, you kill him, (you will be sinful). Remember that you were also concealing your faith (Islâm) at Makka before.” [9:5-O.B]

CHAPTER 1. “If anyone saved a life, it would be as if he saved the life of all mankind.” (V.5:32)


CHAPTER 2. The Statement of Allâh: “(We ordained therein for them), life for life, eye for eye [nose for nose, ear for ear, tooth for tooth and wounds equal for equal, but if anyone remits the retaliation (Al-Qiṣâṣ) by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the Zalîmûn (polytheists and wrongdoers of a lesser degree)].” (V.5:45)

2171. Narrated ‘Abdullâh ﷺ: The Prophet ﷺ said, “The blood of a Muslim, who confesses that Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, cannot be shed except in three cases: 1. Life for life (in cases of international murders without right i.e., in Al-Qisâs — Law of Equality in punishment); 2. A married person who commits illegal sexual intercourse; and 3. The one who turns renegade from Islâm (apostate) and leaves the group of Muslims (by innovating heresy, new ideas and new things etc. in the Islâmic religion). (See Fath Al-Bâri, Vol. 15, Page 220 for details). [9:17-O.B]

CHAPTER 3. Whoever seeks to shed somebody’s blood without any right.

2172. Narrated Ibn ‘Abbâs ﷺ: The Prophet ﷺ said, “The most hated persons with Allah are three: (1) a person who deviates from the right conduct, (i.e., an evil-doer), in the Haram (sanctuaries of Makka and Al-Madînâ); (2) a person who seeks that the traditions of the Period of Ignorance should remain in Islâm; (3) and a person who seeks to shed somebody’s blood without any right.” [9:21-O.B]

CHAPTER 4. Whoever took his right or retaliation from somebody without submitting the case to the ruler.

2173. Narrated Abû Hurairâ ﷺ: “If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no sin on you.” [9:26-O.B]
CHAPTER 5. The *Diya* for (cutting) fingers.

2174. Narrated Ibn ‘Abbâs r.A.: The Prophet said, “This and this are the same.” He meant the little finger and the thumb. [9:33-O.B]

82. THE BOOK OF OBLIGING THE APOSTATES FROM ISLÂM AND THE REPENTANCE OF THOSE WHO REFUSE THE TRUTH OBSTINATELY AND TO FIGHT AGAINST SUCH PEOPLE

CHAPTER 1. The sin of the person who worships something besides Allâh.

2175. Narrated Ibn Mas‘ûd r.A.: A man said, “O Allah’s Messenger! Shall we be punished for what we did in the Period of Ignorance?” The Prophet said, “Whoever does good in Islâm will not be punished for what he did in the Period of Ignorance and whoever does evil in Islâm will be punished for his former and later (bad deeds).” [9:56-O.B]

[1] The *Diya* (blood-money) is the same for each finger.
83. The Book of the Interpretation of Dreams

CHAPTER 1. The dreams of righteous people (faithful believers).

2176. Narrated Anas bin Mâlik: Allâh’s Messenger said, “A good dream (that comes true) of a righteous man is one of forty-six parts of An-Nubûwa (Prophethood).” [9:112-O.B]

CHAPTER 2. (Good) dreams are from Allâh.

2177. Narrated Abû Sa’ïd Al-Khudrî: The Prophet said, “If anyone of you sees a dream that he likes, then it is from Allâh, and he should thank Allâh for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allâh from its evil, and he should not mention it to anybody, for it will not harm him.” [9:114-O.B]

CHAPTER 3. Al-Mubashshirât (glad tidings).


CHAPTER 4. Whoever saw the Prophet in a dream.

2179. Narrated (Abû Huraira): I heard the Prophet saying, “Whoever sees me in a dream will see me in his wakefulness,”[1] and Satan

[1] Wakefulness, i.e. in the Hereafter.
cannot imitate me in shape.” [Abū 'Abdullâh said, “Ibn Sîrîn said, ‘Only if he sees the Prophet in his (real) shape.’ ”]. [9:122-O.B]

2180. Narrated Abū Sa’îd Al-Khadrī: The Prophet said, “Whoever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape.

[9:126-O.B]

CHAPTER 5. Day dreams. (And Ibn Sîrîn said: The dreams during the day are similar to the dreams at night).

2181. Narrated Anas bin Mâlik: Allah’s Messenger used to visit Umm Ḥārām bint Milhân and she was the wife of ‘Ubâda bin Aṣ-Ṣâmît. One day the Prophet visited her and she provided him with food and started looking for lice in his head[1]. Then Allah’s Messenger slept and afterwards woke up smiling. Umm Ḥārām asked, “What makes you smile, O Allah’s Messenger?” He said, “Some of my followers were presented before me in my dream as fighters in Allah’s Cause, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones.” (The narrator Ishaq is not sure as to which expression was correct). Umm Ḥārām added, ‘I said, “O Allah’s Messenger! Invoke Allah, to make me one of them.” So Allah’s Messenger invoked Allah for her and then laid his head down (and slept). Then he woke up smiling

[1] The Prophet was very clean and he used to take a bath daily, even twice daily or more and it is not logical that he could have lice in his head. Searching for lice does not necessarily mean that there were any.
(again). (Umm Ḥarām added): I said, “What makes you smile, O Allāh’s Messenger?” He said, “Some people of my followers were presented before me (in a dream) as fighters in Allāh’s Cause.” He said the same as he had said before. I said, “O Allāh’s Messenger! Invoke Allāh to make me from them.” He said, “You are among the first ones.” Then Umm Ḥarām sailed over the sea during the caliphate of Mu‘āwiya bin Abū Sufyān, and she fell down from her riding animal after coming ashore, and died. [9:130-O.B]

CHAPTER 6. (Seeing) oneself fettered in a dream.

2182. Narrated Abū Huraira: Allāh’s Messenger said, “When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of An-Nubūwa (Prophethood) and whatever belongs to An-Nubūwa (Prophethood) can never be false.” [9:144-O.B]

CHAPTER 7. If one sees in a dream that he takes something out of some place and places it in another.

2183. Narrated (‘Abdullāh) Ibn ‘Umar: The Prophet said, “I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling at Mahya‘a, i.e., Al-Juḥfa. I interpreted that as a symbol of epidemic of Al-Madīna being transferred to that place (Al-Juḥfa).” [9:161-O.B]
CHAPTER 8. Whoever tells a lie by narrating a dream which he did not see.

2184. Narrated Ibn ‘Abbâs ﷺ: The Prophet ﷺ said, "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do." [9:165-O.B]

2185. Narrated Ibn ‘Umar ﷺ: Allâh’s Messenger ﷺ said, “The worst lie is that a person claims to have seen a dream which he has not seen.” [9:167-O.B]

CHAPTER 9. Whoever considers the interpretation of the first interpreter of one’s dream as not valid if he does not interpret it correctly.

2186. Narrated Ibn ‘Abbâs ﷺ: A man came to Allâh’s Messenger ﷺ and said, “I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet ﷺ) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again.” Abû Bakr said, “O Allâh’s Messenger! Let my father be sacrificed...
for you! By Allâh, allow me to interpret this dream.” The Prophet ﷺ said to him, “Interpret it.” Abû Bakr said, “The cloud with shade symbolises Islam, and the butter and honey dropping from it, symbolises the Qur’ân, its sweetness dropping and some people learning much of the Qur’ân and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet ﷺ) are following. You follow it and Allâh will raise you high with it, and then another man will follow it and he will rise up with it and another person will follow it and he will rise up with it and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. Tell me O Allâh’s Messenger! Let my father be sacrificed for you! Am I right or wrong?” The Prophet ﷺ replied, “You are right in some of it and wrong in some.” Abû Bakr said, “O Allâh’s Messenger! By Allâh, you must tell me in what I was wrong.” The Prophet ﷺ said, “Do not swear.” [9:170-O.B]
CHAPTER 1. The statement of the Prophet  

1. After me you will see things which you will disapprove of.

2187. Narrated Ibn 'Abbâs: The Prophet (peace be upon him) said, “Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Period of Ignorance. (i.e., as rebellious sinners).”

He narrated in another Hadith, “Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Period of Ignorance (as rebellious sinners).” [9:177 and 178-O.B]

2188. (Narrated Junâda bin Abi Umaiya): We entered upon 'Ubâda bin As-Sâmî while he was sick. We said, “May Allah make you good and healthy. Will you tell us a Hadith you heard from the Prophet and by which Allah may make you benefit?” He said, “The Prophet called us and we gave him the Bai'â — pledge for Islam, and among the conditions on which he took the Bai'â — pledge from us, was that we were to listen and obey (the orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for...
which we would have a proof with us from Allah.” [9:179-O.B]

CHAPTER 2. The appearance of Al-Fitan (trials and afflictions etc.).

2189. Narrated (Abdullâh) Ibn Mas‘ûd that he heard the Prophet saying, “(It will be) from among the most wicked people who will be living at the time when the Hour will be established.” [9:188-O.B]

CHAPTER 3. No time will come but the time following it will be worse than it.

2190. Narrated (Az-Zubair bin ‘Adi): We went to Anas bin Mâlik and complained about the wrong, people were suffering at the hand of Al-Hâjîjâ. Anas bin Mâlik said, “Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from your Prophet.” [9:189-O.B]

CHAPTER 4. The statement of the Prophet: ‘Whoever takes up arms against us, is not from us.’

2191. Narrated Abû Huraira: The Prophet said, “None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell).” [9:193-O.B]

CHAPTER 5. There will be Fitan (trials and afflictions etc.) during which a sitting person will be better than standing one.

2192. Narrated (Abû Huraira): Allâh’s Messenger said, “There will be Fitan (trials and afflictions etc.) (in the near future)
during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these Fitan (trials and afflictions etc.), they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it.”

[9:202-O.B]

CHAPTER 6. To stay (in the desert with the bedouins) during the period of Al-Fitnah (trials and afflictions etc.).

2193. Narrated Salama bin Al-Akwa’ that he visited Al-Hajjâj (bin Yûsuf). Al-Hajjâj said, “O son of Al-Akwa’! You have turned on your heels (i.e., deserted Islám) by staying (in the desert) with the bedouins.” Salama replied, “No, but Allâh’s Messenger صلى الله عليه وسلم allowed me to stay with the bedouin in the desert.”

[9:209-O.B]

CHAPTER 7. If Allâh sends a punishment upon a nation.

2194. Narrated Ibn ‘Umar ﷺ: Allâh’s Messenger صلى الله عليه وسلم said, “If Allâh sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds.” [9:224-O.B]

CHAPTER 8. If a person says something in the presence of some people and then goes out and says something different.

2195. Narrated Hudhaifa bin Al-Yamân ﷺ: “In fact, it was hypocrisy that existed in the lifetime of the Prophet صلى الله عليه وسلم, but today it is
CHAPTER 9. The coming of the fire.

2196. Narrated Abû Huraira رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “The Hour will not be established till a fire will come out of the land of Ḥijâz, and it will throw light on the necks of the camels at Buṣra.”[9:234-O.B]

2197. Narrated (Abû Huraira) رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “Soon the river Euphrates will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it.” [9:235-O.B]

CHAPTER 10.

2198. Narrated (Abû Huraira) رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “The Hour will not be established till: (1) two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) about thirty Dajjâls (liars) appear, and each one of them will claim that he is Allâh’s Messenger, (3) the religious knowledge is taken away (by the death of religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) Al-Fitan (trials and afflictions etc.) will appear, (7) Al-Harj, (i.e., killing) will increase, (8) wealth will be in abundance -- so abundant that a wealthy person will worry lest nobody should accept his Sadaqa, and whenever he will present it to someone, that person (to whom it

[1] Busra is a place in Shâm and this fire did come out on the 3rd of the 6th month of the year 654 Hijri (3/6/654) near Al-Madîna after the death of the Prophet صلى الله عليه وسلم and it was, as it is mentioned in this Hadîth 234
will be offered) will say, ‘I am not in need of it, (9) the people compete with one another in constructing high buildings, (10) a man when passing by a grave of someone will say, ‘Would that I were in his place (11) and till the sun rises from the west. So when the sun will rise and the people will see it (rising from the west) they will all believe (embrace Islâm) but that will be the time when: (As Allâh said,) “No good will it do to a person to believe then, if he (or she) believed not before, nor earned good (by performing deeds of righteousness) through his (or her) Faith.” (V.6:158). And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it.” [9:237-O.B]
CHAPTER 1. To listen to and obey one’s Imam (Muslim ruler) as long as his orders involve not one in disobedience (to Allah).

2199. Narrated Anas bin Malik: Allah’s Messenger صلى الله عليه وسلم said, “You should listen to and obey your Imam (Muslim ruler) even if he was an Ethiopian (black) slave whose head looks like a raisin.” [9:256-O.B]

CHAPTER 2. What is disliked regarding being keen to have the authority of ruling?

2200. Narrated Abü Huraira: The Prophet صلى الله عليه وسلم said, “You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!”[1] [9:262-O.B]

CHAPTER 3. If somebody is assigned the authority of ruling some people but, he does not look after them in an honest manner!

2201. Narrated Ma‘qil bin Yasâr: I heard the Prophet صلى الله عليه وسلم saying, “Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise.” [9:264-O.B]

[1] The authority of ruling is like a wet nurse for the ruler, because it provides him with all sorts of pleasure, but as soon as he is dismissed or dies, he is weaned, i.e. deprived from all such pleasures and is taken to account.
2202. Narrated (Ma’qil bin Yasâr)

 صلى الله عليه وسلم

 said, “If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him.” [9:265-O.B]

CHAPTER 4. Whoever puts the people into troubles and difficulties, will be put into troubles and difficulties by Allah.

2203. Narrated (Tarîf Abî Tamîma):

 صلى الله عليه وسلم

 saying, “Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.” The people said (to Jundab), “Advise us.” He said, “The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (Halâl and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e., murdering) should do so.” [9:266-O.B]

CHAPTER 5. Can a judge give a judgement or a formal legal opinion while he is in an angry mood?

2204. Narrated Abû Bakra

 صلى الله عليه وسلم

 saying, “A judge should not make a judgement between two persons when he is in anger”. [9:272-O.B]

CHAPTER 6. It is liked that a scribe should be honest and wise.

2205. The Ḥadîth of Ḥuwaiyîsa and Muḥaiyîsa has been mentioned in the
Book of Jihād, (Hadith No. 1343) and it is added in this quotation: Either they (Jews) pay the blood-money of your (deceased) companion or be ready for war. [9:302-O.B]

CHAPTER 7. How do the people give the oath of allegiance to the Imām (ruler)?

2206. Narrated ‘Ubâda bin As-Sāmit: We gave the Bai‘a (pledge) to Allāh’s Messenger صلى الله عليه وسلم that we would listen to and obey him. This narration has been mentioned in the Book of Faith (Hadith No. 18) and it is added in this quotation that we shall stand firm for the truth or say the truth wherever we might be, and in the way of Allāh we would not be afraid of the blame of the blamers. [9:307-O.B]

2207. Narrated ‘Abdullāh bin ‘Umar Whenever we gave the Bai‘a (pledge) to Allāh’s Messenger صلى الله عليه وسلم for to listen and to obey, he used to say to us, “for as much as you can.” (i.e. whatever is in your ability).” [9:309-O.B]

CHAPTER 8. The appointment of a caliph (to succeed another).

2208. Narrated (‘Abdullāh bin ‘Umar) صلى الله عليه وسلم: It was said to ‘Umar, “Will you appoint your successor?” ‘Umar said, “If I appoint a caliph (as my successor) it is true that somebody who was better than I (i.e., Abū Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allāh’s Messenger صلى الله عليه وسلم) did so.” [9:325-O.B]

CHAPTER 9.

2209. Narrated Jābir bin Samura صلى الله عليه وسلم: I heard the Prophet صلى الله عليه وسلم saying, “There will be twelve Muslim
rulers (who will rule all the Islamic world).” He then said a sentence which I did not hear. My father said, “All of them (those rulers) will be from Quraish.” [9:329-O.B]
CHAPTER 1. Following the Sunna (legal ways of the Prophet).

2212. Narrated Abû Huraira: Allâh’s Messenger said, “All my followers will enter Paradise except those who refuse.” They said, “O Allâh’s Messenger! Who will refuse?” He said, “Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it).” [9:384-O.B]

2213. Narrated Jâbir bin ‘Abdullâh: Some angels came to the Prophet while he was sleeping. Some of them said, “He is sleeping.” Others said, “His eyes are sleeping but his heart is awake.” Then they said, “There is an example for this companion of yours. Then set forth an example for him.” One of them said, “He is sleeping.” Another said, “His eyes are sleeping but his heart is awake.” Then they said, “His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.” Then the angels said, “Interpret this parable to him so that he may understand it.” One of them said, “He is sleeping.” The others said, “His eyes are sleeping but his heart is awake” And then they said, “The house stands for Paradise and the call-maker...
87. The Book of holding fast to the Qur'ân and the Sunna

is Muhammad صلى الله عليه وسلم and whoever obeys Muhammad صلى الله عليه وسلم, obeys Allâh; and whoever disobeys Muhammad صلى الله عليه وسلم, disobeys Allâh. Muhammad صلى الله عليه وسلم separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).” [9:385-O.B]

CHAPTER 2. What is disliked of asking too many questions and of troubling oneself with what does not concern one.

2214. Narrated Anas bin Mâlik رضي الله عنه : Allâh’s Messenger ﷺ said, “People will not stop asking questions till they say, ‘This is Allâh, the Creator of everything, then who created Allâh?’” [9:399-O.B]

CHAPTER 3. What is said against judging (in religion) made on the basis of one’s own opinion or by Qiyâs[1] (without referring to the Qur’ân or the Sunna).

2215. Narrated ‘Abdullâh bin ‘Amr رضي الله عنه : I heard the Prophet ﷺ saying, “Allâh will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned man with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according

[1] Verdicts and judgements given by Islâmic religious scholars are given on the following proofs respectively: (a) From the Holy Book (the Qur’ân). (b) From the Prophet’s (legal ways) Sunna (c) From the unanimously accepted verdict of the Mujtahidin (independent religious scholars who do not follow anybody blindly but with proof from all over the Muslim world). (d) Qiyâs, i.e., the verdict given by a Mujtahid who considered the case similar in comparison to a case judged by the Prophet صلى الله عليه وسلم e.g. Riba for gold and silver given by the Prophet صلى الله عليه وسلم is similar to the Riba given for bank paper notes. Qiyâs is not to be practised except if the judgement of the case is not found in the first three proofs, (a), (b) and (c) above.
87. The Book of holding fast to the Qur'ân and the Sunna

to their opinions whereby they will mislead others and go astray.”
[9:410-O.B]

CHAPTER 4. The statement of the Prophet

Qur'ân and the Sunna
to their opinions whereby they will
mislead others and go astray.”

2216. Narrated Abû Huraira that The Prophet said, “Certainly you
(Muslims!) will follow the ways of those who were before you”.

2217. Narrated ‘Umar that: “No doubt Allâh sent Muḥammad with truth and revealed to him the Book (the Qur'ân) and among that
which was revealed was the Verse of Rajm (stoning the married adulterers
to death)”.

CHAPTER 5. Stoning to death of the married people.

2218. Narrated ‘Amr bin Al-‘Aaṣ that he heard Allâh’s Messenger saying, “If a judge gives a verdict according to the best of his knowledge and his verdict was right
(according to Allâh or His Messenger’s verdict) or wrong (i.e., did not agree with the verdict of Allâh and His Messenger).

2219. Narrated ‘Amr bin Al-‘Aaṣ that he heard Allâh’s Messenger saying, “If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allâh and His Messenger’s verdict), he will receive a double
reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e., against that of Allâh and His Messenger) even then he will get a reward.” [9:450-O.B]

CHAPTER 7. Whoever thinks that if the Prophet did not disapprove of something (said or done in his presence), his silence indicated that it was permissible, but if another person faced a similar situation, his silence should not be taken as a sign of his agreement.

2219. Narrated (Muhammad bin Al-Munkadir: I saw) Jâbir bin ‘Abdullâh, swearing by Allâh that Ibn Saiyâd was the Dajjâl. I said (to Jâbir), “How can you swear by Allâh?” Jâbir said, “I have heard ‘Umar swearing by Allâh regarding this matter in the presence of the Prophet and the Prophet did not disapprove of it.”[1] [9:453-O.B]

[1] Perhaps Jâbir and ‘Umar thought that Ibn Saiyâd will be of the minor Dajjâls who will be thirty or more according to the Prophet’s saying, and who will appear before the appearance of the real (major) Dajjâl.
CHAPTER 1. What has been said about the Prophet inviting his followers (nation) to Tauhid Allâh i.e., Islâmic Monotheism (worshiping none but Allâh Alone.)

2220.Narrated 'Aisha : The Prophet sent (an army unit) under the command of a man who used to lead his companions in the Salah (prayers) and would finish his recitation with (the Surah 112): 'Say (O Muhammadd): “He is Allâh, (the) One.”' (V.112:1) When they returned (from the battle), they mentioned that to the Prophet. He said (to them), “Ask him why he does so.” They asked him and he said, “I do so because it mentions the qualities of the Most Beneficent and I love to recite it [in my alât (prayer)].” The Prophet said to them, “Tell him that Allâh loves him.” [9:472-O.B]

CHAPTER 2. The Statement of Allâh : “Verily! Allâh is the All-Provider, Owner of Power, the Most Strong” (V.51:58)

2221. Narrated Abû Mûsa Al-Ash’ârî : The Prophet said, “None is more patient than Allâh against the harmful and annoying words He hears (from the people): They ascribe a son (offspring or children) to Him, yet He bestows upon them health and provision”.

[9:475-O.B]

CHAPTER 3. The Statements of Allâh :- "And He is the All-Mighty, the All-Wise." (V.14:4) "Glorified be your Lord, the Lord of Honour and Power. (He is free) from what they attribute unto Him.” (V.37:180). “But Honour, Power and Glory belong to Allâh and His Messenger.....” (V.63:8)

2222.Narrated Ibn ‘Abbâs : The Prophet used to say, “I seek refuge (with You) by Your ‘Izzat (Honour, Power and Glory) Lâ ilâha illâ Anta, (none has the right to be worshipped but You), Who does not die while the jinns and the human beings die.” [9:480-O.B]

CHAPTER 4. The Statement of Allâh :- “And Allâh warns you against Himself (i.e., from His punishment).” (V.3:28) And the Statement of Allâh :-“You know what is in my inner-self though I do not know what is in Yours.” (V.5:116)

2223. Narrated Abû Huraira : The Prophet said, “When Allâh created the Creation, He wrote in His Book that is placed on the Throne with Him — and He prescribed for Himself: ‘Verily My Mercy has overcome My Anger.’ ” [9:501-O.B]

2224. Narrated Abû Huraira : Allâh’s Messenger says: ‘I am just as My slave thinks I am, (i.e., I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group that is better than them; and if he
comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.’” [9:502-O.B]

CHAPTER 5. The Statement of Allāh ﷺ: “They want to change Allāh’s Words…..” (V.48:15)

2225.Narrated (Abū Huraira) صلى الله عليه وسلم said, “Allāh says, ‘If My slave intends to do a bad deed then (O angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds up to seven-hundred times.’” [9:592-O.B]

2226. Narrated (Abū Huraira) صلى الله عليه وسلم saying, “If somebody commits a sin and then says, ‘O my Lord! I have sinned, please forgive me!’ and his Lord says, ‘My slave has known that he has a Lord who forgives sins and punishes for it? I therefore have forgiven my slave (his sins).’ Then he remains without committing any sin for a while and then again commits another sin and says, ‘O My Lord, I have committed another sin, please forgive me,’ and Allāh says, ‘My slave has known that he has a Lord who forgives sins and punishes for it? I therefore have forgiven my slave (his sin).’ Then he remains without committing any other sin for a while and then commits another sin (for the third time) and says, ‘O my Lord, I
have committed another sin, please forgive me,” and Allâh says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it? I therefore have forgiven My slave (his sin), he can do whatever he likes’. “[1]

CHAPTER 6. The talk of the Lord to the Prophets and others on the Day of Resurrection.

2227. Narrated Anas: I heard the Prophet ﷺ saying, “On the Day of Resurrection I will intercede and say, ‘O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts. Such people will enter Paradise, and then I will say, ‘(O Allâh) admit into Paradise (even) those who have the least amount of faith in their hearts.’” Anas then said: As if I were just now looking at the fingers of Allâh’s Messenger صلی الله عليه وسلم [2].

2228. Narrated (Ma’bad bin Hilâl Al-‘Anazi: We, i.e., some people from Baṣra gathered and went to) Anas bin Mâlik ﷺ, (and we went in company with Thâbit Al-Bunânî so that he might ask him about the Hadîth of Intercession narrated by Abû Huraira). In the end it is added: “Then they will go to ‘Isa (Jesus) (and he will say) ‘I am not fit for that, but you’d better go to Muhammad.’ They would come to me and I would say, ‘I am for that.’ Then I will ask for my Lord’s Permission, and it will be given, and

أصاب ذنبًا، قال: رَبَّ أصْبِحَ - أو حَبَّ! أُذْنِبْتُ! أَخَرُ فَأَعْفَعْهُ لِي، فَقَالَ: أَعْلَمُ عَبْدِي أنَّهُ رَبُّ يُغْفِرُ الْذِّنْبَ وَيَأْتِيهُ؟ أَعْفَّرَ لِعَبْدِي، ثُمَّ أَفْلَحَ مَا شَاءَهُ.

6- باب: كَلَّامُ الرَّبِّ ثَانِيَ يَوْمِ الْقِيَامَةِ مَعَ الْأَبْنَاءِ وَغَيْرِهِمْ

٢٢٢٧: عَنْ أَنَّ نَسِيَةٍ رَضِيَّةٍ أَنَّهُ قَالَ: سَيَغْفِرُ النَّبِيُّ ﷺ يَقُولُ: (إِذَا كَانَ تَوَفَّى الْقَيَامَةَ شَغَفَ، فَقَلَّ: أَيْ رَبَّ أَدْخِلِي الجَنَّةَ مَنْ كَانَ فِي قُلُوبِهِ حُرُولًا، وَيَدْخُلُونَ، ثُمَّ أُفْلُحُونَ، أَدْخِلِي الجَنَّةَ مَنْ كَانَ فِي قُلُوبِهِ أَثْنَىٰ شَيْءًا). فَقَالَ أَنَسُ: كَأَنَّي أُظُنُّ إِلَى أَصْبَعٍ رَسُولِ اللَّهِ ﷺ.

٢٢٢٨: عَنْ أَنَّ نَسِيَةٍ رَضِيَّةٍ أَنَّهُ قَالَ: ذَكَرْتُ حَدِيثَ الْعِشَءَةَ وَقَدْ تَقَيَّمَ مُطْوَلًا مِنْ رَوَائِيَّةِ أَمِي مُحَرَّرًا، وَزَادَ هَنَا فِي أُخْرَى: قَاتَانُوا عِيْبًا قَبِيلَ، لُحَثُّ لَهَا، لَكِنْ عَلَيْكُمْ بِمَعْمَدٍ لَمْ يُقَاتِلُوا، قَاتَانُوا: أَنَّ لَهَا، فَأَطَأَّوْاٰ عَلَى رَبِّي قَبِيلَ، وَلَيْهِمُ مَخَادَعَ أَحْمَدَهُ بِهَا لَا نَخْضَرُ نَيِّئًا، فَأَحْمَدَهُ بِئَلْلَّهِ المَخَادِعِ، وَأَخْرُجُ لَهُ سَاجِدًا، فَقَالُ: أَيَا...
then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, ‘O Muḥammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.’ I will say, ‘O Lord, my followers! my followers!’ And then it will be said, ‘Go and take out of Hell (fire) all those who have faith in their hearts, equal to the weight of (an atom or a) a small ant or a mustard seed.’ [The last part of this Hadīth is a repetition with a difference that first time it was said: all those equal to the weight of a barley grain; second time it was said: equal to the weight of an ant (atom) or a mustard seed; the third time it was said: lightest, lightest, lightest mustard seed]. I will go and do so”. [9:601-O.B]

2229. In the above Hadīth it is also narrated, (that the Prophet added,) ‘I then return for a fourth time and praise Him similarly and prostrate before Him. Then it will be said, ‘O Muḥammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.’ I will say, ‘O Lord, allow me to intercede for whoever said, ‘Lā ilāha ill-Allāh’ (none has the right to be
worshipped but Allāh.) Then Allāh will say, ‘By My Power, and My Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (fire) whoever said: ‘Lā ilāha ill-Allāh’ (none has the right to be worshipped but Allāh).” [9:601-O.B]

CHAPTER 7. Weighing of the deeds and sayings of people on the Day of Resurrection.

2230. Narrated Abū Huraira: The Prophet said, "(There are) two words (expressions or sayings) which are dear to the Most Beneficent (Allāh) and very easy for the tongue to say, but very heavy in the balance. They are:

'Subhān Allāhi wa bihamdihi' and 'Subhān Allāhil 'Azīm."[1]

[9:652-O.B]

End of Summarized Ṣaḥīḥ Al-Bukhārī

[1] ‘Glorified be Allāh and praised be He,’ ‘Glorified be Allāh, the Most Great.’
APPENDIX-I
GLOSSARY

'Abd : A male slave.

'Ád : An ancient tribe that lived after Nūḥ (Noah). It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr : Westerly wind.

Adhān : The call to Ṣalāt (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: Allāhu Akbar, Allāhu-Akbar; Allāhu-Akbar, Allāhu-Akbar; Ash-hadu an lá ilāha ill-Allāh, Ash-hadu an lá ilāha ill-Allāh; Ash-hadu anā Muḥammadan Rasūl-Allāh, Ash-hadu anna Muḥammadan Rasūl-Allāh; Ḥaiya 'alaṣ-Salā(h), Ḥaiya 'alaṣ-Salā(h); Ḥaiya 'alal-Falāḥ, Ḥaiya 'alal-Falāḥ; Allāhu-Akbar, Allāhu-Akbar; Lā ilāha ill-Allāh. (See Ṣahih Al-Bukhāri, Vol.1, Page 334).

Adhkhar or Īdhkhir : A kind of grass well-known for its good smell and is found in Hijāz, Saudi Arabia.

Aḥkām : “Orders”. According to Islāmic law, there are five kinds of orders:

1. Compulsory (Wājib

2. Order without obligation (Mustaḥab

3. Forbidden (Muharram

4. Disliked but not forbidden (Makrūh

5. Legal and allowed (Ḥalāl

'Ajwa : Pressed soft dates (or a kind of dates).

Al-Aḥzāb : The Confederates.

Al-'Amānah : The trust or the moral responsibility or honesty, and all the duties which Allāh has ordained.

Al-'Aqiq : A valley in Al-Madīna about seven kilometers west of Al-Madīna.

Al-‘Awāmir : Snakes living in houses.

Al-Bāḥira : A milking she-camel, whose milk used to be spared for idols and other false deities.

Al-Baidā’ : A place to the south of Al-Madīna on the way to Makka.

Al-Bait-ul-Ma‘mūr : Allāh’s House over the seventh heaven.

Al-Batsh : The Grasp.
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Fātiḥa</td>
<td>The first Sūrah in the Qur’ān.</td>
</tr>
<tr>
<td>Al-Firdaus</td>
<td>The middle and the highest part of Paradise.</td>
</tr>
<tr>
<td>Al-Ghāba</td>
<td>(Literally: the forest) A well-known place near Al-Madina.</td>
</tr>
<tr>
<td>Al-Ghurr-ul-Muḥajjalân</td>
<td>A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.</td>
</tr>
<tr>
<td>Al-Ḥarūṭiya</td>
<td>A special unorthodox religious sect.</td>
</tr>
<tr>
<td>Al-Ḥaṣbā’</td>
<td>A place outside Makka where pilgrims go after finishing all the ceremonies of Ḥajj.</td>
</tr>
<tr>
<td>Al-Ḥijr</td>
<td>The unroofed portion of the Ka‘ba which at present is in the form of a compound towards the north of the Ka‘ba.</td>
</tr>
<tr>
<td>Al-Ḥudaibiyah</td>
<td>A well-known place ten miles from Makka on the way to Jeddah.</td>
</tr>
<tr>
<td>Al-Ḥıtibā’</td>
<td>A sitting posture, putting one’s arms around one’s legs while sitting on the hips.</td>
</tr>
<tr>
<td>Al-Ji‘rāna</td>
<td>A place, few miles from Makka. The Prophet distributed the war booty of the battle of Ḥunain there, and from there he assumed the state of Ḥıram to perform Umra.</td>
</tr>
<tr>
<td>Al-Juhfa</td>
<td>The Miqāt of the people of Shām.</td>
</tr>
<tr>
<td>Al-Kabā‘ir</td>
<td>The biggest sins.</td>
</tr>
<tr>
<td>Al-Kauthar</td>
<td>A river in Paradise (See The Qur’ān, Sūrah No.108).</td>
</tr>
<tr>
<td>Al-Lizām</td>
<td>The settlement of affairs, in the Ḥadīth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.</td>
</tr>
<tr>
<td>Al-Madīna</td>
<td>Well-known town in Saudi Arabia, where the Prophet’s mosque is situated.</td>
</tr>
<tr>
<td>Al-Maghāzi</td>
<td>Plural of Maghza, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of Ghāzi (fighters and warriors in Allāh’s Cause)</td>
</tr>
<tr>
<td>Al-Muḥāṣṣab</td>
<td>A valley outside Makka sometimes called Khaif Banī Kinana.</td>
</tr>
<tr>
<td>Al-Manāṣṣa’</td>
<td>A vast plateau on the outskirts of Al-Madīna.</td>
</tr>
<tr>
<td>Al-Maqām-al-Maḥmūd</td>
<td>The highest place in Paradise, which will be granted to Prophet Muhammad صلى الله عليه وسلم and none else. (See Ḥadīth No. 242, Vol.6, Sahīh Al-Bukhari).</td>
</tr>
<tr>
<td>Al-Marwa</td>
<td>A mountain in Makka, neighbouring the sacred mosque (i.e. Al-Masjid-al-Ḥarām)</td>
</tr>
</tbody>
</table>
Al-Masth-ad-Dajjāl: Pseudo Messiah (See F.N. of V. 6: 158 the Qur’an and also Ḥadīth No.649 and 650, Vol.4, Sahīh Al-Bukhārī).

Al-Masjīd-al-Aqṣa: The most sacred mosque in Jerusalem.

Al-Masjīd-al-Ḥarām: The most sacred mosque in Makka. The Ka’ba is situated in it.

Al-Muta’awwilūn: Those (ones) who form wrong opinions of Kufr about their Muslim brothers.

Al-Qasāma: The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.

Al-Qaswā’: The name of the Prophet’s she-camel.

Al-Qiṣāṣ: Laws of equality in punishment for wounds etc. in retaliation.

Al-Wāṣil: One who keeps good relations with his kith and kin.

Allāhu-Akbar: Allāh is the Most Great.

‘Ama: A female slave.

‘Āmin: O Allāh, accept our invocation.

‘Amma Ba’du: 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.” It is generally translated as “then after”.

An-Najāshi: (Title for the) king of Ethiopia — Negus.

An-Najwa: 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 F.N. of (V.11:18)].(See Sahīh Al-Bukhārī, Vol.3, Ḥadīth No. 621).

Anṣār: The companions of the Prophet from the inhabitants of Al-Madīna, who embraced Islām and supported it and who received and entertained the Muslim emigrants from Makka and other places.


‘Aqīqa: 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. (See Sahīh Al-Bukhārī, The Book of ‘Aqīqa, Vol. 7, Page No. 272).
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Aqra Ḥalqa</td>
<td>It is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.</td>
</tr>
<tr>
<td>'Arafāt</td>
<td>A famous place of pilgrimage on the southeast of Makka about twenty-five kilometers from it.</td>
</tr>
<tr>
<td>Arāk</td>
<td>A tree from which Siwāk (tooth brush) is made.</td>
</tr>
<tr>
<td>'Arīya</td>
<td>(Plural: 'Arīya) Bai'-al-'Arāya is a kind of sale by which the owner of 'Arīya is allowed to sell the fresh dates while they are still over the palms, by means of estimation, for dried plucked dates. (See Sahih Al-Bukhārī, Vol.3, Aḥādīth Nos.389,394 and 397).</td>
</tr>
<tr>
<td>Ar-Rajm</td>
<td>Means (in Islamic law) to stone to death those married persons who commit the crime of illegal sexual intercourse.</td>
</tr>
<tr>
<td>Ar-Ruqya</td>
<td>Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite Sūrat Al-Fāṭihā or any other Sūrah of the Qur’ān and then blow one’s breath with saliva over a sick person’s body-part).</td>
</tr>
<tr>
<td>'Arsh</td>
<td>Compensation given in case of someone’s injury caused by another person.</td>
</tr>
<tr>
<td>'Āsaba</td>
<td>All male relatives of a deceased person, from the father’s side.</td>
</tr>
<tr>
<td>'Ash</td>
<td>A kind of Yemeni cloth that is very coarse.</td>
</tr>
<tr>
<td>Ašhāb Aš-Ṣuffa</td>
<td>They were about eighty men or more who used to stay and have religious teachings in the Prophet’s mosque in Al-Madīna, and they were very poor people.</td>
</tr>
<tr>
<td>Ash-Shiqāq</td>
<td>Difference between husband and wife or any two persons.</td>
</tr>
<tr>
<td>'Āshūrā</td>
<td>The 10th of the month of Muḥarram (the first month in the Islāmic calendar).</td>
</tr>
<tr>
<td>'Aṣr</td>
<td>Afternoon, 'Aṣr prayer time.</td>
</tr>
<tr>
<td>Aš-Ṣaba</td>
<td>Easterly wind.</td>
</tr>
<tr>
<td>As-Sāʾiba</td>
<td>A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur’ān V.5:103).</td>
</tr>
<tr>
<td>Aš-Ṣirāt</td>
<td>Sīrāt : originally means ‘a road’; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.</td>
</tr>
<tr>
<td>At-Tanʿim</td>
<td>A place towards the north of Makka outside the sanctuary from where Makkans may assume the state of Ihrām to perform ‘Umra.</td>
</tr>
<tr>
<td>'Aura</td>
<td>That part of the body which it is illegal to keep naked before others.</td>
</tr>
<tr>
<td>'Awāli-al-Madīna</td>
<td>Outskirts of Al-Madīna at a distance of four or more miles.</td>
</tr>
</tbody>
</table>
Awâqin: (Singular: 'Uqîya: 5 Awâqin = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See Sahîh Al-Bukhâri, Vol. 2, Hadîth No. 526).

Awsuq: Plural of Wasq, which is a measure equal to 60 Ṣâ‘ = 135 kgms. (approx). It may be less or more.

'Âyât: Proofs, evidences, verses, lessons, signs, revelations, etc.


Azlâm: Literally means “arrows”. Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islâmic Period of Ignorance.

Badana: (Plural: Budn). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makka.

Bâdhaq: A kind of alcoholic drink prepared from grapes.

Badr: A place about 150 kilometers to the south of Al-Madîna, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.

Bai'a (pledge): A pledge given by the citizens etc. to their Imâm (Muslim ruler) to be obedient to him according to the Islámic religion.

Bait-ul-Maqdis: Bait literally means ‘House’: a mosque is frequently called Baitullâh (the House of Allâh). Bait-ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in the Islâmic world; the first and second being Al-Masjid Al-Harâm at Makka and the mosque of the Prophet صلى الله عليه وسلم at Al-Madîna, respectively.

Bait-ul-Midras: A place in Al-Madîna (and it was a Jewish centre).

Bâlâm: Means an ox.

Banû Al-Aṣfar: The Byzantines.

Baqi‘: The cemetery of the people of Al-Madîna; many of the companions of the Prophet صلى الله عليه وسلم are buried in it.

Barraḥ: Pious.

Bid‘a: Heresy (or any innovated practice in religion).

Bint Labûn: Two years old she-camel.

Bint Makhâḍ: One year old she-camel.

Bu‘âth: A place about two miles from Al-Madîna where a battle took place before Islâm between the Anṣâr tribes of Al-‘Aus and Al-Khazraj.
**Burâq** : An animal bigger than a donkey and smaller than a horse on which the Prophet went for the *Mi`râj*. (The Ascent of the Prophet to the heavens.)

**Burd, Burda** : A black square narrow dress.

**Burnus** : A hooded cloak.

**Burud** : Plural of *Barîd*. One *Barîd* equal to 3 *Farsakh* = 12 miles.

**Buțhan** : A valley in Al-Madîna.

**Caliph** : The *Imâm* or the Muslim ruler.

**Caliphate** : The Muslim state.

**Daghâbis** : Snake cucumbers. It is a plural of *Daghbûs*.

**Daiyân** : Allâh; it literally means the One Who judges people from their deeds after calling them to account.

**Dajjâl** : Pseudo Messiah (*Al-Masîh-ad-Dajjâl*) (See F.N. of V. 6: 158 the Qur’ân and also *Hadîth* No.649 and 650, Vol.4, *Ṣaḥîḥ Al-Bukhârî*).

**Dâniq** : A coin equal to one sixth of a Dirham.

**Dâr-al-Qada’** : Justice House (court).

**Day of Nafr** : The 12th or 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at ‘Arafât, Al-Muzdalifa and Mina.

**Dhât-un-Nîtâqain** : Asmâ’, the daughter of Abû Bakr . It literally mean a woman with two belts. She was named so by the Prophet .

**Dhaw-ul-Arhem** : Kindred of blood.

**Dhimmi** : A non-Muslim living under the protection of an Islâmıc government.

**Dhû-Mahram** : A whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle etc.); or her own husband.

**Dhû-Tuwa** : It is one of the valleys (districts) of Makka and there is a well-known well in it. In the lifetime of the Prophet Makka was a small city and this well was outside its precincts. Nowadays Makka is a larger city and the well is within its boundaries.

**Dhul-Hijja** : The twelfth month in the Islâmıc calendar.

**Dhul-Hulaifa** : The *Miqât* of the people of Al-Madîna now called ‘Abyâr ‘Alî.

**Dhul-Khalaṣa** : Al-Ka‘ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath’âm and Bajaila).

**Dhul-Qa’da** : The eleventh month of the Islâmıc calendar.
Dhul-Qarnain: A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân. (V.18:83)

Dīhāj: Pure silk cloth.

Dīnār: An ancient gold coin.

Dirham: A silver coin weighing 50 grains of barley with cut ends.

Diya: (Plural: Diyāt) Blood-money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Duha: Forenoon.

'Eid-al-Adha: The four days' festival of Muslims starting on the tenth day of Dhul-Hijja (month).

'Eid-al-Fitr: The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân immediately. Fitr literally means 'breaking the Saum (fast).’ Muslims observe observe Saum (fast) the whole of Ramadân, the ninth month of the Islâmî calendar and when Shawwâl comes, they break their Saum (fast).

Fadak: A town near Al-Madîna.

Fâhish: One who talks evil.

Fai': War booty gained without fighting.

Fajr: Dawn or early morning before sunrise, or morning Salât (prayer).

Faqîh: A learned man who can give religious verdicts.

Farâ'iḍ: Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân (1/2, 1/4, 1/3, 1/6 1/8, 2/3). [V.4:11, 12, 176]

Faraq: A bowl for measuring.

Farīda: (Plural: Farā'iḍ) An enjoined duty.

Farrûj: A Qabâ’ opened at the back.

Farsakh: A distance of three miles (approx). 1 mile = 6000 Dora = 1760 yards = 1.6 kilometre.

Fatât: A female slave or a young lady.

Fidya: Compensation for a missed or wrongly practised religious ceremony, usually in the form of money or foodstuff or offering (animal).

Gharar: The sale of what is not present; e.g. of unfished fish.

Ghâzî: A Muslim warrior returning after participation in Jihâd (Islâmî holy war).
**Ghazwa**: (Plural: Ghazawát). A holy war in the cause of Allâh consisting of a large army unit with the Prophet himself leading the army.

**Ghazwat-ul-Khandaq**: 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.

**Ghâira**: This word covers a wide meaning: jealousy as regards women, and also it is a feeling of great fury and anger when one’s honour and prestige is injured or challenged.

**Ghulâl**: Stealing from the war booty before its distribution.

**Ghuraf**: Special abodes.

**Ghusl**: Taking a bath in ceremonial way. This is necessary for one who is Junub, and also on other occasions. This expression ‘taking a bath’ is used in this book with the special meaning of Ghusl mentioned here.

**Hâdath** (Small): Passing wind or urine or answering the call of nature.

**Hâdath** (Big): Sexual discharge.

**Hadîth**: The statements of the Prophet ; i.e. his sayings, deeds, and approvals, etc..

**Hady**: An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

**Hâis**: A dish made of cooking-butter, dates and cheese.

**Hajj**: Pilgrimage to Makka.

**Hajj-al-Akbar**: The day of Nahr (i.e the 10th of Dhul-Hijja).

**Hajj-al-Asghar**: ‘Umra.

**Hajjat-ul-Wadâ’**: The last Hajj of the Prophet , the year before he died.

**Hajj At-Tamattu’** and **Al-Qirân**: Hajj performed with ‘Umra preceding it. For details, see Sahîh Al-Bukhâri, the Book of Hajj, Vol.2.

**Hâjj Mabrûr**: Hajj accepted by Allâh for being perfectly performed according to the Prophet’s Sunna and with legally earned money.

**Hâjjâm**: One who performs cupping.

**Hâlâl**: Lawful.

**Hanîf**: Pure Islamic Monotheism (worshipping Allâh Alone and nothing else).

**Hantâ**: An expression used when you don’t want to call somebody by her name. (It is used for calling a female).
| **Hanūt**       | A kind of scent used for embalming the dead. |
| **Harām**      | Unlawful, forbidden and punishable from the viewpoint of religion. |
| **Haram**      | Sanctuaries of Makka and Al-Madinā. |
| **Haraurâ’**   | A town in Iraq. |
| **Harba**      | A short spear. |
| **Harj**       | Killing. |
| **Harra**      | A well-known rocky place in Al-Madinā covered with black stones. |
| **Hasir**      | A mat that is made of leaves of date-palms and is as long as (or longer than) a man’s stature. |
| **Ḥawāla**     | The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it. |
| **Ḥawāzin**    | A tribe of Quraish. |
| **Ḥayā’**      | This term covers a large number of concepts. It may mean ‘modesty’, ‘self-respect’, ‘bashfulness’, ‘honour’, etc. Ḥayā’ is of two kinds: good and bad; the good Ḥayā’ is to be ashamed to commit a crime or a thing which Allāh and His Messenger has forbidden, and bad Ḥayā’ is to be ashamed to do a thing, which Allāh and His Messenger ordered to do. (See Sahih Al-Bukhārī, Vol. 1, Ḥadīth No.8). |
| **Ḥilāb**      | A kind of scent. |
| **Hima**       | A private pasture. |
| **Ḥimyān**     | A kind of belt, part of which serves as a purse to keep money in it. |
| **Ḥinna**      | A kind of plant used for dyeing hair etc. |
| **Ḥiqqa**      | A three years old she-camel. |
| **Ḥirā’**      | A well-known cave in a mountain near Makka. |
| **Ḥouris**     | Very fair females created by Allāh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. |
| **Hubal**      | The name of an idol in the Ka’ba in the Pre-Islāmic Period of Ignorance. |
| **Hubla**      | A kind of desert tree. |
| **Ḥudā’**      | Chanting of camel-drivers keeping time of camel’s walk. |
| **Ḥudūd**      | (Plural of Ḥadd) Allāh’s boundary limits for Ḥalāl (lawful) and Ḥarām (unlawful). |
**Hujra** : Courtyard or a room. (See *Lisân-e-‘Arab*).

**Hukm** : A judgement of legal decision (especially of Allah).

**Hums** : The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, “We are the people of Allah and we shall not go out of the sanctuary of Makka.” They thought themselves superior to the other people.

**Hunain** : A valley between Makka and Ta’if where the battle took place between the Prophet and Quraish pagans.

**‘Iddah** : Allah’s prescribed period for divorce and marriage, etc. (See the Qur’an, *Sūrat 65*).

**Iftâr** : The opposite of *Saum* (fasting), (breaking the fast).

**Iḥrām** : A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of Umra and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing Hajj or Umra. Then *Talbiya* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one’s waist; and the other (2) *Ridâ’*: worn round the upper part of the body.

**Iḥsân** : The highest level of deeds and worship. (perfection i.e. when you worship Allah 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).

**Ilâ’** : The oath taken by a husband that he would not approach his wife for a certain period.

**Iliyâ’** : Jerusalem.

**Imâm** : The person who leads others in the *Ṣalât* (prayer) or the Muslim Caliph (or ruler).

**Imân** : Faith, Belief.

**Imlâs** : An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

**Inbijânîya** : A woollen garment without marks.

**Iqâma** : The statements of the *Adhân* are recited reduced so that the statements that are expressed twice in the *Adhân* are recited once in *Iqâma* except the last utterance of ‘Allâhu-Akbar.’ The prayer is offered immediately after *Iqâma* has been pronounced.
Iqâmat-as-Salât: The performance of Salât (prayers). This is not understood by many Muslims. It means:

(A) Each and every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for Salât (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfilment of this obligation by the Muslims under his authority.

(B) To offer the Salât (prayers) in a way just as Prophet Muḥammad ﷺ offered it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he ﷺ has said: "Offer your Salât (prayers) the way you see me offering them."

Please see Aḥādīth Nos. 702, 703, 723, 786, 787, Vol. 1, Sâḥîth Al-Bukhârî for the Prophet's way of offering Salât (prayer), in the Book of Characteristics of the Salât (prayer) and that the Salât (prayer) begins with Takbîr (Allâhu-Akbar) with the recitation of Sûrat Al-Fâtiha etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with Taslîm.

′Ishâ: Late evening Salât (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

Ishtimâl-as-Sammâ: The wearing of clothes in the following two ways:
1. To cover one shoulder with a garment and leave the other bare.
2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one's private parts.

Istabraq: Thick Dîbâj (pure silk cloth).

Istihâda: Bleeding from the womb of a woman in between her ordinary periods. (See Sâḥîth Al-Bukhârî, Vol. 1, Hadîth No. 303 and Chapter No. 10, Page No. 183).

Istihsân: To give a verdict with a proof from one's heart (only) with satisfaction, and one cannot express it [only Abû Ḥanîfa and his pupils say so but the rest of the Muslim religious scholars of Sunna (and they are the majority) do not agree to it].

Istikhâra: A Salât (prayer) consisting of two Rak'at in which the praying person appeals to Allâh to guide him on the right way, regarding a certain deed or situation with which one is confronted. (See Hadîth No. 263, Vol. 2, Hadîth No. 391, Vol. 8, Hadîth No. 487, Vol. 9, Sâḥîth Al-Bukhârî).

Istisqâ: A Salât (prayer) consisting of two Rak'at, invoking Allâh for rain in seasons of drought,
**I'tikâf** : Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.

**Izâr** : A sheet worn below the waist to cover the lower half of the body.

**Jadha‘a** : A four years old she-camel.

**Jalîl** : A kind of good smelling grass grown in Makka.

**Jam** : Al-Muzdalifa, a well-known place near Makka.

**Jamra** : A small stone-built pillar in a walled place. There are three Jamra situated at Mina. One of the ceremonies of Ḥajj is to throw pebbles at these Jamra on the four days of ’Eid-al- Ḥadha at Mina.

**Jamrat-al-’Aqaba** : One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makka.

**Janâba** : The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform Ghusl (i.e. have a bath) or do Tayammum, if a bath is not possible.

**Janîb** : A good kind of date.

**Jihâd** : Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh’s Word (i.e. Islâm) superior. Jihâd is regarded as one of the fundamentals of Islâm.

**Jimâr** : Plural of Jamra.

**Jinn** : A creation, created by Allâh from fire, like human beings from mud, and angels from light.

**Jizya** : Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See Sahîh Al-Bukhâri, Vol. 4, Page No. 251, Chapter 21, and Ahâdîth No. 384, 385 and 386.]

**Jubba** : A cloak.

**Jumada-ath-Thânîya** : Sixth month of the Islâmic calendar.

**Jumu‘a** : Friday.

**Junub** : A person who is in a state of Janâba.

**Jurhum** : Name of an Arab tribe.

**Ka‘ba** : A square stone building in Al-Masjid-al-Ḥarâm (the great mosque at Makka) towards which all Muslims turn there faces in Ṣalât (prayer).
**Kafāla** : The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

**Kāfir** : The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).

**Kanz** : Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur’ân V. 9:34).

**Kasafat** : An Arabic verb meaning “eclipsed”, used for a solar eclipse: *Ash-Shamsu Kasafat* (the sun eclipsed).

**Katm** : A plant used for dyeing hair.

**Kauthar** : See *Al-Kauthar*.

**Khaḍira** : A kind of vegetation.

**Khaibar** : A well-known town in the north of Al-Madina.

**Khalil** : The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet صلی الله عليه وسلم had only one *Khalil*, i.e. Allâh, but he had many friends.

**Khalūq** : A kind of perfume.

**Khamīṣa** : A black woollen square blanket with marks on it.

**Kharāj** : *Zakât* imposed on the yield of the land (1/10th or 1/20th).

**Khasafa** : An Arabic word meaning “eclipsed” used for lunar eclipse: *Al-Qamaru Khasafa* (the moon eclipsed).

**Khawārij** : The people who dissented from the religion and disagreed with the rest of the Muslims.

**Khazīr** : A special type of dish prepared from barley-flour and meat-soup.

**Khazīra** : A special dish prepared from white flour, fat etc.

**Khuff** : Leather socks.

**Khul’** : (A kind of divorce) the parting of a wife from her husband by giving him a certain compensation, or to return back the *Mahr* which he gave her.

**Khumra** : A small mat just sufficient for the face and the hands [on prostrating during *Sālāt* (prayers)].

**Khumus** : One-fifth of war booty given in Allâh’s Cause etc. (The Qur’ân, V.8:41).

**Khutba** : Religious talk (sermon).

**Khutba of Nikāh** : A speech delivered at the time of concluding the marriage contract.
Kohl: Antimony eye powder.

Kūfa: A town in 'Irāq.

Kufr: It is basically disbelief in any of the articles of Islāmic Faith and they are: to believe in Allāh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e. Divine Preordainments whatever Allāh has ordained must come to pass).

Kuniya: Calling a man, '0 father of so-and-so!' or calling a woman, '0 mother of so-and-so!' This is a custom of the Arabs.

Kusūf: Solar eclipse.

Lā ilāha ill-Allāh: None has the right to be worshipped but Allāh.

Lailat-ul-Qadr: One of the odd last ten nights of the month of Šaum (fasting) (i.e. Ramadān), Allāh describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Holy Qur'ān, etc. will get a reward better than worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ān Sūrat 97 (V.97: 1-5)]. (See Šāhīt Al-Bukhārī, Vol. 3, Hadīth No. 231 and Chapter No.2).

Labbaika wa sa' daika: I respond to your call; I am obedient to your orders.

Lāt & 'Uzza: Well-known idols in Hijāz which used to be worshipped during the Pre-Islāmic Period of Ignorance.

Li'ān: An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. (The Qur'ān, Sūrat Nūr,24 :6,7,8,9.).

Luqāta: Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.

Mabrūr (Hajj): Accepted by Allāh for being perfectly performed according to the Prophet's legal ways and with legally earned money.

Maghāfir: A bad smelling gum.

Maghrīb: Sunset, evening Šalāt (prayer).

Mahr: Bridal-money given by the husband to the wife at the time of marriage.

Mahram: See Dhū-Mahram.

Makrūh: Not approved of, undesirable from the point of view of religion, although not punishable.

Mamlūk: A male slave.
Manâsik (of Ḥajj and ‘Umra) : [i.e. Ḳurāni (i.e. Iḥrām); Ṭawāf of the Ka’ba and Sa’y of Aṣ-Ṣafā and Aṣ-Ṣâfâ; stay at ‘Arafât, Muzdalîfâ and Mina; Ramî of Jamrât; slaughtering of Hady (animal) etc. For details, see The Book of Ḥajj and ‘Umra, Šaḥîḥ Al-Bukhârî, Vol.2-3.

Ma’nīḥa : (Plural: Ma’nâ ’iḥ) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Maqâm ʿIbrâhîm : (The place) the stone on which Ibrâhîm (Abraham) stood while he and Ismâîl (Ishmael) were building the Ka’ba.

Má ʿšâ’ Allâh : An Arabic sentence meaning literally, “What Allâh wish,” and it indicates a good omen.

Mashrubâ : Attic room.

Masjid : Mosque.

Mathâni : Oft repeated Verses of the Qur’ân, and that is Sûrat Al-Fâtiḥa, recited repeatedly in the Ṣalât (prayer).

Maula : It has many meanings. Some are: a manumitted slave, or a master or the Lord (Allâh).

Maulâya : My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).

Mayâthir : Silk cushions.

Miṣjannah : A place at Makka.

Miṣnâ : A place outside Makka on the road to ‘Arafât. It is five miles away from Makka and about 10 miles from ‘Arafât.

Miqâṭ : (Plural: Mawâqît) One of the several places specified by the Prophet for the people to assume Iḥrām at, on their way to Makka, when intending to perform Ḥajj or ‘Umra.


Mi’râj : The Ascent of the Prophet to the heavens (by soul and body). (See Ḥadîṯ No. 345, Vol. 1, Ḥadîṯ No. 429, Vol. 4 and Ḥadîṯ No. 227, Vol. 5, Šaḥîḥ Al-Bukhârî). [Also see (V. 53:12) the Qur’ân]

Mi’râj : A place where dates are dried.

Miṣr : Egypt.

Miṣwâk : A tooth brush made of Arâk-tree roots.
Mithqāl: A special kind of weight (equals $\frac{2}{7}$ grams approx., used for weighing gold). It may be less or more. [20 Mithqāl = 94 grams approx.]

Mu'arras: A place nearer to Mina than Ash-Shajara.

Mu'adh-dhin: A call-maker who pronounces the Adhān loudly calling people to come and perform the Ṣalāt (prayer).

Mu'awwidhāt: i.e. Sūrat Al-Falaq (113) and Sūrat An-Nās (114). [The Qur'ān].

Mubashshirāt: Glad tidings. [See the F.N. of (V. 10:64), Ṣāhih Al-Bukhārī, Vol. 9, Hadith No. 119].

Mubiqāt: Great destructive sins.

Mudabbar: A slave who is promised by his master to be manumitted after the latter's death.

Mūdd: A measure of two-thirds of a kilogram (approx.) It may be less or more.

Mufassal or Mufassalāt: The Sūrah starting from Qāf to the end of the Holy Qur'ān (i.e. from No. 50 to the end of the Qur'ān, No. 114).

Muhājir: Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet صلى الله عليه وسلم before the conquest of Makka and also the one who emigrates for the sake of Allāh and Islām and also the one who quits all those things which Allāh has forbidden.

Muharram: The first month of the Islāmīc calendar.

Muḥkam: Qur'ānic Verses the orders of which are not cancelled (abrogated).

Muḥrim: One who assumes the state of Iḥrām for the purpose of performing the Ḥajj or ‘Umra.

Muḥrima: A female in the state of Iḥrām.

Muḥṣar: A Muḥrim who intends to perform the Ḥajj or ‘Umra but cannot because of some obstacle.

Mujāhid: (Plural: Mujāhidūn) A Muslim warrior in Jihād.

Muqazziz: A Qā'if: a learned man who reads the foot and hand marks.

Mujtahidūn: Independent religious scholars who do not follow religious opinions except with proof from the Qur'ān and the Prophet's Sunna, from all over the Muslim world.

Mukātab: A slave (male or female) who binds himself (or herself) to pay a certain ransom for his (or her) freedom.

Mulā‘ana: The act of performing Li‘ān.
**Mulḥidūn** : Heretical.

**Muqaiyar** : A name of a pot in which alcoholic drinks used to be prepared.

**Muṣalla** : A praying place.

**Mushrikūn** : Polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and His Messenger Muḥammad صلى الله عليه وسلم.

**Mustahāda** : A woman who has bleeding from the womb in between her ordinary periods.

**Mut‘a** : A temporary marriage which was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated).

**Mutafāḥḥish** : A person who conveys evil talk.

**Mu’takīf** : One who is in a state of I’tikāf.

**Mutashābihát** : Qur’anic Verses which are not clear and are difficult to understand.

**Mitras** : A Persian word meaning “don’t be afraid.”

**Muttaqūn** : Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

**Muzābana** : The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

**Muzaffat** : A name of a pot in which alcoholic drinks used to be prepared.

**Muzdalifa** : A place between ‘Arafa and Mina where the pilgrims while returning from ‘Arafa, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the *Maghrib* and ‘Ishā prayers (together) there.

**Nabīdīh** : Water in which dates or grapes etc. are soaked and is not yet fermented.

**Nādiha** : A camel used for agricultural purposes.

**Nady** : A part of an arrow.

**Nafir** (day of) : The 12th and 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at ‘Arafa, Al-Muzdalifa and Mina.

**Nahd** : Sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares.
Nahr: (Literal: slaughtering of the camels only and is done by cutting carotid artery at the root of the neck); the day of Nahr is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrifices.

Namíma: (Calummines) conveyance of disagreeable false information from one person to another to create hostility between them.

Naqíb: A person heading a group of six persons in an expedition; a tribal chief.

Naqîr: A name of a pot in which alcoholic drinks used to be prepared.

Naşîl: A part of an arrow.

Nawâfîl: (Plural of Nâfîla) Optional practice of worship in contrast to obligatory (Farîda).

Nikâh: Marriage (wedlock) according to Islamic law.

Nişâb: Minimum amount of property liable to payment of the Zakât e.g. Nişâb of gold is twenty (20) Mîthqâl i.e. approx. 94 grams; Nişâb of silver is two hundred (200) dirhams, i.e. approx. 640 grams; Nişâb of food-grains and fruit is 5 Awsuq i.e. 673.5 kgms. Nişâb of camels is 5 camels; Nişâb of cows is 5 cows; and Nişâb of sheep is 40 sheep, etc.

Nûn: Fish.

Nusk: Religious act of worship.

Nușub: Singular of Anşâb. An-Nușub 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 honour them, or to expect some benefit from them.

Nusuk: A sacrifice.

Prophet: A person who is inspired divinely.

Qabâ': An outer garment with full length sleeves.

Qadar: Divine Preordainment.

Qalîb: A well.

Qâri': Early Muslim religious scholars were called Qurrâ' (plural of Qâri' — this word is also used for a person who knows the Qur'an by heart). The plural is Qurrâ'. The Qurrâ' were teachers of the early Muslims.

Qârin: One who performs Hajj-al-Qirân.

Qarn-al-Manâzil: The Miqât of the people of Najd. It is situated on the way to Makka. (Now As-Sail-al-Kabeer)
Qasab: Pipes made of gold, pearls and other precious stones.

Qatifa: Thick soft cloth.

Qattat: 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).

Qiblah: The direction in which all Muslims turn their faces in Salat (prayers) and that direction is towards the Ka'ba in Makka (Saudi Arabia).

Qil and Qal: Sinful, useless talk (e.g. backbiting, lies, etc.).

Qintar: A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.

Qiram: A thin marked woollen curtain.

Qirat: A special weight; sometimes a very great weight like Uhud mountain. 1 Qirat = 1/2 Danniq & 1 Danniq = 1/6 Dirham.

Qissi: A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called Qiss.

Qitham: A plant disease which causes fruit to fall before ripening.

Qiyam: The standing posture in Salat (prayer).

Qiyas: Verdicts and judgements given by the Islamic religious scholars. These are given on the following proofs respectively:-(A) From the Qur'an; (B) From the Prophet's Sunna. (C) From the unanimously accepted verdict of the Mujtahidun; (D) Qiyas: i.e. the verdict given by a Mujtahid who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم . Qiyas is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.

Qubah: A place on the outskirts of Al-Madina. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak'at SaIdt (prayer) is regarded as a performance of 'Umra in reward according to the Prophet’s saying.

Qudhadh: A part of an arrow.

Qumqum: A narrow headed vessel.

Quniit: An invocation in the Salat (prayer).

Quraish: One of the greatest tribes in Arabia in the Pre-Islamic Period of Ignorance. The Prophet Muhammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islam came.

Quraishi: A person belonging to the Quraish (well-known Arab) tribe.
Rabb : Lord, Owner (it is also one of the Names of Allâh).
Rabbuka : Your Lord, Your Master.
Rabi'-ul-Awwal : Third month of the Islâmic calendar.
Râdhila : A 'she-camel used for riding. (Literally means: a mount to ride).
Raiyân : The name of one of the gates of Paradise through which the people who often observe Şaum (fasts) will enter.
Rajab : The seventh month of the Islâmic calendar.
Rajaz : Name of poetic metre.
Rak 'a : The Şalât (prayer) of Muslims consists of Rak 'at (singular: Rak 'a), which consists of one standing, one bowing and two prostrations.
Ramadân : The month of observing Şaum (fasts). It is the ninth month of the Islâmic calendar. In it the Holy Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of Qadr and in it also occurred the great decisive battle of Badr.
Ramal : 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 'ba, and is to be done by the men only and not by the women.
Ramy : The throwing of pebbles at the Jimâr at Mina.
Riba (Usury) : Usury, which is of two major kinds: (a) Riba Nasî'a, i.e. interest on lent money; (b) Riba Fadî, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.
Ridâ' : A piece of cloth (sheet etc.) worn around the upper part of the body.
Rikâz : Buried wealth (from the pre-Islâmic period).
Rûh-ullâh : According to the early religious scholars from among the companions of the Prophet صلى الله عليه وسلم and their students and the Mujtahidân, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (Bait-ullâh ﷺ), (ii) Allâh's Messenger; (iii) Allâh's slave ('Abdullâh ﷺ); (iv) Allâh's spirit (Rûh-ullâh ﷺ) etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable near Him and similarly Allâh’s spirit may be understood as the spirit
of Allah, in fact, it is a soul created by Allah, i.e. 'Iesa (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).

(B) But when one of the two is Allah and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allah, e.g., (i) Allah's Knowledge ('Ilmullâh علم الله); (ii) Allah's Life (Hayâtullâh حياة الله); (iii) Allah's Statement (Kalâmullâh كلام ذات الله); (iv) Allah's Self (Dhâtullâh ذات الله) etc.

_Ruqba_ : A kind of gift in the form of a house given to somebody to live in as long as he is alive.

_Şâ‘_ : A measure that equals four _Mûdd_ (3 kg. approx).

_Sab‘a-al-Mathâni_ : The seven repeatedly recited Verses i.e. _Sûrat Al-Fâtiha_.

_Şabâhâh_ : An exclamation indicating an appeal for help.

_Şâbi‘ûn_ : A passed nation used to live in 'Iraq say _Lâ Ilâha ill-Allâh_ (none has the right to be worshipped but Allah) and used to read _Az-Zabûr_ (The Psalms of the _Şâbi‘ûn_ ) and they were neither Jews nor Christians.

_Sa‘dân_ : A thorny plant suitable for grazing animals.

_Sâdaqa_ : Anything given in charity.

_Safa and Marwa_ : Two mountains at Makka neighbouring _Al-Masjid-Al-Ḥarâm_ (the sacred mosque) to the east. One who performs _‘Umra_ and _Ḥajj_ should walk seven times between these two mountains and that is called ‘_Sa‘y_’.

_Şahbâ‘_ : A place near Ḵaibar.

_Şahw_ : Forgetting (here it means forgetting how many _Rak‘at_ a person has prayed in which case he should perform two prostrations of _Şahw_).

_Şahûr_ : A meal taken at night before the _Fajr_ (morning) prayer by a person observing _Ṣaum_ (fast).

_Sakinah_ : Tranquillity, calmness, peace and reassurance etc.

_Salab_ : Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

_Salaf_ : A sale in which the price is paid at once for goods to be delivered later.

_Salam_ : Synonym of _Salaf_.

_Sami‘ Allâhu liman ḥamidah_ : Allah heard him who sent his praises to Him.
Samur: A kind of tree.
Sanah: Means ‘good’ in the Ethiopian language.
Sariya: A small army-unit sent by the Prophet for Jihād, without his participation in it.
Sarif: A place six miles away from Makka.
Sawiq: A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
Sa’y: The going for seven times between the mountains of Aṣ-Ṣafa and Al-Marwa in Makka during the performance of Hajj and ‘Umra.
Sayyid: Master (it is also used as a title name of the descendants of the Prophet).
Sayyidi: My master.
Sha’bān: The eighth month of the Islamic calendar.
Shām: The region comprising Syria, Palestine, Lebanon and Jordan.
Shawwāl: The tenth month of the Islamic calendar.
Shighār: A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.
Shirāk: A leather strap.
Shirk: Polytheism and it is to worship others along with Allāh. (See the Appendix II at the end of the Book).
Shuf’a: Pre-emption.
Ṣiddiq and Siddiqūn: Those followers of the Prophets who were first and foremost to believe in them (See the Qur’an, V.4:69).
Sidr: Lote tree (or Nabk tree).
Sidrat-ul-Muntaha: A Nabk tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)
Ṣiffn (battle of): A battle that took place between ‘Ali’s followers and Mu’āwiya’s followers at the river of the Euphrates in Iraq.
Siwāk: A piece of a root of a tree called Al-Arāk, used as a toothbrush.
Subḥān Allāh: To honour Allāh and make Him free from all that (unsuitable evil things) that are ascribed to Him (or Glorified be Allāh).
Suḥūliya: A cotton cloth, its name is derived from the name of a village in Yemen called Suhūl.
Sundus: A kind of silk cloth.
Sunna (legal ways) : Literally means: legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله عليه وسلم, that have become models to be followed by the Muslims.

Sutra : An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering Ṣalāt (prayer) to act as a symbolical barrier between him and the others.

Ṭāba (Taiba) : Another name for Al-Madīna.

Tabūk : A well-known town about 700 kilometers north of Al-Madīna.

Ṭāghūt : The word Ṭāghūt 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. ‘Īesā (Jesus), Messengers of Allāh, who were falsely worshipped and taken as Ṭāghūts. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud : Night optional prayer offered at any time after ‘Īshā prayer and before the Fajr prayer.

Taḥnik : It is the Islāmic customary process of chewing a piece of date etc. and putting a part of its juice in the child’s mouth and pronouncing Adhān in child’s ears, etc. (See Sahih Al-Bukhāri, the Book of ‘Aqīqa, Vol. 7, Page No. 272).

Taiba : One of the names of Al-Madīna city.

Ṭā’if : A well-known town near Makka.

Tabbīr : Saying Allāhu-Akbar (Allāh is the Most Great).

Tabbīra : A single utterance of Allāhu-Akbar

Tabīna : A dish prepared from flour and honey.

Tabīya : Saying Labbaik, Allāhumma Labbaik (O Allāh! I am obedient to Your Orders, I respond to Your Call).

Taqlīd : Putting coloured garlands around the necks of Budn (animals for sacrifice).

Tarawīḥ : Optional Ṣalāt (prayers) offered after the ‘Īshā prayers on the nights of Ramaḍān. These may be performed individually or in congregation.

Tarībat Yamīnuka : (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.

Tarヴィya (day of) : The eighth day of Dhul-Ḥijja, when pilgrims start going to Mina.
Tashah-hud: The recitation of the invocation: *At-tahiyatu lillâhi...* (upto) ... *wa ash-hadu anna Muḥammadan Rasûl-ullâh*, while in *Qū‘ûd*, i.e. sitting posture in *Ṣalât* (prayer). [See *Ṣaḥīḥ Al-Bukhârî*, Vol. 1, *Ḥadîth* No. 794, and it also means: to testify *Lâ ilāha ill-Allâh wa anna Muḥammadan Rasûl Allâh* (none has the right to be worshipped but Allâh and Muḥammad is the Messenger of Allâh).

Tashmit: May Allâh bestow His Blessings upon you.

Tashrîq (days of): 11th, 12th and 13th of Dhul-Ḥi‘āja.

Taslîm: On finishing the *Ṣalât* (prayer), one turns one’s face to the right and then to the left saying, *Assalamu ‘Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you), and this action is called *Taslîm*.

Tauhîd (Islâmic Monotheism): It has three aspects; A, B and C:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyya*: 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 Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Uluhiyya*: 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 Allâh.

(C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ‘ was-Ṣifār*: To believe that: (i) we must not name or qualify Allâh except with what He or His Messenger has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must confirm Allâh’s all qualifications which Allâh has stated in His Book (the Qur’ân) or mentioned through His Messenger (Muḥammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur’ân. (V. 20 : 5): “The Most Beneficent (i.e. Allâh) *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 ‘Arafât (*Hajj*, i.e. 9th Dhul-Ḥi‘âja) 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-Dhâtihī*), “There is nothing like unto Him, and He is the All-Hearer, the All-Seeer.” (The Qur’ân, V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allâh 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 Allah is over their hands." (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrâhim (Abraham), Mûsa (Moses) and ʿIesa (Christ) till the last of the Prophets, Muḥammad صلى الله عليه وسلم. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men.

These three aspects of Tauḥîd are included in the meanings of La ilâha ill-Allâh (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh’s Messenger Muḥammad صلى الله عليه وسلم: Wajûb Al-Ittebâ‘ and it is a part of Tauḥîd-al-Uluhîyya. This is included in the meaning: “I testify that Muḥammad صلى الله عليه وسلم is the Messenger of Allâh” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger صلى الله عليه وسلم”. [See the Qur’ân (V. 59:7) and (V. 3:31)].

Ťawâf : The circumambulation of the Ka‘ba.

Ťawâf-al-Ifâda : The circumambulation of the Ka‘ba by the pilgrims after they come from Mina on the tenth day of Dhul-Ḥijja. This Ťawâf is one of the essential ceremonies (Rukn) of the Ḥajj.

Ťawâf-ul-Wâdâ‘ : The Ťawâf made before leaving Makka.

Tayammum : To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wuḍū‘) and Ghusl (in case of Janaba etc.) See Sahîh Al-Bukhârî, Vol. 1, Ḥadîth No. 334 and 340.


Tharîd : A kind of meal, prepared from meat and bread.

Thaur : A well-known mountain in Al-Madâ‘ina.

Tilâ‘ : A kind of alcoholic drink prepared from grapes.

Tubbân : Shorts that cover the knees (used by wrestlers).

Ťulaqâ‘ : Those persons who had embraced Islâm on the day of the conquest of Makka.

Ťûr : A mountain.
Uhud: A well-known mountain in Al-Madina. One of the great battles in the Islamic history took place at its foot. This battle is called Ghazwa Uhud.

Umm-al-Walad: A slave-woman who begets a child for her master.

'Umra: A visit to Makka during which one performs the Tawaf around the Ka'ba and the Sa'y between As-Safa and Al-Marwa. (See Sahih Al-Bukhari, Vol. 3, Page 1).

'Umra: Synonym of Ruqba.

Uqlya: Synonym of Ruqba.

'Urfut: The tree which produces Maghafir.


Waihaka: 'May Allah be Merciful to you.'

Wailaka: 'Woe upon you!'

Walâ': A kind of relationship (between the master who freed a slave and the freed slave).

Wali: (Plural: Auliyâ) Protector, Guardian, Supporter, Helper, Friend etc.

Walîma: The marriage banquet.

Waqf: Religious endowment.

Wars: A kind of perfume.

Wasâya: Wills or testaments.

Wasq: (Plural: Awsaq or Awsuq) A measure equal to 60 ٍ= 135 kg. approx. It may be less or more.

Wişâl: Observing Saum (fast) for more than one day continuously.

Witr: An odd number of Rak'at with which one finishes one's Salât (prayers) at night after the night prayer or the 'Ishâ' prayer.

Yakhsifân: Eclipse.

Yalamlam: The Miqât of the people of Yemen.

Yamâma: A place in Saudi Arabia towards Najd.

Yaqîn: Perfect absolute Faith.

Yarmûk: A place in Shâm.

Yathrib: One of the names of Al-Madina.
Zakāt : A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakāt of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakāt is obligatory as it is one of the five pillars of Islām. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Ṣaḥīḥ Al-Bukhārī, Vol. 2, Book of Zakāt (24)].


Zam-zam : The sacred well inside the Ḥaram (the grand mosque) at Makka.

Zanādiqā : Atheists.

Zarnab : A kind of good smelling grass.

Zuhr : Noon, mid-day Ṣalāt (prayer) is called Zuhr prayer.
APPENDIX II

In the Name of Allâh, the Most Beneficent, the Most Merciful

WHY ALLâH SENT PROPHETS AND MESSENGERS?

Ever since people innovated the dogma of Shirk, (i.e. joining others in worship along with Allâh), Allâh had been sending Prophets and Messengers to His devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached Tauhid (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated). The following Verses from the Noble Qur'ân illustrate this fact:

"Indeed, We sent Nûh (Noah) to his people and he said: 'O my people! Worship Allâh! You have no other Ilâh (God) but Him. (La ilâha ill-Allâh, none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!' " (V. 7:59).

"And to 'Ad (people, We sent) their brother Hûd. He said: 'O my people! Worship Allâh! You have no other Ilâh (God) but Him. (La ilâha ill-Allâh, none has the right to be worshipped but Allâh). Will you not fear (Allâh)?' " (V. 7:65).

"And to (the people of ) Madyan (Midian), (We sent) their brother Shu'aib. He said: 'O my people! Worship Allâh! You have no other Ilâh (God) but Him. (La ilâha ill-Allâh, none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers.' " (V. 7:85)

"And to Thamûd (people, We sent) their brother Šâleih (Salih). He said: 'O my people! Worship Allâh! You have no other Ilâh (God) but Him. (La ilâha ill-Allâh, none has the right to be worshipped but Allâh).' " (V. 7:73).

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): Worship Allâh (Alone) and avoid (or keep away from) Tâghûts[1] (all false deities etc. i.e. do not worship Tâghûts besides Allâh).' " (V. 16:36).

[1] The word Tâghût covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as Tâghûts. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.
Every Prophet was sent unto his own nation for their guidance, but the Message of Prophet Muhammad ﷺ was general for all mankind and jinns. As in Sûrat Al-A’râf (Allâh addresses His Messenger ﷺ):

"Say (O Muhammad ﷺ): ‘O mankind! Verily, I am sent to you all as the Messenger of Allâh.’" (V. 7:158).

So the aim of sending these Prophets and Messengers to men and jinns was only that they should worship Allâh Alone, as Allâh said:

"And I (Allâh) created not the jinns and men except they should worship Me (Alone)” The Qur’ân (V. 51:56).

And to worship Allâh means to obey Him and to do all that He has ordained, — and to fear Him by abstaining from all that He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, and those who will disobey Him will be punished in the Hell-fire.

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**TAUHID**

**ISLAMIC MONOTHEISM**

**Tauhid (Islamic Monotheism) has three aspects:**

(A) Oneness of the Lordship of Allâh; **Tauhid-ar-Rubûbiya:** 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 Allâh.

(B) Oneness of the worship of Allâh; **Tauhid-al-Ulûhiya:** 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 Allâh.

(C) Oneness of the Names and the Qualities of Allâh; **Tauhid-al-Asmâ’waṣ-Ṣifāt:** To believe that:

(i) We must not name or qualify Allâh 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 Allâh; e.g. Al-Karîm;

(iii) We must confirm all of Allâh’s Qualifications which Allâh has stated in His Book (the Qur’ân) 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. Allâh is present over His Throne as mentioned in the Qur’ân (V.20:5). Allâh said:
“The Most Beneficent (Allâh) Istawa (rose over) the (Mighty) Throne,” over the seventh heaven; and He only comes down over the first (nearest) heaven to us on the day of ‘Arafât (Hajj, i.e. the 9th of Dhul-Hijja), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge only, not by His Personal-Self (Bi-Dhâtihi).

Also Allâh said:

“There is nothing like unto Him and He is the All-Hearer, the All-Seer” (V.42:11). This holy Verse confirms the quality of hearing and the quality of sight for Allâh 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 Allâh is over their hands.” (V. 48:10).

This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh, from Nûh (Noah), Ibrâhim (Abraham), Mûsa (Moses) and ‘Iesa (Christ) till the last of the Prophets, Muhammad صلى الله عليه وسلم. [It is not like as some people think that Allâh is present everywhere — here, there and even inside the breasts of men].

These three aspects of Tauhîd are included in the meaning of Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh’s Messenger, Muḥammad صلى الله عليه وسلم: Wajûb-al-Ittebâ’ and it is a part of Tauhîd-al-Ulûhiya.

This is included in the meaning, “I testify that Muḥammad صلى الله عليه وسلم is Allâh’s Messenger,” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger صلى الله عليه وسلم.”

Allâh said:

“And whatsoever the Messenger (Muḥammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)“. (V.59:7)

And also Allâh said:

“Say (O Muḥammad صلى الله عليه وسلم to mankind), ‘If you (really) love Allâh then follow me [i.e., accept Islâmic Monotheism, follow the Qur’ân and the Sunna (legal ways of the Prophet صلى الله عليه وسلم)], Allâh will love you and forgive you of your sins.’” (V.3:31)
SHAHĀDA
CONFESSION OF A MUSLIM
لا الله إلا الله محمد رسول الله

La ilâha ill-Allâh, Muḥammad-ur- Rasūl-Allâh

(None has the right to be worshipped but Allâh, and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh).

I have noticed that most of the mankind, who embrace Islâm, do not understand the reality of the meaning of the first fundamental principle of Islâm, i.e. La ilâha ill-Allâh, Muḥammad-ur- Rasūl-Allâh (none has the right to be worshipped but Allâh, and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great sentence (i.e. principle) in some detail:

La ilâha ill-Allâh, Muḥammad-ur- Rasūl-Allâh

"None has the right to be worshipped but Allâh... and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh"

— it has three aspects: A, B and C.

A. It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allâh, it is that you have to say: "I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security, etc." And this is called (your confession for the) "Oneness of the Lordship of Allâh," — Tawḥīd-ar-Rubūbiyya.

Point II: A confession with your heart that you have to say: "I testify that none has the right to be worshipped but Allâh Alone." The word "Worship" (i.e. Ṣābdah) carries a great number of meanings in the Arabic language: It conveys that all kinds of worship are meant for Allâh (and none else, whether it be an angel, Messenger, Prophet ‘Isa [Jesus — son of Maryam (Mary)], ‘Uzair (Ezra), Muḥammad, saint, idol, the sun, the moon and all other kinds of false deities). So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, — all that Allâh and His Messenger صلى الله عليه وسلم order you to do, (in His Book, the Qur’ān and in the Sunna (legal ways of Prophet Muḥammad صلى الله عليه وسلم) you must do, and all that Allâh and His Messenger صلى الله عليه وسلم forbid you, you must not do.
And this is called (your confession for the) “Oneness of the worship of Allah,” — Tauhīd-al-Uluhiya. And that you (mankind) worship none but Allāh.

**Point III:** A confession with your heart that you have to say: “O Allāh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur’ān) or as Your Prophet Muḥammad صلى الله عليه وسلم has named or qualified You, with his statement, I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others.” As Allāh said:

“There is nothing like unto Him and He is the All-Hearer, the All-Deer.” (V.42:11).

This holy 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. Similarly Allāh said:

“The Most Beneficent (Allāh) Istawa (rose over) the (Mighty) Throne.” (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allāh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allāh’s Messenger (Muḥammad صلى الله عليه وسلم) asked her as to where Allāh is. He only comes down over the first (nearest) heaven to us on the day of ‘Arafāt (Hajj, i.e. the 9th of Dhu-l-Ḥijja), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge only, not by His Personal-Self (Bi-Dhātihi). It is not like that, as some people say that Allāh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter, etc. And this is called (your confession for the) “Oneness of the Names and Qualities of Allāh” — Tauhīd-al-Asmā waṣ-Ṣifāt; and this is the right Faith, the Faith which was followed by the Messengers of Allāh [from Nūḥ (Noah), Ibrāhīm (Abraham), Mūṣa (Moses), Da’ūd (David), Sulaimān (Solomon), ‘Īsā (Jesus) to Muḥammad صلى الله عليه وسلم and the companions of Prophet Muḥammad صلى الله عليه وسلم ] and the righteous followers of these Messengers صلى الله عليه وسلم .

**Point IV:** A confession with your heart that you have to say: “O Allāh! I testify that Muḥammad صلى الله عليه وسلم is Your Messenger.” That means that none has the right to be followed after Allāh, but the Prophet Muḥammad صلى الله عليه وسلم as he is the last of His Messengers. As Allāh said:

“Muḥammad صلى الله عليه وسلم is not the father of any man among you, but he is
the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.” (V. 33:40).

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it and whatsoever he forbids you, abstain from it,” (V. 59:7).

And Allâh said:

“Say (O Muhammad to mankind): ‘If you (really) love Allâh, then follow me.’” (V. 3:31)

As for others than Muhammad ﷺ, their statements are to be taken or rejected as to whether these are in accordance with Allâh’s Book (i.e. the Qur’ân) or with the Sunna (legal ways, orders, acts of worship, statements, etc.) of the Prophet ﷺ. As the Divine Inspiration has stopped after the death of Prophet Muhammad ﷺ, and it will not resume except at the time of the Descent of ‘Iesa (Jesus) son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islâmic laws, during the last days of the world as it has been mentioned in the authentic Hadîth (i.e. narration of Prophet Muhammad ﷺ). (Saîîh-El-Bukhâri, Vol. 3, Hadîth No. 425).

B. It is essential to utter: Lâ ilâha ill-Allâh, Muḥammad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh, and Muḥammad ﷺ is the Messenger of Allâh.) As it has come in the statement of the Prophet Muḥammad ﷺ to his uncle Abû Tâlib at the time of the latter’s death: “O uncle, if you utter it (Lâ ilâha ill-Allâh, Muḥammad-ur-Rasûl Allâh, none has the right to be worshipped but Allâh, and Muḥammad ﷺ is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection.” Similarly, when Abû Dhar Al-Ghifârî embraced Islâm, he went to Al-Masjid-al-Ilâhîm (i.e. the Ka’ba) and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

C. It is essential that the limbs and all the other parts and organs of one’s body testify to it, and this is very important as regards its meaning (i.e., the meaning of La ilâha ill-Allâh, Muḥammad-ur-Rasûl Allâh — none has the right to be worshipped but Allâh, and Muḥammad ﷺ is the Messenger of Allâh). So whoever has confessed this (with his Lord), he shall not commit sins like robbery, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan’s property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting etc., or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears, etc.) will testify to the above mentioned crimes (i.e. actions) against his self on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the
fold of (i.e. embraces) the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book, Allâh said:

"Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Iesa (Jesus) - son of Maryam (Mary), etc.] as Auliyâ’ (lords, gods, protectors etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh - Islamic Monotheism).

"Say (O Muhammad صلى الله عليه وسلم): ‘Shall We tell you the greatest losers in respect of (their) deeds?’

"Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds!

"Those are they who deny the Âyât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

"That shall be their recompense, Hell; because they disbelieved and took My Âyât (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery.

"Verily! Those who believe (in the Oneness of Allâh - Islamic Monotheism), and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

"Wherein they shall dwell (forever). No desire will they have to be removed therefrom.

"Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid.

"Say (O Muhammad صلى الله عليه وسلم): I am only a man like you, it has been inspired to me that your Ilâh (God) is One Ilâh (God, - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islâm. After this confession he (or she) should take a bath (i.e. Ghusl) and then offer a two Rak'at prayer, and act upon the five principles of Islâm, as narrated by Ibn 'Umar رضي الله عنه in the Book, Ṣâhih Al-Bukhâri, Vol.1, Ḥadîth No.7:-
Narrated Ibn ‘Umar: Allah’s Messenger said: Islam is based on the following five (principles):

1. To testify ِلَا ِيَتَّهَا ِإِلَّا ِاللَّهُ َوَأَنَّا ِمُحَامَّدُ ِالرَّسُولُ ِاللَّهُ ِبِن (none has the right to be worshipped but Allah and that Muhammad is Allah’s Messenger).

2. To perform ِإِقَامُ ِالْـسَّلَّاتِ.

3. To pay ِزَكَّةَ.

4. To perform ِهِجَّاجِـ (i.e. pilgrimage to Makka).

5. To observe ِسَاعُمَ during the month of Ramadân.

[and must believe in the six articles of Faith, i.e. to believe in:

(1) Allah,
(2) His angels,
(3) His Messengers,
(4) His revealed Books,
(5) the Day of Resurrection, and
(6) Al-Qadar (Divine Preordainments i.e. whatever Allah has ordained must come to pass).]

Important Note:-

The acceptance of the righteous deeds is stipulated with the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allah’s sake only without any show off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the Sunna (legal ways, orders, acts of worship, statements, etc.) of Allah’s Messenger Muhammad bin ‘Abdullah, the last (end) of all the Prophets and the Messengers .

[1] See the glossary.
[2] See the glossary.
In the Name of Allâh, the Most Beneficent, the Most Merciful

POLYTHEISM AND DISBELIEF

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLÂH

(Shirk and Kufr i.e. polytheism and disbelief)

I consider it essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is Shirk

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from another besides Allâh.

All-Mighty Allâh says:

"Verily, Allâh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin." (V. 4:48).

All-Mighty Allâh says:

"Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

"Then, those whose scales (of good deeds) are heavy, — these, they are the successful.

"And those whose scales (of good deeds) are light, — they are those who lose their own selves, in Hell will they abide.

"The Fire will burn their faces, and therein they will grin with disfigured lips.

"(It will be said) ‘Were not My Verses (this Qur’ân) recited to you, and then you used to deny them?’

"They will say: ‘Our Lord! Our wretchedness overcame us and we were (an) erring people.

‘Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be Zâlimûn (polytheists, oppressors, unjust, and wrong-doers etc.).’

"He (Allâh) will say: ‘Remain you in it with ignominy! And speak you not to Me!’ " (V. 23:101-108).

"And whoever invokes (or worships) besides Allâh, any other ilâh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kâfirûn (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters, etc.) will not be successful.” (V.23:117).
**ASH-SHIRK**

**POLYTHEISM AND ITS VARIOUS MANIFESTATIONS**

**Definition:** *Shirk* basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or to believe that the source of power, harm or blessings is from others besides Allâh.

**Types:** There are three types of *Shirk*, namely:

1. *Ash-Shirk-al-Akbar*, i.e. major *Shirk*
2. *Ash-Shirk-al-Asghar*, i.e. minor *Shirk*
3. *Ash-Shirk-al-Khafi*, i.e. inconspicuous *Shirk*

**Manifestations:** (1) *Ash-Shirk-al-Akbar* (The major *Shirk*): The major and serious polytheistic form has four aspects:

(a) *Shirk-ad-Du‘â‘*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

All-Mighty Allâh says:

“And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others,” (V.29:65)

(b) *Shirk-al-Niyyah wal-Iradah wal-Qasd*. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allâh but directed towards other deities.

All-Mighty Allâh says:

“Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.”(V. 11:15,16)

(c) *Shirk-at-Tâ‘a*. This aspect implies rendering obedience to any authority against the Order of Allâh.

All-Mighty Allâh says:

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One Ilâh (God — Allâh), Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him,
(far above is He) from having the partners they associate (with Him).” (V. 9:31).

Once, while Allâh’s Messenger was reciting the above Verse, ‘Adî bin Ḥâtim said, “O Allâh’s Prophet! They do not worship them (rabbis and monks).” Allâh’s Messenger said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.” (Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir). (Tafsir At-Tabari, Vol.10, Page No. 114).

(d) Shirk-al-Mahabbah. This implies showing the love which is due to Allâh Alone, to others than Him.

All-Mighty Allâh says:

“And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.” (V. 2:165)

(2) Ash-Shirk-al-Asghar, Ar-Riyâ’ (The minor Shirk, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly purposes, falls under this minor form.

All-Mighty Allâh says:

“Say (O Muḥammad): ‘I am only a man like you. It has been inspired to me that your Ilâh (God) is One Ilâh (God — i.e Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’ ” (V. 18:110)

(3) Ash-Shirk-al-Khafi (The inconspicuous Shirk). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muḥammad said:

“Ash-Shirk-al-Khafi in the Muslim nation is more inconspicuous than the creeping of black ant on black rock in the pitch-darkness of the night.” And this inconspicuous Shirk is expiated by saying thrice the following sentences within a day and a night: “O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of.”
**AL-KUFR**  
**DISBELIEF AND ITS VARIOUS MANIFESTATIONS**

*Kufr* is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: To believe in —

1. **Allah,**
2. His angels,
3. His Messengers,
4. His revealed Books,
5. The Day of Resurrection, and
6. **Al-Qadar,** Divine Preordainments (Fate i.e. whatever Allah has ordained must come to pass).

There are two aspects of disbelief:

1. **Al-Kufr-al-Akbar** (The major disbelief): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):
   
   (a) **Kufr-al-Takdhib.** This implies disbelieving the divine truth or denying of any of the articles of Faith.
   
   All-Mighty Allah says:
   
   "Then who does more wrong than one who utters a lie against Allah and denies the truth [this Qur'an, the Prophet (Muhammad), the Islamic Monotheism, the Resurrection, and the reward or punishment according to good or evil deeds], when it comes to him! Is there not in Hell an abode for the disbelievers?" (V. 39:32)

   (b) **Kufr-al-Iba' wat-Takabbur ma 'at-Tadliq.** This implies rejection and pride to submit to Allah's Commandments after conviction of their truth.

   All-Mighty Allah says:

   "And (remember) when We said to the angels: 'Prostrate yourself before Adam.' And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah)." (V.2:34).

   (c) **Kufr-ash-Shak wa-an.** This implies doubting or lacking of conviction in the six articles of Faith.

   All-Mighty Allah says:

   "And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.' His companion said to him during the talk with him: 'Do you disbelieve in Him
Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.’ ” (V. 18:35-38)

(d) *Kufr-al-I’rad*: This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

All-Mighty Allâh says:

“We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.” (V. 46:3)

(e) *Kufr-an Nifâq*. This implies hypocritical disbelief.

All-Mighty Allâh says:

“They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evils is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.” (V. 63:2-3)

(2) *Al-Kufr-al-Asghar* (The minor disbelief): This aspect of disbelief does not exclude one from the fold of Islâm. It is also termed *Kufr-an-Ni’mah*. This implies disbelief manifesting itself in ungratefulness for Allâh’s Blessings or Favours.

All-Mighty Allâh says:

‘And Allâh puts forward the example a township (Makka), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste the extreme of hunger (famine) and fear because of that (evil, i.e. denying Prophet Muḥammad صلى الله عليه وسلم) which they (its people) used to do.” (V. 16:112).
In the Name of Allâh, the Most Beneficent, the Most Merciful

AN-NIFAQ
HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

(A) Hypocrisy in Belief.

(B) Hypocrisy in deeds and actions.

(A). Hypocrisy in Belief
There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muhammad صلى الله عليه وسلم)
2. To belie some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم) (e.g. the Qur’ân, Sunna, legal laws and principles of Islam, etc.).
3. To hate the Messenger (Muhammad صلى الله عليه وسلم).
4. To hate some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم) e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace or becoming low of the religion of Allâh’s Messenger (Muhammad صلى الله عليه وسلم).
6. To dislike that the religion of Allâh’s Messenger (Islamic Monotheism) becomes victorious.

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B). Hypocrisy in deeds and actions
There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh’s Messenger صلى الله عليه وسلم: The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet صلى الله عليه وسلم: Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.
In the Name of Allāh, the Most Beneficent, the Most Merciful

THE CALL TO JIHĀD (FIGHTING FOR ALLĀH’S CAUSE) IN THE QUR’ĀN

Praise be to Allāh ـ  Allāh who has ordained Al-Jihād (the fighting for Allāh’s Cause):

1. With the heart (intentions or feelings),
2. With the hand (weapons, etc.),
3. With the tongue (speeches, etc., in the Cause of Allāh)

Allāh has rewarded the one who performs it with lofty dwellings in the Gardens (of Paradise).

I testify that there is none who has the right to be worshipped but Allāh ـ  Al-Mujaddid Alone and He has no partners (with Him). I (also) testify that Muḥammad صلى الله عليه وسلم is His slave and His Messenger, the one sent by Allāh ـ  as a mercy for the ‘Ālāmīn (mankind and jinns); the one commanded by Allāh ـ  to fight against Al-Mushrikūn[1] (and all those who ascribe partners with Allāh). He fought for Allāh’s Cause with all his power and ability — may Allāh’s Peace and Blessings be upon him, upon his followers and upon his companions who believed in him, and honoured him, helped him and followed the light (the Qur’ān) and his As-Sunna (the legal ways, orders, acts of worship, statements, etc.) which was revealed to him...those who emigrated and fought in the Cause of Allāh with their wealth and their lives, they were the supreme conquerors and the masters.

It is well known how the Messenger صلى الله عليه وسلم was fighting against Al-Mushrikūn (and all those who ascribe partners with Allāh ـ  ) since Allāh, the Most Respectful, the All-Majestic sent him and honoured him with the Messengership till Allāh ـ  caused him to die and selected for him what was with Him (Paradise and all that is good).

The Prophet صلى الله عليه وسلم used to visit the people in their gatherings during season days (Hajj and ‘Umra) and other days (too). He used to go to their market places, recite the Qur’ān, invite them to Allāh ـ  the Most Respectful, the All-Majestic. He used to say, “Who will give me a safe shelter, and who will support me till I convey the Message of my Lord (Allāh) then he will have Paradise.” But he would not find anyone to support him or to give him a safe shelter.

He (Prophet Muḥammad صلى الله عليه وسلم) carried on his mission of inviting people to Allāh ـ  (Islāmic Religion) and persisted in (this) invitation for 13 years in spite of the harm and injuries (which he suffered), and he used to forgive the ignorant... in order that Allāh’s Proof be established against them (disbelievers) and that His Promise be fulfilled to them (disbelievers) which He assured them with His Statement:

And We never punish until We have sent a Messenger (to give warning) (V.17:15).

The people continued in their transgression, they did not take guidance from the manifest proof. The Quraish (people) oppressed and harmed all those who followed him Muḥammad صلى الله عليه وسلم from his tribe, put them to trials and afflictions in order to keep them away from their religion (Islām), even to the extent that they exiled them from their homeland, some of them fled to Ethiopia, some went to Al-Madīna (Al-

[1] Al-Mushrikūn: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad صلى الله عليه وسلم.
Munawwara) and some remained patient (at Makkah) in spite of the harm they received; by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner)... so much so that some of them were not able to sit straight from the severity (of the injuries) of the beatings.

They used to tie a rope around the neck of Bilâl (may Allah be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makkah... And as to what Yásîr’s family suffered from the torment was beyond what a normal human being can endure.

The Quraish (people) harmed Allah’s Messenger (Muhammad صلى الله عليه وسلم (too), they besieged him in Ash-Shi'b, once ‘Uqbah bin Abî Mu’âit tried to strangle him and he kept on squeezing the Prophet’s clothes round his neck till the eyes of the Prophet bulged out, and Abû-Bakr rushed at ‘Uqbah and released the Prophet from him and said, “Would you kill a man because he says: My Lord is Allah صلى الله عليه وسلم?”

Abû Jahl also tried to kill the Messenger صلى الله عليه وسلم while the latter was in prostration praying in the Al-Masjid-al-Harâm, he carried a huge stone to throw it on the Prophet’s head. But when he (Abû Jahl) tried to throw it he turned on his heels full of fear and fright saying: “I am being prevented (going near) from Muhammad صلى الله عليه وسلم by a huge stallion camel intending to swallow me.”

And when Allah wanted to reveal His religion (Islam) and to fulfill His Promise and to make victorious His Prophet صلى الله عليه وسلم, Allâh the Most High ordered him to emigrate to Al-Madîna. So he stayed there and Allâh supported him with His Victory and with His slaves—the Islâmic army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.

Muhammad صلى الله عليه وسلم was closer to them (believers) than their own selves. The (pagan) Arabs and Jews had formed a united front against them (Muhammad صلى الله عليه وسلم and his followers) and had put up all their efforts of enmity, standing and fighting against them... and (in fact) they shouted against them from every corner. Then, at that time Allâh permitted them (Muhammad صلى الله عليه وسلم and his followers) the (Jihâd) fighting but He did not make it obligatory. He said:

Permission to fight is given to those (i.e. believers against disbelievers) who are fighting them (and) because they (believers) have been wronged, and surely Allâh is Able to give them (believers) victory (V.22:39).

Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allâh.” (V.22:40).

The above Verses clearly state that He (Allâh صلى الله عليه وسلم) is Able to give victory to His worshippers (the believers) without fighting, but Allâh wants from His worshippers obedience with all their efforts. As in His Statement:

So when you meet (in fight... Jihâd in Allâh’s Cause) those who disbelieve smile at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out Jihâd against the disbelievers till they embrace Islâm (i.e. are saved from the punishment in the Hell-fire) or at least come under
your protection] but if it had been Allâh’s Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test you, some with others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.

He will guide them and set right their state.

And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in this world). (V.47:4, 5,6).

Then after that He made (Jihâd) “fighting” obligatory against all those who fight you (Muslims). So Allâh ordered:

And fight in the way of Allâh those who fight you... (V.2:190).

Then Allâh revealed in Sûrah Tauba (Barâ’a) (Repentance, IX) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the Mushrikin as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islâm, till they pay the Jizya (a tax levied on the non-Muslims who do not embrace Islâm and are under the protection of an Islâmic government) with willing submission and feel themselves subdued (as it is revealed in the Verse 9:29). So they (Muslims) were not permitted to abandon “the fighting” against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and are able to fight against them (non Muslims).

As it is now obvious, at first “the fighting” was forbidden, then it was permitted and after that it was made obligatory — (1) against them who start “the fighting” against you (Muslims)... (2) and against all those who worship others along with Allâh... as mentioned in Sûrah Al-Baqarah (II), Al-Imrân (III) and Tauba (IX)... and other Sûrah (Chapters of the Qur’ân).

Allâh made “the fighting” (Jihâd) obligatory for the Muslims and gave importance to the subject-matter of Jihâd in all the Sûrah (Chapters of the Qur’ân) which were revealed (at Al-Madîna) as in Allâh’s Statement:

March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allâh. This is better for you if you but knew. (V.9:41).

And He (Allâh) said:

Jihâd (Islâmic holy fighting) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know. (V.2:216)

“The fighting”, even though by its nature is disliked by the human soul because of the liability, of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damaging of the industry, the destruction of the country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one’s homeland, Allâh had made ready an immensely good reward that cannot be imagined by a human soul.

‘Ikrima (a religious scholar) said: At first Muslims dislike it (Jihâd), but later they loved it and said: “We listen and obey.” And that is because the submission to the order
to fight means hardship, but if the reward is made known it becomes to compare the hardship involved and its reward.

The Verses of the Qur’ân and the Sunna (the Prophet’s legal ways, orders etc.) have exhorted greatly for Jihâd and have made quite clear its rewards, and praised greatly those who perform Jihâd (the holy Muslim fighting) and explained to them various kinds of honours which they will receive from their Lord (Allâh ﷺ). This is because they — Mujâhidin are Allâh’s troops. Allâh ﷺ will establish His religion (Islam), with them (Mujâhidin). He will repel the might of His enemies, and with them He will protect the light of Islam and guard the religion safely.

And it is they, (Mujâhidin) who fight against the enemies of Allâh in order that the worship should be all for Allâh ( Alone and not for any other deity) and that the Word of Allâh ﷺ (i.e. none has the right to be worshipped but Allâh ﷺ and His religion Islam) should prevail. Allâh has made them (Mujâhidin) partners in reward along with all those who guard Islam with their weapons, along with their good deeds which they performed even if they sleep in their homes.

And the Legislator (Allâh) put the one who brings about a thing to happen equal in rank to its doer, both in reward (for a good deed) and in punishment (for a crime). So the inviter to a good deed and the inviter to an evil deed both will have a reward (good or bad) equal to the reward of the one who has done that deed.

And sufficient is Allâh’s Statement in this matter:

O you who believe! Shall I guide you to a commerce that will save you from a painful torment? (V.61:10)

After this Verse was revealed the souls became filled with the yearning for this profitable commerce which Allâh ﷺ , the Lord of ‘Âlâmîn (mankind, jinns and all that exists), the All-Knower, the All-Wise Himself directed the people towards; Allâh ﷺ said:

That you believe in Allâh and His Messenger (Muḥammad ﷺ صلى الله عليه وسلم ) and that you strive hard and fight in the Cause of Allâh ﷺ with your wealth and your lives..

Allâh ﷺ further said:

That will be better for you if you but know (V.61:11)

i.e. Jihâd (Fighting in Allâh’s Cause) is better for you than your staying (back at home). Regarding the reward Allâh said:

(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow and pleasant dwellings in Gardens of Eternity ( ‘Adn Paradise) — that is indeed the great success. (V.61:12).

So it was as if they (the souls) said (as regards the above Verse): This is for us in the Hereafter and there is nothing for us in this world. Then Allâh ﷺ said:

And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muḥammad ﷺ صلى الله عليه وسلم ) to the believers. (V.61:13).

Good-gracious (indeed) how nice are these (Allâh’s) Words and how they appeal to the human hearts. How great is the attraction for them and how they lead one towards
one's Lord (Allāh ﷺ). How soothing are they for the hearts of every lover of good. How great is the contentment of the heart and a happy life when one understands their meaning. We supplicate Allāh ﷺ to bestow upon us His Blessings.

And Allāh ﷺ said:

Do you consider the providing of drinking water to pilgrims and the maintenance of Al-Masjid-al-Ḥarām (at Makka) as equal to the worth of those who believe in Allāh and the Last Day, and strive hard and fight in the Cause of Allāh? They are not equal before Allāh! And Allāh guides not those people who are the Zālimūn (polytheists and wrong-doing). (V.9:19).

Those who believed (in the Oneness of Allāh — Islāmic Monotheism) and emigrated and strove hard and fought in Allāh’s Cause with their wealth and their lives are far higher in degree with Allāh. They are the successful. (V.9:20).

Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights. (V.9:21).

They will dwell therein for ever. Verily, with Allāh is a great reward. (V.9:22).

In the above Verses Allāh ﷺ, the Most High, be He glorified above all that they ascribe to Him, informs that those who maintain Al-Masjid-al-Ḥarām (at Makka) [and their maintenance of the mosque means to do I’tikāf in it, the Ṭawāf (circumambulation) of the Ka’ba, and the offering of Ṣa’d (prayers) in it, etc.] mentioned in the above said Verse — and those who provide drinking water to the pilgrims are not equal to those who did Jihād in Allāh’s Cause. Allāh ﷺ informed that the believers who fight in Allāh’s Cause (Mujāhidūn) are far superior in grades before Him and it is they who will be successful.

And they are the ones who have received the glad tidings of: (1) His Mercy, (2) His being pleased with them, (3) and Gardens (Paradise).

Hence Allāh ﷺ denied the equality between the Mujāhidīn (those who fight in Allāh’s Cause) and those who maintain the Al-Masjid-al-Ḥarām (at Makka) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:

The Mosques of Allāh shall be maintained only by those who believe in Allāh ﷺ and the Last Day, perform Iqāmat-ṣa-Ṣalāt, and give Zakāt and fear none but Allāh. It is they who are expected to be on true guidance. (V.9:18).

So it is they (above said people) who are called by Allāh ﷺ as “the maintainers of the mosques” — And in spite of all this, still the people who do Jihād are far superior in grade than them (maintainers of the mosques) before Allāh ﷺ.

Allāh ﷺ said:

Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who strive hard and fight in the Cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. (V.4:95).
Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving, Most Merciful (V.4:96).

Allah (the All-Mighty) denied the equality between the believers who sit (at home) and join not in Jihâd — and the Mujâhidîn (those who fight in Allah’s Cause), — Then He mentioned the superiority of the Mujâhidîn over those (believers) who sit (at home) by a grade and then later on mentioned their (Mujâhidîn’s) superiority over them (believers who sit at home) by degrees of grades.

Ibn Zaid (a religious scholar) said: The degrees of grades with which Allah preferred the Mujâhidîn over those (believers) who sit (at home) are seven and these Allah mentioned in His Statement:

... That is because they suffer neither thirst, nor fatigue, nor hunger in the Cause of Allah, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely Allah loses not the reward of the Muhsinûn. (V.9:120).

These are five — then Allah said:

Nor do they spend anything (in Allah’s Cause) — small or great, — nor cross a valley, but is written to their credit... (V.9:121).

So these are two bringing the total to seven.

Ibn Qaiyyam after mentioning the statement of Ibn Zaid said: True! Indeed the degrees of grades mentioned are reported in Sahîh Al-Bukhâri:

Narrated Abû Huraira: The Prophet ﷺ said,

“Whoever believes in Allah and His Messenger, performs Iqâmat-as-Salât and observes Saum (fasts) in the month of Ramadân, then it will be a promise binding upon Allah to admit him to Paradise no matter whether he fights in Allah’s Cause or remains in the land where he is born.” The people said, “O Allah’s Messenger! Shall we inform the people of this good news?” He ﷺ said, “Paradise has one hundred grades which Allah has reserved for the Mujâhidîn who fight in His Cause, and the distance between each of the two grades is like the distance between the heaven and the earth. So, when you ask Allah (for something), ask for Al-Firdaus which is the middle (best) and highest part of Paradise.” [The subnarrator added, “I think the Prophet ﷺ also said, ‘Above it (i.e. Al-Firdaus) is the Throne of the Beneficent (i.e. Allah), and from it originate the rivers of Paradise.’ ”] (Hadîth No. 48, Vol. 4).

Ibn Qaiyyam said as regards the Statement of Allah ( ﷺ):

Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur’ân. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (V.9:111).

So Allah ( ﷺ) has put Paradise as the price of the believers and their properties, so if they sacrifice their lives and properties for His Cause, then they deserve the prize (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances: (1) Allah informed them (believers) with a wording: “Surely.” (2)
in wording of past tense as it had happened, and was confirmed and it remained as it was. (3) Moreover, He took upon Himself the responsibility of this convenant as He Himself bought the deal. (4) He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it. (5) It has come in wording of obligation and as information for His worshippers that it is a binding on Him. (6) He confirmed that it is indeed a binding on Him. (7) He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e. the Torah, the Gospel, the Qur'ân). (8) He informed them (His worshippers) in a wording of inquiry and denial that there is none Truer to his convenant than Him (Allâh). (9) He the Glorified, the Most High ordered them to receive the glad tidings of this contract (bargain) and give the good news to one another (those) who concluded this contract (bargain) and stood firm on it [as they accepted no other alternative to it or committed anything that will cancel it (the deal)]. (10) He informed them of a truly sure news that there is a supreme success in the bargain (contract) which they have concluded. And bargain here means the thing which they shall receive with this price (their lives and properties) is Paradise.

And His (Allâh’s) Statement: (Bargain which you have concluded) i.e. the price with which you have exchanged the deal, then Allâh, the Glorified mentioned the kinds of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

(The believers whose lives Allâh has purchased are) those who repent to Allâh (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who observe َّسَم (fast) (or go out in Allâh’s Cause), who bow down [in ٧لَّدَت (prayer)], who prostrate themselves (in prayer), who enjoin (people) for َّمُرَُّرِف (i.e. Islamic Monotheism and all that Islam has ordained) and forbid (people) from َرَكَّ (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers. (V.9:112)

And sufficient is this excellence — (for a Mujahid which he will receive) honour and high degrees of grade — along with other things which Allâh has made clear in the Qur'ân: about the description of the reward of َّدَت, their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islam, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allâh will grant them victory and support them with the angels, as it is evident from the Statement of Allâh:

Remember when you (Muhammad) said to the believers, “Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?” Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allâh made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allâh the All-Mighty, the All-Wise. (V.3:124, 125, 126).

So do not become weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good). We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And
Allāh likes not the Zālimūn (polytheists and wrongdoers). And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allāh test those of you who fought (in His Cause) and (also) test those who are patient? (V.3:139, 140, 141, 142).

And Allāh informed about those who are martyred in His Way. They are alive and that they are with their Lord Allāh ﷺ finding what they wish of provisions and their faces are delighted with glad tidings. As Allāh ﷺ said:

Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord and they have provision.

They rejoice in what Allāh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

They rejoice in a Grace and a Bounty from Allāh and that Allāh will not waste the reward of the believers.

Those who answered (the Call of) Allāh and the Messenger (Muḥammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward. (V.3:169-172)

And He (Allāh ﷺ) said:

Those who believe, fight in the Cause of Allāh, and those who disbelieve, fight in the cause of Ṭāghūt (Satan etc.). So fight you against the friends of Satan; ever feeble indeed is the plot of Satan. (V.4:76).

Then fight, (O Muḥammad ﷺ), in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in might and Stronger in punishing. (V.4:84).

And He (Allāh ﷺ) said:

Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allāh; and whoso fights in the Cause of Allāh and is killed or gets victory, We shall bestow on him a great reward. (V.4:74).

And so on — there are other similar Verses (in the Qur’ān) — after these.

Think deeply, dear brother in Islām, how Allāh ﷺ encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones.

Also think deeply how Jihād is connected with Ṣalāt (prayers) and Ṣaum (fasting). It is made obvious that Jihād is similar to both of them, and all the three (Jihād, Ṣalāt and Ṣaum) are ordained (by Allāh) for the believers.

See how Allāh has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart, and to run madly for it (Jihād) with great encouragement, showing clearly to them that death will certainly overtake them, and in case they die as Mujāhidīn (Martyrs) they will be compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

Jihād is a great deed indeed and there is no deed whose reward or blessing is as that of it, and for this reason, it is the best thing that one can volunteer for. All the Muslim religious scholars unanimously agree that Jihād is superior to ḤaJJ and Ṣumra
(Pilgrimage) and also superior to non-obligatory Salat (prayer) and Saum (fasting) as mentioned in the Qur’an and Prophet’s As-Sunna. It is obvious that the benefits of Jihad for us are extensive and comprehensive, it (Jihad) includes all kinds of worship both hidden and open, it also includes (a great) love for Allah and it shows one’s sincerity to Him and it also shows one’s trust in Him, and it indicates the handing over of one’s soul and property to Him — it (Jihad) shows one’s patience, one’s devotion to Islam, one’s remembrance to Allah and there are other kinds of good deeds which are present in Jihad and are not present in any other act of worship.

For these above mentioned degrees of grades of various kinds of worship one should race for Jihad. It is confirmed in the two authentic books (of Hadith). Narrated Abû Huraira (may Allah be pleased with him): I heard Allah’s Messenger ﷺ saying, “By Him in Whose Hands my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sártya (army unit) going out for Jihad in Allah’s Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah’s Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred.” (Saḥîh Al-Bukhâri, Vol 4, Ḥadîth No. 54).

So the Prophet ﷺ, through his ways of life, his firmness, his courage, and his patience has deeply encouraged the Mujâhidn for Allah’s Cause.

He ﷺ informed them of Jihad’s advanced and delayed reward that is for them, and how different kinds of evils Allah ﷺ repels with it; and what a great honour, power, dignity and high grade is obtained through it and he has put Jihad at the top in Islam. The Prophet ﷺ said:

“Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allah ﷺ has reserved for the Mujâhidn who fight in His Cause” [as mentioned in the two authentic Books (Al-Bukhâri and Muslim)]. [See Saḥîh Al-Bukhâri, Vol 4, Ḥadîth No. 48].

It is narrated in the book Saḥîh Al- Bukhâri, Allah’s Messenger ﷺ said:

“Anyone whose both feet get covered with dust in Allah’s Cause will not be touched by the Hell-fire.” (Vol. 4, Ḥadîth No. 66).

It is also narrated in the two books (Al-Bukhâri and Muslim):

A man said: “O Allah’s Messenger ﷺ! Inform me of a thing that is equal to Jihad (in Allah’s Cause)! Allah’s Messenger ﷺ said, “You cannot (do that).” The man said: “Inform me of that.” Allah’s Messenger ﷺ said: “Can you observe Saum (fast) continuously without eating or drinking (at all) and stand continuously in prayer from the time the Mujâhidn go out for Jihad (till the time they return back home)?” The man replied, “No.” Allah’s Messenger ﷺ said: “That is (the thing) which is equal to Jihad.” Likewise Allah’s Messenger ﷺ said:

1) The souls of the martyrs are in the green birds dwelling in Paradise wherever they like.

2) That all their sins and faults are forgiven.
3) That he can intercede with ﷺ for seventy (70) of his family members.

4) That he will come secure on the Day of Resurrection from the great terror.

5) That he will not feel the agonies and distress of death.

6) That he will not be horrified by the (great) Gathering (on the Day of Resurrection).

7) That he does not feel the pain of “the killing” except like that of a pinch.

And how many agonies and distresses are there for a person who dies on his bed—
and a standing (praying) or a sleeping person in Jihād is better than a fasting or standing
(praying) person not in Jihād — and whosoever acted as a guard or escort in Allāh’s
Cause, his eyes will never witness the Fire (Hell) and that a day spent while one is in
Jihād for Allāh’s Cause is better than the world and whatsoever is in it.

If one has understood (all) that, then Allāh سلِّم has reproached those who remained
behind from Allāh’s Messenger صلى الله عليه وسلم during the battle of Tabuk (i.e. they did not
join in it) — they who cling heavily to the luxuries of this world — they who lagged
behind from hastening onwards to march forth (for the battle of Tabuk) — As Allāh سلِّم said:

O you who believe! What is the matter with you, that when you are asked to
march forth in the Cause of Allāh (i.e. go for Jihād), you cling heavily to the
earth? Are you pleased with the life of this world rather than the Hereafter? But
little is the enjoyment of the life of this world as compared with the Hereafter.
(V.9:38).

Similarly Allāh سلِّم disapproved of those who abandoned Jihād (i.e. they did not go
for Jihād) and attributed to them hypocrisy and disease in their hearts, and threatened
(all) those who remain behind from Jihād and sit (at home) with horrible punishment.
He (Allāh سلِّم) accused them with the most ugly descriptions, rebuked them for their
cowardice and spoke against them (about their weakness and their remaining behind) as
He said:

If you march not forth, He will punish you with a painful torment and will
replace you by another people and you cannot harm Him at all, and Allāh is Able
to do all things (V.9:39).

And there are many Verses of the Qur’ān after this Verse (that threaten the Muslim
nation if they give up Jihād).

And you will not find any organization past or present, religious or non-religious as
regards (Jihād and military) (ordering) the whole nation to march forth and mobilize all
of them into active military service as a single row for Jihād in Allāh’s Cause so as to
make superior the Word of Allāh (i.e. none has the right to be worshipped but Allāh), as
you will find in the Islamic Religion and its teachings.

The Qur’ān and As-Sunna (the legal ways of Prophet Muhammad صلى الله عليه وسلم) have
clearly given (wonderful explanation for) each and every act concerning Jihād. The Book
has distributed its different actions and its great number of responsibilities on its special
units, a most accurate distribution that excels above all the modern organizations and
the military teachings. And in fact these modern organizations and military teachings
are only a small portion (drop) of the military laws of the Qur’ān and As-Sunna.
The Verses of Qur’ân and As-Sunna of Allah’s Messenger Muhammad are both flooded with these high meanings, calling with eloquent phrases in a crystal clear way.

The Muslims were ordered to take all precautions against the enemies of Allah and to get ready against them with all they can of power — because that is the first step for Jihad (fighting) and the supreme way for the defence. To get ready (for Jihad) includes various kinds of preparations and weapons [tanks, missiles, artillery, aeroplanes (air force), naval ships (navy), etc, and the training of the soldiers in these weapons] are all included under (the meaning) of the word “force (i.e land-force, navy and air-force).” And to look after (take care of) the permanent forces as well as the stationed forces similar to looking after the mobile forces. And to take care of the army in peace-time as well as during war-time.

The foundation of the military spirit as they say: obedience and military discipline. Allah has gathered these foundations in the Verses of His Book (The Qur’ân).

As to the obedience: Allah said:

Those who believe say: “Why is not a Sûrah (Chapter of the Qur’ân) sent down (for us)?” But when a decisive Sûrah (explaining and ordering things) is sent down, and fighting (Jihad — holy fighting) is mentioned (i.e. ordained) therein, you will see those in whose hearts there is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him). (V.47:20).

And as to the military discipline: Allah said in Sûrah As-Saﬀ (Rows or Ranks):

Verily! Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure. (V.61:4).

Similarly the Islamic armed forces are exhorted to give their Bai’â (Pledge) for; to listen and obey, in hard times and in ease, and in likeness (i.e. to listen and obey while one is active) and in dislikeness (i.e. listen and obey when one is tired). Allah said:

Verily, those who give the Bai’â (Pledge) to you (O Muhammad), they are (in fact) giving the Bai’â (Pledge) to Allah. (V.48:10).

And Allah praised those who are true to (their) covenant and who fulfill their covenant, by His Statement:

Among the believers are men who have been true to their covenant with Allah, [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations, (i.e. have been martyred) and some still are waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least. (V.33:23).

And He ordered the believers to take a firm stand against the enemy when you (believers) meet their force, and to remember Allah (much) at the time of horror, as He said:

O you who believe! When you meet (an enemy) force take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful (V.8:45).
And He (Allah ﷺ) encouraged the Mujâhidûn in His Cause to take a firm stand without any (kind) of fear and to display true bravery (against the enemy) from the start of the battle to the end — as He said:

So when you meet (in fight — Jihâd in Allâh’s Cause) those who disbelieve, smite at their necks till you have killed and wounded many of them, then bind a bond firmly (on them i.e. take them as captives). Thereafter (is the time for) either generosity (i.e. free them without ransom) or ransom (according to what benefits Islâm), until war lays down its burdens... (V.47:4)

And don’t be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the Reward i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise. (V.4:104).

And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh’s Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh’s Way, nor did they weaken, nor degrade themselves. And Allâh loves the patient. (V.3:146).

Similarly, He ordered (the Mujâhidûn) to have confidence, to keep their composure and to expel (from their minds) all wrong conceptions, weakness and sadness — as He said:

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers (V.3:139).

And Allâh ﷺ informed that He has given a guarantee of victory to those who will defend Allâh’s Religion (true Islâm). And there is no consideration for the number of men or for the equipment with weapons but (the most important thing) is: The true faith in Allâh ﷺ and that the victory is (always) from Allâh ﷺ — as Allâh ﷺ said:

If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. (V.3:160).

How often a small group overcame a mighty host by Allâh’s leave? And Allâh is with the patient. (V.2:249).

O you who believe! If you help (in the cause of) Allâh, He will help you and make your foothold firm. (V.47:7).

And, verily Our Word has gone forth of old for Our slaves, — Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be victors (V.37:171-173).

... And (as for) the believers it was incumbent upon Us to help (them). (V.30:47).

Similarly Qur’ân points out the well-known fact that the battle (is) by turns, (one) day (victory) is for you — (the other) day (victory) is for others — as Allâh ﷺ said:

If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns... (V.3:140).
And He made “the mutual consultation” as one of the legal foundations in order to make an exact decision, particularly in important matters like *Jihād* and dealing with enemies, etc. and He praised His believers — slaves for this quality by His Statement:

... And who (conduct) their affairs by mutual consultaion (V.42:38).

And in spite of the perfection of the intelligence of Allāh’s Messenger صلى الله عليه وسلم and along with his being helped by Divine Inspiration still Allāh ordered him (saying):

... And consult them in the affairs... (V.3:159)

So that his followers may follow his example after him.

Similarly the Qur’ân warned (the believers) from committing sins (both in open and in secret) small sins or great sins... and He informed them that Allāh’s Help does not descend upon the disobedient sinners:

Those of you who turned back on the day, the two hosts met (i.e. battle of Uḥud), it was Satan who caused them to backslide (run away from the battlefield) because of some (sins) they had earned... (V.3:155).

Allāh has absolutely forbidden any dispute on any matter concerning the fighting (battle) and to be always in complete agreement (about it), and informed them that the dispute is the reason for the failure and the losing of the strength and kingdom:

... And do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely Allāh is with those who are patient (V.8:46).

And to beware of fleeing from the enemy during the fight (battle), and it is one of the biggest sins and its committers (the defeated ones) are threatened with crushing punishments:

O you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them. (V.8:15).

And whosoever turns his back to them on such a day, — unless it be a stratagem of war, or to retreat to a troop (of his own) — he indeed has drawn upon himself the wrath form Allāh. And his abode is Hell, worst indeed is that destination! (V.8:16).

Allāh ﷺ forbade *Al-Ghulūl* (stealing from the war booty before its distribution) i.e. the taking (a part) of war booty illegally, and warned the Muslims with an extreme warning. And that person who takes it, shall bring it forth (on the Day of Resurrection) carrying it over his back and neck, being tortured by its heavy burden and weight, terrified with its voice, rebuked for his dishonesty in front of all the witnesses (mankind and the present ones):

It is not for any Prophet to take illegally a part of booty (*Ghulūl*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, — and they shall not be dealt with unjustly. (V.3:161).

Similarly one should be cautious, not to fight (with the intention) to show off, or for good reputation or for dignity, or for pride and haughtiness, or for the clamour (noise) of nationalism and for false-forged slogans. Whenever the Messenger صلى الله عليه وسلم appointed a Commander-in-Chief for an army unit, he used to advise him specially to be
afraid and dutiful to Allah, and to be good to those Muslims who were accompanying him. He then used to say (to that Commander):

"Invade in the Name of Allah and for the Cause of Allah and kill those who disbelieve in Allah. Invade and do not press heavily by exceeding the limits, and do not betray, and do not kill children...."

And he (the Prophet) used to say to his companions when they intended invasion:

"Proceed in the Name of Allah and for Allah and upon the Religion of Allah's Messenger. Do not kill the very old or a child or a woman and do not press heavily by exceeding the limits. Collect the (war) booty, reconcile, and do good as Allah loves the good-doers."

For that, the Messenger and those who believed in him were tried with pleasant trials (martyrdom or mighty reward) to make victorious this religion (Islam) and to invite others for it (Islam). So Allah assisted them with victory and sent down upon them tranquillity and helped them with angels and united their hearts and cast terror into the hearts of their enemies.

So fight in the Cause of Allah (for) Islâmic Faith (worshipping none but Allah Alone) and sincerely (for Allah’s sake) and to make victorious Allah’s Religion till it becomes superior over all religions, and mankind is brought out, (1) from the darkness into the light, (2) from the worshipping of the slaves (created false gods) to the worshipping of Allah Alone (the only true God), (3) from the distress of the world to its wideness (ease) and (4) from the injustices of the religions to the justice of Islâm. They knew well that Allah has guaranteed them victory and promised them that they will be the conquerors. So they were sure of Allah’s Support, and of his Messenger’s promise and considered the matter easy with a small or great (number) and thought little of the fears and dangers. They remembered the Statement of Allah:

If Allah helps you, none can overcome you ... (V.3:160)

And that they are troops of Allah and that they are fighting in Allah’s Cause, and surely Allah will help and support them and will defeat their enemies, as their enemies fight for the cause of Satan.

Here is the example of ‘Umar bin Al-Khattâb, as he consulted his companions regarding sending troops to Iraq (for the battle of Nahâwand). ‘Ali bin Abî Talib said to him (‘Umar): “O Chief of the believers! This matter cannot be “victory or defeat” because of a great number, or a small number but it is His (Allah’s) Religion which He has made superior and His troops which he has honoured and supported (them) with the angels till it reached (far) what it has reached. We have been promised (victory) by Allah, and Allah fulfills His Promise and supports His troops.”

And here is the example of Khalid bin Walîd as he came from Iraq, a man from the Arab Christians said to Khalid: “How great is the number of Romans and how small is the number of Muslims? Khalid replied: Woe to you! Do you make me afraid of the Romans?... But the greatness of the troops are with victory and the smallness of the troops are with defeat, not with the number of men, by Allah I wish if the red ones (i.e. the camels and the horses) are cured from their journey hurts, I will proceed to attack them (Romans) even if their number is doubled. (The hoofs of his horse had chafed and received injuries during its return form Iraq to Al-Madînâ)”
They used to endanger their lives, used to do wonders and extraordinary deeds being sure of Allâh’s Help, depending upon His Promise as it happened in the Islâmic army under the commandship of Sa’d bin Abî Waqqâs. He stood in front of the town of Al-Midan and could not find any ship or boat (it became completely impossible for him to find anything of that sort) and the water of the river Tigris (Iraq) increased tremendously with overflooding (its water became dark) and it overthrew its foam from excessive water in it. Sa’d addressed the people (troops) over its bank (saying): “I have resolved to cross this sea (great river) in order to assault them (the enemy).” They (the people) replied: “May Allâh direct us and you to follow the right path. So please do it.” Then he (Sa’d) rushed heedlessly into the (river) Tigris with his horse and all the people (his troops) too rushed heedlessly into it (Tigris) and not a single man remained behind from him; so they marched over it as if they were marching over the surface of the earth, till they filled it (the space) between its two banks and one could not see the water surface from the cavalry and the foot-soldiers. The people spoke to one another over the surface of water as they used to speak to one another over the surface of earth. So when the Persians (army) saw them they said: *Diwân... Diwân* (mad people... mad people). By Allâh! You are not fighting against human beings, but against jinns.” On that Sa’d started saying: “Allâh is Sufficient for us and He is the Best Disposer (for our affairs); by Allâh! Surely Allâh will give victory to His friends; verily, Allâh will make superior His Religion, and verily Allâh will defeat (over power) His enemy, as long as there are neither adulterers nor committers of those (similar evil) sins in the army (Sa’d’s troops), then the good deeds will overcome the evil.”

Yes! They (the Muslims) used to be afraid: (1) of their sins, and (2) from the disobedience of Allâh, more than they used to be afraid of their enemy or their enemy’s great number and mighty weapons, as we find ‘Umar bin Al-Khattâb saying: (in his letter to the Commander Sa’d bin Abî Waqqâs when he sent him for the conquest of Persia):

“... Then after, I order you and all that troops that are along with you to be obedient to Allâh in all circumstances as this (being obedient to Allâh) is better than the weapons against the enemy and a strong stratagem (device) in the war. I order you and the soldiers who are with you to be more cautious and afraid of your own crimes and sins (and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because their enemies are disobedient to Allâh and had it not been so, we have no power over them, because neither our number is equal to their number, nor our weapons are like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power and we will not gain victory over them. We do not overpower them by our strength. And you should also know that in this marching of yours (for Allâh’s Cause) there are guards (angels) upon you from Allâh (to watch you), and they know all what you do. So be shy from them and do not commit Allâh’s disobedience (crimes and sins) while you are going in Allâh’s Cause and do not say: ‘Our enemy is worse than us, so they will not overpower us.’ Perhaps some people who are worse than the others may overpower the others as the (disbelievers) Magians overpowered the Children of Israel when they (the latter) involved themselves with Allâh’s disobedience (crimes and sins). So they (disbelievers, Magians) entered the very innermost parts of their homes and it was a promise (completely) fulfilled. And ask Allâh the assistance over your own selves, (to save you from crimes and sins) just as you ask Allâh for the victory over your enemies... I ask Allâh for that, both for you and for us.”
So the Muslim warriors \((\text{Al-Mujâhidin})\) kept on clinging to what this rightly guided caliph \((\text{‘Umar})\) mentioned (as above): And they \((\text{Mujâhidin})\) were as they were described by a Roman to a Roman Chief; (he said): “I have come to you from the men, very precise in their manners; they ride swift race-horses, during the night they worship \((\text{Allâh Alone})\) in seclusion, during the day they are cavaliers, if you speak to your companions something, your friend will not understand anything from you because of the high tone of their voices reciting the Qur’ân and the mentioning much of Allâh.” So he (the Roman Chief) looked at his companions and said: “It has come to you from them that for which you have no power.”

And here is the story of ‘Uqbah bin Nâfî’: He (‘Uqbah) intended to take a place (town) in Africa, so as to be a place for the Muslim army and to protect their families and properties from revolt against them by the natives of the country. So he betook himself to the place of Al-Qirwan, and it was a muddy place, full of every kind of beasts of prey (lions, tigers, leopards, etc.) and snakes... and others, etc. So he (‘Uqbah) invoked Allâh سال , and Allâh answered to his invocation, he then said: “O snakes and wild beasts of prey! We are the companions of Allâh’s Messenger (Muhammad صل الله عليه وسلم), go away from us as we are landing here, and afterwards if we found any (of you wild beasts and snakes) we will kill you.” So the people saw that day, the (wild) animals and snakes carrying their offspring, shifting from that place... And a great number of natives (\(\text{Al-Bar-Bar}\)) saw (all) that and embraced Islam.

And when the term (time limit) was prolonged for the Muslims and their hearts were hardened and they forgot their religion and became ignorant of the fact (that for what purpose) Allâh سال has sent and chosen them from among the great number of mankind and from the great number of nations of the earth... Allâh سال said:

You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صل الله عليه وسلم, and his Sunna (legal ways, etc.)] are the best of peoples ever raised up for mankind, you enjoin \(\text{Al-Ma’râf}\) (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid what is \(\text{Al-Munkar}\) (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh... (V.3:110)

So (today) they (Muslims) are leading a life of the one who knows not any Prophet, nor believes in any Divine Message or Divine Inspiration, nor expects any reckoning nor is afraid of the Hereafter. They (Muslims) resemble the pre-Islâmic ignorant nations, against whom they used to fight in the past. They have turned on their heels (back) as apostates from Islâm, they have imitated them (ignorant nations) in their civilization, in their social affairs, in their political affairs, in their character and in the pleasures of their lives. They (Muslims) also imitated them in many other things because of which Allâh سال hated and forsook them. He (Allâh) put them (Muslims) into trials under the effects of (1) Western civilization (2) and the Eastern Communist propaganda. So their land became “a free wealth” with no protector, their kingdom became a victim for every beast of prey and a food (nourishment) for every eater, and the meaning of the statement of the Prophet (Muhammad صل الله عليه وسلم) became apparent:

“It is expected that the nations will call other nations to share them against you (Muslims) as the eaters call each other to eat from the food in front of them in a large wooden plate.” A person asked the Prophet صل الله عليه وسلم, will that happen because of our small number on that day? The Prophet said: “Nay! Your number (will be) great, but you will be rubbish like the rubbish of flood-water. And certainly Allâh will remove from the hearts of your enemies ‘the fear from you’
and surely He (Allâh) will throw \textit{Wahn} in your hearts." A person asked: What is \textit{\textquoteleft Wahn\textquoteright}, O Allâh's Messenger? The Prophet \textit{ صلى الله عليه وسلم } said, \textit{\textquoteleft Wahn: is to love (this) world and to hate the death.\textquoteright}

The Prophet \textit{ صلى الله عليه وسلم } also said,

\begin{quote}
\textit{\textquoteleft If you (1) practiced \textit{Tabaiya Al-Ainiya} (i.e. selling goods to a person for a certain price and then buying them back from him for a far less price), (2) and followed the tails of the cows (i.e. indulged in agriculture and became contented with it) (3) and deserted the \textit{Jihâd} (holy fighting) in Allâh's Cause, Allâh will cover you with humiliation and it will not be removed till you return back to your religion (Abû Düd).}
\end{quote}

And now they (Muslims) have deserted the \textit{Jihâd} and asked help from (their) enemies and protection from the disbelievers, begging them; turning towards them, expecting good from them. So they (Muslims) have become mean, despised before Allâh in spite of their Islâmic names and in spite of the presence of righteous pious persons amongst them and in spite of the fact that some of the religious laws, signs and ceremonies are practiced in their countries.

One of the orientalists said: \textit{\textquoteleft When the Muslims turned away from their religious teachings and became ignorant of its wisdom and its laws, and deviated towards the contradictory (man-made) laws taken from the opinions of men, there spread in them immorality of character, falsehood, hypocrisy, ill-will and hatefulness increased in them. Their unity disintegrated and they became ignorant of their present and future state and became unaware of what will harm them or will benefit them. They have become contented with the life in which they eat, drink, sleep and compete not with others, in superiority." All this is a visible fact, which every true believer feels, and which every enthusiastic person (about his religion) palpates in every community (nation) that gives up \textit{Al-Jihâd} and dips itself; (1) in a luxurious life, (2) in the worshipping of wealth and (3) in the love of this world.}

History informs us: \textit{What the most wretched (\textit{Al-Maghool and At-Tâtâr}) did to the Muslims? That which will sorrow the hearts and to be as if on the fire and will make the eyes shed tears...}

\textit{Ibn Al-Athîr} said: \textit{\textquoteleft I remained for many years, avoiding the mentioning of this accident because of its great magnitude, disliking to speak about it, so that I put a foot forward and another backward and thought deeply, who is there who can write the wailing and crying of the Muslims and who is there on whom it is easy to mention that ...wish that my mother had not delivered (brought) me... would that I had been dead before this, and had been forgotten and out of sight... This job (work) includes the mentioning of the great event and the severe calamity which made the days and the nights extremely hard and bitter (barren) that no similar calamity will happen and that did befall (cover) the mankind and particularly the Muslims." Ibn Al-Athîr then mentioned the weaknesses of the Muslims and the empowering of their enemies over them...he said: \textit{A woman from (the \textit{Tâtârs}) entered a houses and killed a group from its dwellers and they thought her to be a man... one of them (the \textit{Tâtârs}) entered a street in which there were one hundred men, he went on killing them one by one, till he killed them all, and not even a single man (out of the hundred) raised his hand against him (the \textit{Tâtâr}) to harm him... and humiliation was put over the men... so they did not defend themselves neither little nor more. We take refuge with Allâh \textit{ wa } from being defeated (by the enemy)." Ibn Al-Athîr further said: \textit{One of the \textit{Tâtâr} got hold of a man and he (\textit{Tâtâr}) could not find any (weapon) to kill him, so he told the man: \textit{Put your head over...}}
this stone and do not move (keep it on)"... and so the man put his head over the stone and remained there till a man from the Tâtârs came with a sword and killed him... and there were many similar incidents"...

So it is absolutely obligatory upon the Islâmic nation, and particularly upon the religious scholars and the rulers from them to be obedient to Allâh جلّ وmighty and to be dutiful to Him and to settle the matters of differences amongst themselves and to propagate “The invitation to this religion (Islâm) to others specially the off-springs, publish its good aspects, and instruct (teach) the people its (Islâm’s) laws and wisdom as did the Muslim nobles of early days.” They (Muslim nobles of early days) strove hard in Allâh’s Cause as they ought to have striven with sincerity and with all their efforts that His (Allâh’s) Name should be superior... They stood... inviting people to Allâh’s Religion (Islâm), explained to them the good aspects and the excellence of Islâm... and that was the reason their kingdom was extended and their countries expanded, and they subjected others to its (Islâm’s) teachings. It was not long before their descendants deviated from the Right Path, tore themselves into pieces after they had one united entity, they doubted the Truth, so, for them the path was separated and they became as groups (and sects) having different (views and) opinions opposing each other in their aims... So how can they be elevated?... How can there be any progress or priority possible for them while they are following the disbelieving nations, they drag along behind them, pursue their ways and footsteps and imitate their actions, small or great.

They judge their people with the contradictory (man-made) laws which conflict and clash with the Islâmic laws, which were the origin of their honour and pride and in which was their peace and steadfastness. Allâh ﷺ said:

Do they then seek the judgment of (the Days of) Ignorance. And who is better in judgement than Allâh for a people who have firm Faith? (V.5:50).

We beseech Allâh to make victorious His Religion (Islâm) and to make superior His Words and to lead all the Muslims to that in which His Pleasure is — Amin.

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